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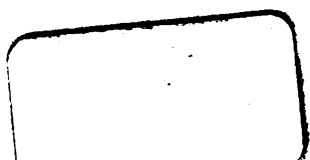
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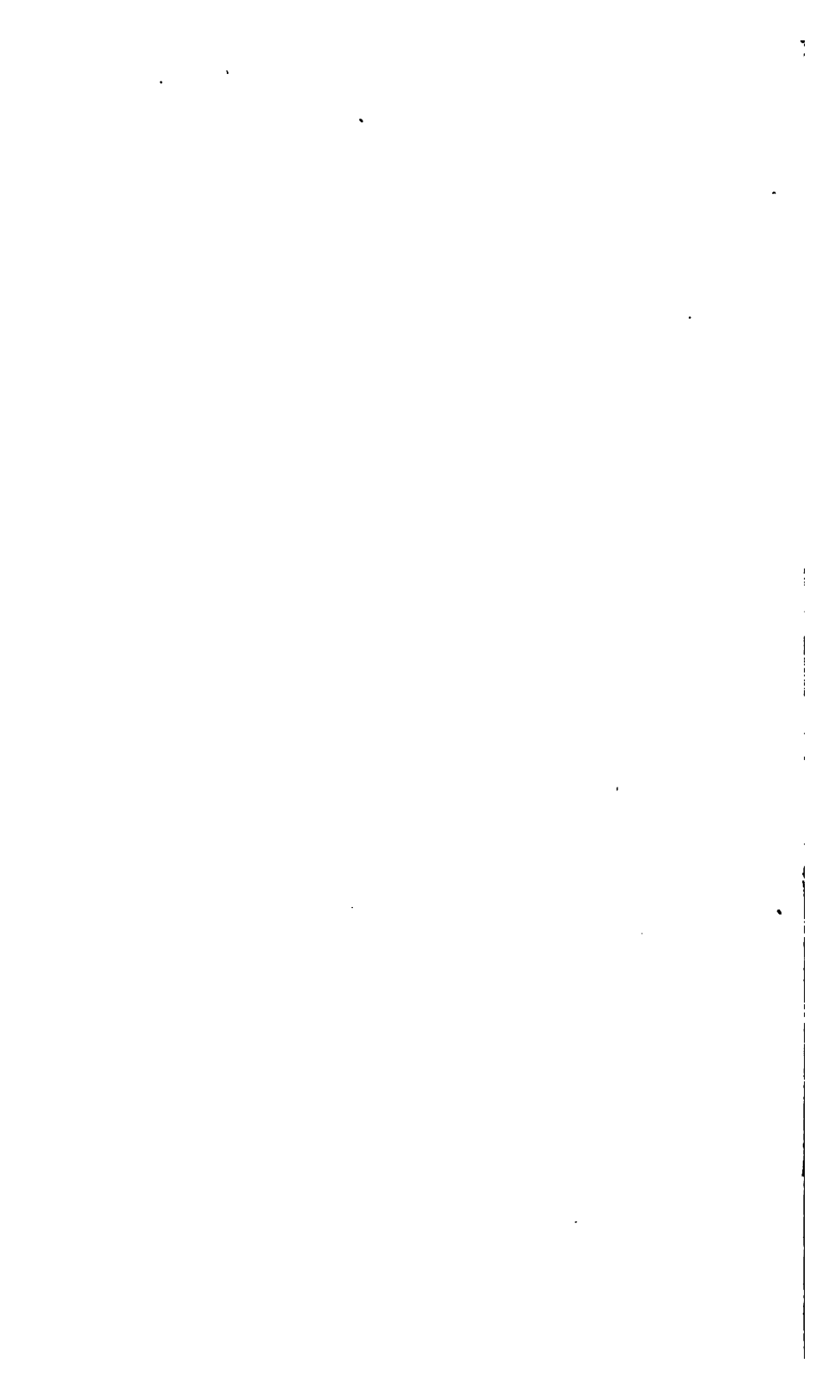












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- P. 11. l. 7. for *and* r. *an*.  
 — 32. par. 3. l. 8. for *Guiccardin*, r. *Guicciardini*.  
 — 48. par. 5. l. 2. for *and the Appendix*, r. *and in the Appendix*.  
 — 52. l. 2. after *subject*, add, *with a little more precision, and less solemnity*.  
 — 67. the note, for *Mrs*, r. *Mr*.  
 — 145. l. 10. for *Mr. Francis Garden*, r. *Lord Gardenston*.  
 — 405—407. for *Cofine*, r. *Cofire*.

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T H E

# MONTHLY REVIEW,

For J U L Y, 1780.



ART. I. *Account of the Russian Discoveries between Asia and America: to which are added, the Conquest of Siberia, and the History of the Transactions and Commerce between Russia and China.* By William Coxe, A M. Fellow of King's College, Cambridge, &c. 4to. 18s. Boards. Cadell. 1780.

THE Author of this performance \*, during his residence at Petersburg, particularly directed his inquiries to the discoveries that have lately been made by the Russians in the sea that separates Asia from America. For this purpose, he endeavoured to collect the respective journals of the different voyages subsequent to the expedition of Beerfing and Tschirikoff in 1741, with which the celebrated Muller concludes his account of the first Russian navigations in these parts.

Having been informed, in the course of his researches, that a treatise in the German language, published at Hamburg and Leipzig, in 1776, contained a full and exact narrative of the Russian voyages from 1745 to 1770; and having been assured that this publication, though anonymous, had been actually compiled from the original journals; he could not avoid considering it as a work of the highest credit, and well worthy of being more generally known and perused. Its exactness as well as authenticity were sufficiently ascertained, in a letter written to Mr. Coxe by Mr. Muller; who, by order of the Empress, had arranged the journals from which the anonymous author of the German treatise is said to have drawn his materials.

A translation of this treatise, moulded however into a somewhat different and more convenient form, and illustrated by occasional notes and references, constitutes the first part of the present performance. It commences with some preliminary ob-

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\* Mr. Coxe is likewise Author of "Sketches of the natural, civil, and political State of Switzerland." See Rev. for May 1779, p. 342.  
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servations relative to the discovery and conquest of Kamtchatka, its present state, population, commerce, &c. ; and is followed by an account of the various discoveries made in the sea of Kamtchatka, from the time of Beering in 1741, down to the year 1770 ; particularly that of the *Aleutian Islands*, first discovered in 1745 ; and that of the still more distant groupe of isles, supposed to extend very near to the coast of America, and which have been denominated the *Fox Islands*. It is to be observed, that almost all the expeditions related in this treatise were undertaken by private adventurers, for commercial purposes.

In an Appendix, Mr. Coxe has collected all the additional intelligence that he was able to procure at Petersburg respecting these subjects ; particularly three journals never before given to the public. The most material of these is an extract from the journal of a voyage made by Captain Krenitzin, and Lieutenant Levassheff, to the Fox Islands, by order of the Empress, in the years 1768 and 1769. This journal, together with the chart of the voyage which accompanies it, were sent by order of the Empress to Dr. Robertson, and were by him communicated to the Author.

Further to illustrate this treatise, Mr. Coxe has collected the best charts relative to the subject of it, that could be procured at Petersburg ; and from all these circumstances he expresses his hopes, that the curious and inquisitive Reader will not only find in it ' the most authentic and circumstantial account of the progress and extent of the Russian discoveries, which has hitherto appeared in any language ; but be enabled hereafter to compare them with those more lately made by that great and much to be regretted navigator, Captain Cook, when his journal shall be communicated to the Public.'

The discovery of Beering's Isle, where its discoverer was wrecked in 1741, and which is situated due east from Kamtchatkoi Nefs (or Cape) in the 185th degree of east longitude \*, was soon followed by that of *Copper Island* ; which indeed lies in sight of it, and acquired its name from the large masses of native copper that are found upon the beach. The scarcity of land and sea animals, and of furs, the numbers of which in these two islands had been greatly diminished by the Russian hunters, gave occasion to numerous expeditions from Kamtchatka, undertaken by private merchants. Several of the vessels having been driven by stormy weather to the south-east, the *Aleutian Isles* were thus accidentally discovered, situated about ten degrees somewhat to the southward of the east from the cape above-mentioned, or in longitude 195, and latitude 54.

In 1761 a groupe of new islands was discovered, lying to the

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\* Here and elsewhere in this Article the longitude is always reckoned from Faro.

north-east of these last, at the distance of 600 or 800 *versts*;— [three *versts* are about equal to two English miles] and were called the *Andreanoffsky* Isles.

Somewhat before this time, however, a considerable Archipelago had been discovered; beginning at the distance of about 15 degrees from the last mentioned islands, and lying about south-east, or east-south-east, from them: extending between the 56th and 61st degrees of north latitude, and from 211 degrees of longitude most probably to the continent of America.

Notwithstanding these discoveries, it does not appear that the main land of America has been touched at by any of the vessels in the late expeditions; though possibly, says our German Author, 'the time is not far distant when some of the Russian adventurers will fall in with that coast. More to the north perhaps, at least as high as 70 degrees latitude, the continent of America may stretch out nearer to the coast of the Tschutski; and form a large promontory, accompanied with islands which have no connection with any of the preceding ones. That such a promontory really exists, and advances to within a very small distance from Tschukotskoi Nos, can hardly be doubted; at least it seems to be confirmed by all the latest accounts which have been procured from these parts. That prolongation therefore of America, which by Delisle is made to extend westward, and is laid down just opposite to Kamtschatka, between 50 and 60 degrees latitude, must be intirely removed; for many of the voyages related in this collection lay through that part of the ocean, where this imaginary continent was marked down.'

Treating of this subject in his Appendix, Mr. Coxe offers some conjectures concerning the proximity of the Fox Islands to the continent of America. The first intelligence, he observes, concerning the supposed vicinity of the coasts of Asia and America was derived from the reports of the Tschutski in their intercourse with the Russians.—'Vague and uncertain accounts, drawn from a barbarous people, cannot deserve implicit credit; but as they have been uniformly and invariably propagated by the inhabitants of these regions, from the middle of the last century to the present time, they must merit at least the attention of every curious enquirer.'

These reports were first related in Muller's account of the Russian discoveries, and have been lately thought worthy of notice by Dr. Robertson, in his History of America. Their probability seems still further increased by the following circumstances.

Plenisner, Commander of Ochotsk, received express orders from the court of Russia to proceed to Anadirsk, and to procure all possible intelligence concerning the north-eastern part of Siberia, and the opposite continent. Not content with

collecting all the information in his power, from the Koriacs, who have frequent intercourse with the Tschutski; he also sent one Daurkin into their country. This person was a native Tschutski, who had been taken prisoner, and bred up by the Russians. He continued two years with his countrymen, and made several expeditions with them to the neighbouring islands, which lie off the eastern coast of Siberia. The sum of his intelligence was as follows:

‘—That Tschukotskoi Nofs (the north-eastern cape of Asia) is a very narrow peninsula; that the Tschutski carry on a trade of barter with the inhabitants of America; that they employ six days in passing the strait which separates the two continents: they direct their course from island to island; and the distance from one to the other is so small, that they are able to pass every night ashore. More to the north he describes the two continents as approaching still nearer to each other, with only two islands lying between them.’

‘This intelligence remarkably coincided with the accounts collected by Plenifner himself among the Koriacs. Plenifner returned to Petersburg in 1776, and brought with him several maps and charts of the north-eastern parts of Siberia, which were afterwards made use of in the compilation of the general map of Russia, published by the Academy in 1776. By these means, the country of the Tschutski has been laid down with a greater degree of accuracy than heretofore. These are probably the late accounts from those parts which the anonymous Author alludes to.’

We should add, that Mr. Coxe has, in his Appendix, given us some further intelligence on this subject; which, how imperfect soever, is all that he has yet been enabled to procure, and is accompanied with an authentic chart. It relates to a voyage of discovery, begun by Lieutenant Synd, in 1764, and finished in 1768. He steered a course more to the north-east than any of his predecessors; and consequently, as appears from the preceding relations, had a much better chance of falling in with the continent of America; which undoubtedly approaches nearest to that of Asia to the northward.

This navigator fell in with a cluster of islands (most probably those above-mentioned, to which the Tschutski resort) stretching between 61 and 62 degrees of latitude, and 195° and 202° longitude. These islands lie south-east and east of the coast of the Tschutski; and several of them are situated very near the shore. Besides these small islands, he discovered also a mountainous coast lying within one degree of the coast of the Tschutski, between 64 and 66 degrees north latitude; its most western extremity was situated in longitude 199° 1′. This coast is laid down in his chart as part of the continent of America; but it cannot



cannot be known on what proofs he grounds this determination, until a more circumstantial account of his voyage is communicated to the public.

For a recital of the various adventures of our Russian navigators and discoverers, or rather *fox-hunters*—(for such was their principal object and occupation) who have explored the sea between Kamtchatka and America, since the time of Beer-  
ing, we must refer the Reader to the work itself. He will there meet with a series of disasters, particularly arising from repeated insurrections of the natives of the new discovered islands; which might indeed naturally be expected by a set of strangers successively invading the territories of others, and not only establishing themselves upon them, and killing their game, but in a short time exacting tribute from them, for the use of a certain unknown potentate. This last claim must appear the more extraordinary to these islanders; who do not pay any tribute, and scarce any respect, to their own nominal chiefs. It appears a difficult task, and not to be accomplished without blows, to persuade such people to contribute to the revenue of a distant Empress; and yet, in some of the islands, such a revenue has been established.

From the account of the last expedition to the Fox Islands in 1769, undertaken by order of the Empress, we shall select a few particulars relative to the inhabitants, and the proceedings of their new visitants.

These islanders are of a middle stature, a tawny brown colour, and have black hair. Their summer dress is a kind of shirt made of birds skins; over which, in bad weather, and in their boats, they throw cloaks made of thin whale guts. To ornament their countenances, they thrust a pin four inches long, made of bone, through the partition of the nostrils; from the ends of which, in fine weather, and on high festivals, they suspend rows of beads, one below the other. To render themselves still more charming, they perforate their under-lips, and thrust into the holes either beads, or bits of pebble, cut in the shape of teeth. According to the account of a preceding voyager, they make three incisions in the under-lip; placing in the middle one a flat bone, or a small coloured stone, and, in each of the two other perforations, a long pointed piece of bone, that bends and reaches almost to the ears. Men and women indiscriminately adorn themselves with these nose and lip pins; nor do the dresses of the sexes materially vary in other particulars.

They are very fond of Russian oil, or butter, but not of bread. They could not be prevailed upon to taste any sugar, until the Commander shewed the example; and then finding it sweet, they put it up to carry it home to their wives; of whom

'it is common for them,' says the Author of the account, 'to have two, three or four, and some have also an *object of unnatural affection*, who is dressed like the women.' The Author alludes to, but without clearing up, this last obscure circumstance; when he afterwards observes, that though their boats are like those of the Americans, their customs and way of life seem to indicate that they are of Kamchatdal origin.—'Their huts,' he adds, 'their manner of kindling fire, and their *objects of unnatural affection*, lead to this conjecture.'—On being asked concerning their origin, they said that they had always inhabited these islands, and knew nothing of any other country beyond them.

In each village there is a kind of Chief called *Tookoo*, who is not distinguished by any very particular authority, or marks of rank; nor is his office hereditary. He decides their differences; and the only mark of his dignity is, that when he goes out to sea, he is exempted from working, and has a servant for the purpose of working the canoe. At all other times he works like the rest.

The Russians frequent these islands on account of furs, of which they have imposed a tax on the inhabitants. The traffick is thus conducted. They go in autumn to Beering's and Copper Island, and there winter; employing themselves in catching what are here called the sea cat and sea lion. The flesh of the latter is represented as very delicate food. They carry the skins of these animals to the Eastern or Fox Islands, where they are used in constructing the boats of the islanders. These islands they visit the next summer, and there lay up their ships for the winter.—'They then endeavour to procure, either by persuasion or force, the children of the inhabitants, particularly of the *Tookoos*, as hostages. This being accomplished, they deliver to the inhabitants fox-traps, and skins, for which they oblige them to bring furs and provisions during the winter. After obtaining from them a certain quantity of furs, by way of tax, for which they give them quittances; the Russians pay for the rest in beads, false pearls, goat's wool, copper kettles, hatchets, &c. In the spring they get back their traps, and deliver up their hostages.'

'They dare not hunt alone, nor in small numbers, on account of the hatred of the natives. These people could not, for some time, comprehend for what purpose the Russians imposed a tribute of skins, which were not to be their own property, but belonged to an absent person; for their *Tookoos* have no revenue. Nor could they be made to believe, that there were any more Russians than those who came among them: for in their own country, all the men of an island go out together. At present they comprehend something of Kamtschatka, by means

means of the Kamtchadals and Koriacs who come along with the Russians; and on their arrival love to associate with people whose manner of life resembles their own.'

As all the furs that are brought from the new discovered islands, and which are of considerable value, are sold to the Chinese, Mr. Coxe was naturally led to make inquiries concerning the commerce between Russia and China. The conquest of Siberia opened a communication with this last mentioned country; and paved the way to the discoveries related in the present work. The second part of the present performance is appropriated to this subject. It contains a short account of the conquest of Siberia by the Russians, and the history of the transactions between Russia and China, together with the present state of the commerce between the two countries. The materials of which it is formed have been chiefly compiled from the works of Mr. Muller, and Mr. Pallas; augmented by additional circumstances, relative to the Russian commerce with China, which the present Author collected during his residence at Petersburg. In this narrative are contained accounts of the transactions relative to the first irruption of the Russians into Siberia, in the sixteenth century; and of the final conquest and colonization of that country, towards the middle of the seventeenth; when their progress was checked by the Chinese, with whom the disputes concerning the limits of the two empires were finally terminated by the treaty of *Kiachta*, in 1728; by which it was stipulated, that the commerce between the two countries should be transacted at the Russian and Chinese frontier towns of *Kiachta* and *Maimatschin*, nearly adjoining to each other.

A view of the latter, or of the Chinese frontier town, is here given; together with a particular account of its buildings, pagodas, &c. Though it contains about 1200 inhabitants, it is a very remarkable circumstance, and is perhaps the only instance of its kind in the world, that there is not a single woman among them. This circumstance, we are told, is occasioned by the policy of the Chinese government; which totally prohibits the women from having the slightest intercourse with foreigners.

To give the Reader some idea of the immense tract of country, through which the merchandize is transported by land carriage, in the trade carried on between Russia and China; the Author gives a list of distances between various places situated in this tract. From this it appears, that the distance from Petersburg to *Kiachta*, by the way of Moscow, Tobolsk, and Irkutsk, is no less than 6508 versts; and from *Kiachta* to Peking, 1532 versts: so that the whole of the route from Petersburg to Peking amounts to more than 5300 English miles.

One of the most interesting subjects of which the Author treats, in the Appendix subjoined to this treatise, is the possibility, or rather practicability, of a north-east passage. From the facts here brought together it is rendered very probable that such a passage exists; but it seems to be still more decisively proved that it can never be usefully applied to the purposes of general commerce. At least, it seems clear to us, from his representation, that much more would be lost, in *time*, than could be gained with respect to *space*, by attempting a passage through the *Frozen* into the *Pacific* ocean. We shall recite the principal facts, on which this proposition is founded; extracted from the Author's more full account of the attempts of the Russians to ascertain the reality of this passage:—supposing the Reader to have a map of the northern parts of Europe and Asia before him.

The advocates for the north-east passage, the Author observes, have divided that navigation into three principal parts; and by endeavouring to shew that these three parts have been passed at different times, they conclude from thence that the whole, taken collectively, is practicable.

These three parts are, 1. From *Archangel* to the river *Lena*; 2. From the *Lena*, round *Tschukotskoi Nojs* (or the north-eastern promontory of Asia), to *Kamtchatka*; and 3. From *Kamtchatka* to Japan.

No one ever asserted that the first part, from *Archangel* to the *Lena*, was ever performed in one voyage; but several persons having advanced that this navigation has been made by the Russians at different times, the Author gives a summary view of the voyages that have been made in these seas. From this it appears, that there is a cape between the rivers *Chatanga* and *Piasida* that has never yet been doubled. Accordingly the whole space between *Archangel* and the *Lena* has never yet been navigated:—‘for in going east from the *Yenisei*, the Russians could get no farther than the mouth of the *Piasida*; and in coming west from the *Lena*, they were stopped, according to *Gmelin*, north of the *Piasida*; and according to *Muller*, east of the *Taimura*. This cape, to the east of *Nova Zembla*, and lying north of the river *Piasida*, is laid down in the Russian charts in about 78 degrees latitude.

With respect to the second division of the North-east passage, or that from the river *Lena* to *Kamtchatka*; it has been affirmed that a passage has been effected by several vessels, which have at different times sailed round the north-eastern extremity of Asia. But from the Russian accounts the Author collects that, though frequent expeditions have unquestionably been made from the river *Lena* to the *Kovyma*; yet the voyage from the *Kovyma*, round

round the north-eastern promontory of Asia, into the Eastern ocean, has been performed but once. According to Mr. Muller, this formidable cape was doubled in the year 1648, by one Deshneff; who set sail with six other vessels, from the mouth of the Kovyma, in order to penetrate into the Eastern ocean. A particular account of this remarkable expedition is here given; at the close of which we are told that no other navigator, subsequent to Deshneff, has ever pretended to have passed the north-eastern extremity of Asia; notwithstanding all the attempts that have been made to accomplish this passage, as well from Kamtchatka, as from the Frozen Ocean. Indeed Beering thought that he had passed it, on meeting with a deep bay, in about the latitude of  $67^{\circ}$ , as he was sailing northward along the coast of the Tschutski, and which he mistook for the Northern ocean. The coast which here turns round to the west, afterwards takes a northerly direction; as he would have found, had he persisted somewhat longer in a northern course.

Of the third, or remaining part of this passage, no doubt can be entertained. That there is a connection between the seas of Kamtchatka and Japan, first appeared from some Japanese vessels, which were wrecked upon the coast of Kamtchatka, in the beginning of this century; and this communication has been unquestionably proved from several voyages made by the Russians from Kamtchatka to Japan.—We shall conclude our account of the present work, by transcribing the Author's observations on the whole of the evidence relative to this subject.

‘ In reviewing the several accounts of the Russian voyages in the Frozen sea, as far as they relate to a North-east passage, we may observe, that the cape which stretches to the north of the Piasida has never been doubled; and that the existence of a passage round Tschukotskoi-Nos rests upon the single authority of Deshneff. Admitting however a practicable navigation round these two promontories, yet when we consider the difficulties and dangers which the Russians encountered, in those parts of the Frozen sea which they have unquestionably sailed through; how much time they employed in making an inconsiderable progress, and how often their attempts were unsuccessful; when we reflect at the same time that these voyages can only be performed in the midst of a short summer, and even then only when particular winds drive the ice into the sea, and leave the shores less obstructed; we shall reasonably conclude that a navigation, pursued along the coasts in the Frozen ocean, would probably be useless for commercial purposes.

‘ A navigation therefore in the Frozen ocean, calculated to answer any end of general utility, must (if possible) be made in an higher latitude, at some distance from the shores of Nova Zembla and Siberia. And should we even grant the possibility of

of sailing N. E. and East of Nova Zembla, without meeting with any insurmountable obstacles from land or ice; yet the final completion of a N. E. voyage must depend upon the existence of a free passage between the coast of the Tschutski and the continent of America.' 'I have said a *free passage*, [the Author adds in a note] because if we conclude from the narrative of Dezhneff's voyage, that there really does exist such a passage; yet if that passage is only occasionally navigable (and the Russians do not pretend to have passed it more than once), it can never be of any general and commercial utility.'

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ART. II. *A new History of Gloucestershire.* Comprising the Topography, Antiquities, Curiosities, Produce, Trade and Manufactures of that County; the Foundation-charters and Endowments of Abbeys, and other religious Houses; the Foundation of the Bishopric, &c. with a short biographical Account of the Bishops and Deans; the Names of the Patrons and Incumbents, and the ancient and present Value of all the ecclesiastical Benefices; Charters of Incorporation, and Civil Government of the several Boroughs; Descriptions of the principal Seats; Descent of the Manors; Genealogies of Families, with their Arms, Monumental Inscriptions, &c. Also, the Ecclesiastical, Civil, and Military History of the City of Gloucester, from its first Foundation to the present Time. With a Copy of Domesday-book for Gloucestershire, now first printed in the Language, and after the Manner of the Original. Illustrated with a Map of the County, Views of Gentlemen's Seats, &c. &c. Folio. 3 l. 3 s. Boards. Cirencester, printed by Samuel Rudder, 1779. Sold by Crowder in London.

**T**HE *ancient and present State of Gloucestershire* was published by Sir Robert Atkyns in 1712. That edition becoming scarce, and dear, gave rise to the present performance; but soon after the proposals for this *New History* were delivered out, some person republished Sir Robert's book, without the least addition or improvement. 'This, says Mr. Rudder, is a fact very necessary to be stated, but it wants neither comment nor remark.'

Sir Robert Atkyns's work is undoubtedly the foundation of this, and the Editor, accordingly, acknowledges, that he has adopted that gentleman's method of alphabetical arrangement, and availed himself of whatever was useful: but he has made many additions and improvements. We shall give a few extracts from Mr. Rudder's Preface, for the information of our Readers.

The preliminary and introductory part, we are told, is drawn from various sources. The monastic history is chiefly taken from Stevens's Supplement to Dugdale's Monasticon, and Dr. Burnet's History of the Reformation. The other introductory materials are selected from Camden, Selden, Lord Lyttelton,

telton, and various writers on the ancient state of affairs in Britain. This introduction gives a brief but very proper account of abbeys, priories, colleges, guilds, &c. of religious orders; of the alterations introduced by the Reformation; of advowsons, patronages, presentations, tithes, first-fruits, &c. and of the names of places, persons, titles and dignities;—and acquaintance with which will naturally be expected in a publication of this kind. Some of our Readers may perhaps be entertained in perusing the following account of a popish miracle, which we find in this introductory part.

‘At Hayles, in Gloucestershire, the pretended blood of Christ was shewed in a phial, and it was taught, that none could see it who were in mortal sin. But good presents being made, the deluded pilgrims went away well satisfied with the sight of it. This was the blood of a duck, renewed every week, put into a phial, very thick on one side, and thin on the other; and either side turned toward the pilgrim, as the priests were satisfied with their oblations.’—This is only one among numerous instances of Popish priestcraft on the one hand, and ignorant credulity (which is the very basis of Popery) on the other. But we return to the Preface, in which we are farther informed, that

‘The history of the county, in the three grand divisions of Cotswold, Vale, and Forest, with the account of its trade, is new; and that part of *Domesday* which relates to Gloucestershire, and concludes the general history, is now first printed in the language, and after the contracted manner, of the original, so far as with common printing types could be effected.—The history of the city and diocese of Gloucester, making together 129 pages, is newly drawn up from materials collected by the late Rev. Mr. Furney, archdeacon of Surrey, and communicated by Mr. Rogers of Gloucester. The parochial history follows next in order; and the Editor, to be correct, and note every thing observable, has visited the several parishes, and made diligent enquiries. He has given an account of their antiquities and natural curiosities, and has attempted also to add the etymology of the names of places, agreeing with or dissenting from Sir Robert Atkyns occasionally.

In this part of his work he describes the market towns and most remarkable places where the former history was defective; though, he observes, to descend to a *minute* description of every little village would have been ridiculous.

The descent of manors is attended to with great care; to which are added, in each parish, the account of ecclesiastical benefices, names of patrons, value of livings, some monuments and inscriptions in churches, benefactions to the poor, the rate of the public taxes, and the comparative state of population in each

each parish, between the time when Sir Robert Atkyns made his collections and the present.

In respect of the latter article, we find the following remarks :  
 ‘ The alarm lately spread of the nation’s depopulating, induced the Editor to compare the average of births and burials about seventy years ago, with those of the present time, taking the authority of the registers in both instances.—The result of the comparison is, that the inhabitants of Gloucestershire are very considerably increased during that period, but not uniformly so. In some places their numbers are more than doubled, while in others they continue nearly the same. This is owing to different causes : the growth of trade, and improvements in agriculture, encourage population, and the decline of manufactures produces a contrary effect. During the before-mentioned period, agriculture has been much improved, particularly in the Hill country ; and in the clothing and manufacturing parts, trade has equally increased ; but in the Vale most of those inclosures that in the former part of this period were corn-fields, have since been laid down to pasture, which very sensibly affected population ; and though even some of those places where that has happened, are more populous than they were before, yet the alteration has prevented them from increasing so much as they would have done ; for dairy and grazing farms furnish less employment than tillage, and many of the younger people have migrated to the Hill country or to market-towns.’

‘ Another impediment to population has crept in, during the latter part of this period, which is, the laying of two or three farms into one. The little parish of Aston Subedge is chiefly in tillage, and Sir Robert Atkyns reports it to have consisted of 24 houses, and 104 inhabitants. By an exact account taken in 1773, the householders were 20, and the inhabitants only 63 ; and on inquiry into the cause of this strange declension, it was given for a reason, that the parish had just then been inclosed, and seven farms, of which it consisted before, being laid into four, the occupiers of three little farms, with their families, had left the place. There are two or three other instances in the county, besides this, of a like decrease.’

‘ Here some notice should be taken of a practice prevailing in some places, lest it become more general, and produce a train of evil consequences to the community. It is said, that in some parishes the lords of manors, and the principal landholders, considering it as a piece of refined policy, have pulled down their cottage-houses, or suffered them to fall, on purpose to drive away the poor miserable inhabitants, and to prevent the younger sort from marrying and settling in their own parishes. Miserable indeed ! to be deserted and abandoned by those whose  
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lands they have cultivated, and whose granaries they have filled. Miserable ! to be expelled from the place of their nativity, as unworthy to breathe the air in common with their lords and masters ; who deaf to the calls of humanity, and inattentive to their own real interest, seem not to be sensible, that without the labourer's hand their ample fields would be of no value, and that rents advance from labour and improved cultivation. If the poor are burthensome, they should be relieved, and not extirpated. The industrious part of them are the most profitable members of the community ; the idle should be reclaimed ; but that will never be effected by penal laws, while our towns and villages swarm with ale-houses. It is there they spend their time and money ; there their morals are corrupted ; there the sot, the poacher, the petty thief and highwayman are gradually formed ; and to those seminaries of vice we chiefly owe the evils complained of among the lower class of people. Strike at the root of them ; put down the ale-house, not the cottage, in your village ; so shall you soon find the poor more industrious, more honest, and less burthensome.

‘ This is a matter highly deserving the attention of the magistrate, on whose conduct in the execution of his office, the morals of the people, and the well-being of the state, so much depend. It is a vulgar error, that the drunkard injures nobody but himself : hundreds are connected with him ; and the community suffers more from one character of that sort, than it is benefited by two sober persons.’

The Editor further observes, that ‘ he has been led as it were inadvertently into these reflections, though they may not be peculiarly applicable to Gloucestershire, yet as a general well-wisher to his country, he hopes they are not altogether unreasonable.’ For the same reason, it may be added, we have thought it proper to insert the above extract.

The Appendix, which follows the parochial history, consists of a variety of charters, and papers of considerable length : a copious and useful index finishes the volume.

The prints in this large volume are not numerous ; we meet with a view of Barrington-park, the seat of the Countess of Talbot ; Berkely castle, one of those few ancient buildings which are suffered by their proprietors to remain much in their original form ; a plan of the Home Park at Cirencester, with two small views of the house ; a plan of Oakley Great-park, belonging, as well as the former, to Earl Bathurst ; two small views of Alfred's-hall ; a view of Fairford church ; Lydney-park, the seat of Thomas Bathurst, Esq ; Wallsworth-hall, belonging to Samuel Hayward, Esq ; Sudley-castle, a seat of Lord Rivers ; two sections of Pen-park Hole, rendered more remarkable by the most melancholy and fatal accident which befel a clergyman

clergyman in the year 1775 who approached too near it. An advertisement at the beginning of the volume informs us, that several gentlemen have ordered plates of their seats to be engraved, which could not be finished in time; but the impressions as soon as procured will be delivered *gratis*, and guards are placed in the proper places to receive them.

Some entertaining particulars might be drawn from this volume; but it will not comport with the limits of this Review to select them: We may, however, insert the following:

In the map of the county is given an engraving of the Cotham stone, a natural production in the parish of Westbury. 'It lies in a detached manner, within the surface of the ground. The upper side of it is full of nodules and bunches, and the prominencies on some of these stones resemble the interlacings of ivy, growing over each other, as it is sometimes seen against old walls. The largest of them are about two feet and a half long, and seven or eight inches thick. They are used rough in the rustic work of gateways and other buildings, in which they have a good effect. Cut longitudinally through the thickness, and polished, they exhibit a beautiful landscape, like a drawing in Indian ink, and are often used in chimney-pieces. That part which in its native bed lies undermost, has the exact appearance of a river; beyond that there is a margin of trees and shrubs; next, another river; and a fertile fancy may very well imagine a high-bank on the further side, covered with shrubs and hanging woods. The Cotham stones that I have seen have in them all the appearance of one or more rivers; but the other objects admit of variety in form and order in different stones.'

In the description of St. George's, a newly erected parish not very distant from the city of Bristol, the Editor, among other things concerning the church, farther remarks; 'It was consecrated Sept. 6, 1756. A revel is constantly kept on the anniversary of the church's consecration, in pious commemoration of the divine goodness, in causing this fabric at a great expence, to be founded and endowed, for the accommodation of the inhabitants in their weekly attendance on divine worship: which revel is most devoutly celebrated by great numbers of the parishioners, and others, in the adjacent ale-houses, with all the solemnities of an old pagan festival; that is, drunkenness, gluttony, riot, debauchery, cursing and swearing, scolding and fighting, fiddling and dancing, Bacchanalian songs, and midnight impurities!' Mr. Rudder also expresses his surprize, that the worthy persons concerned in erecting this church should have given it the name of St. George, 'a saint not to be found in the calendar of the church of England since the Reformation.'

He adds in a note the story of St. George, 'as it is related in

an ancient manuscript festival, written about the time of King Henry VI. and in the possession of a particular friend, which may, he says, serve as a specimen of our language, of the credulity of the people, and of the state of religion at that time.'

We have particularly mentioned the above reflections relative to St. George's church, as manifesting, among other things, a good spirit in the Editor of this work, and also as declaring a fact which ought to be generally known and censured.

We shall finish our account with observing, that the Editor of this volume appears to us to have been very industrious in preparing it for the public eye, and we esteem it a work in its kind which justly merits notice and approbation.

ART. III. *Political Annals of the present United Colonies, from their Settlement to the Peace of 1763.* Book I. By George Chalmers, Esq. CONCLUDED. See our last.

AFTER the free strictures which we have passed on the design and spirit of this work, it would be injustice to take leave of it without informing our Readers, that it is of great value as a collection of authentic materials, many of which had not before been brought to light. Besides the information which the Author has obtained from Acts of Assemblies, and State Papers already published, he has collected many valuable papers from the records preserved in the Plantation-office. Some of these we shall lay before our Readers.

The following deposition given to Charles II. against certain New-Englanders, with their defence, are too curious; both in matter and manner, to be omitted.

'John Crown, gentleman, maketh oath, that, while he was at Boston, in New-England, soon after his Majesty's happy Restoration, Goffe and Whaley, two of the execrable murderers of his Majesty's royal father, of blessed memory, landed there; and, at their landing, were conducted to the house of John Endicott, then Governor of the Massachusetts colony, and that it was reported by all the deponent conversed with, that the said Governor embraced them, bade them welcome to New England, and wished more such good men as they would come over. That, after the said Goffe and Whaley resided some time at Boston, visiting and being visited by the principal persons in the town, and that, among others, they visited Mr. John Norton, the teacher of the principal independent church in the said town, and one of those who came over with the address and letter of the said colony to his Majesty: That the deponent then boarded in the house of Mr. Norton, and was present when they visited him, and that he received them with great demonstrations of tenderness; that, after this the said Goffe and Whaley went and resided in Cambridge, (the university of New-England, of which the deponent was a member,) and that, having acquaintance with many of that university, he inquired of them how the said Goffe and Whaley were received;

received; and that it was reported to him by all persons, that they were in exceeding great esteem for their parts; that they held meetings in their house, where they preached and prayed, and gained universal applause and admiration, and were looked upon as men dropped down from heaven; that this was the phrase of all the deponent heard discourse about them, but that penitence for the horrid murder for which they fled did not appear to be any part of that piety, which sainted them in their esteem, for that Whaley said openly, almost in all places where he came, that, if what he had done against the King were to be done, he would do it again; and that it was the general report of the place, that he was frequently heard to say these words: That in the aforesaid town Whaley and Goffe refused, until commands came from his Majesty to the Governor of Massachusetts for their apprehension; but that those commands were neither executed, nor, to the best of the deponent's remembrance, published, nor any proclamation or order, by their own authority, issued out for it; otherwise it had been almost impossible for the murderers to escape as they did, by reason of their living and conversing so publicly, and their having no places to fly to, besides there being several loyal persons in Boston, (though no members of the church or state,) who, if they might have had permission from the government, would have ventured to seize them: and the deponent doth likewise remember, that, being afterwards in company of several merchants at Boston, and discoursing of Hugh Peters and his execution, some persons did there say, that there were many godly in New-England that dared not condemn what Hugh Peters had done.

REMARK. Lord Say and Seal, when his glass was almost run out, informed the Governor of Massachusetts, in July, 1661; "I must say; for Mr. Crown, he hath appeared both here, in the Council, and to the Lord Chamberlain and others, as really and cordially for you as any could do, and hath allayed the ill opinion of your cruelty against the Quakers.—I must request you will accordingly requite Mr. Crown his love, care, and pains, for you."—See the letter in Hutch. Hist. 1 vol. 220.

Hutch. Hist. 1 vol. 210-11.—Candour requires, that, as all men should be allowed to speak their own justification, the people of Massachusetts should be permitted to tell their own story their own way: the address of the General-court is therefore subjoined.—From N. Eng. Papers, 4 vol. p. 490.

"Most gracious and dread Sovereign,

"May it please your Majesty (in the day wherein you happily say, you now know, that you are again King over your British Israel) to cast a favourable eye upon your poor Mephibosheths now, and by reason of lameness, in respect of distance, not until now appearing in your presence, we mean New-England, kneeling, with the rest of your subjects, before your Majesty, as her restored King. We forget not our ineptness as to these approaches. We at present own such impotency, as renders us unable to excuse our impotency of speaking unto our Lord the King: yet, contemplating such a King, who hath also seen adversity, that he knoweth the hearts of exiles, who hath been himself an exile, the aspect of Majesty, thus extraordinarily circumstanced, influenceth and animateth exanimated out-casts

task, (yet outcasts as we hope for the truth) to make this address unto their prince, hoping to find grace in his sight: we present this scrip, the transcript of our loyal hearts, into your royal hands, wherein we crave leave:

“ To supplicate your Majesty for your gracious protection of us, in the continuance both of our civil privileges, according to (and of our religious liberty, the grantees known end of) the patent conferred upon the Plantation by your royal father. This, this, viz. our liberty to walk in the faith of the gospel, with all good conscience, according to the order of the gospel, (unto which the former, in these ends of the earth, are but subservient,) was the cause of our transporting ourselves, with our wives, our little ones, our substance, from that pleasant land, over the Atlantic Ocean, into this vast and waste wilderness; choosing rather the pure scripture worship, with a good conscience, in this poor remote wilderness, among the heathens, than the pleasures of England, with subjection to the then so disposed and so far prevailing hierarchy, which we could not do without an evil conscience. For this cause we are this day in a land, which lately was not sown, wherein we have conflicted with the sufferings thereof much longer than Jacob was in Syria. Our witness is in heaven, that we left not our country upon any dissatisfaction, as to the constitution of the civil state: our lot, after the example of the good old non-conformist, hath been only to act a passive part, through these late vicissitudes and successive overturnings of state; our separation from our brethren in this desert hath been, and is, a suffering, bringing to mind the application of Joseph; but providential exceptions of us thereby from the late wars, and temptation of either party, we account as a favour from God; the former clothes us with sackcloth, the latter with innocence.

“ What reception, courtesy, and equanimity, those gentlemen and other adherers to the royal interest, who in adverse changes visited these parts, were entertained with amongst us, according to the meanness of our conditions, we appeal to their own reports.

“ Touching complaints put in against us, our humble request only is, that, for the interim wherein we are dumb, by reason of absence, your Majesty would permit nothing to make an impression upon your royal heart against us, until we have opportunity and licence to answer for ourselves. Few will be nocent, said that impleader, if it be enough to deny; few will be innocent, replied the then Emperor, if it be enough to accuse.

“ Concerning the Quakers, open capital blasphemers, open seducers of the glorious Trinity, the Lord's Christ, our Lord Jesus Christ, the blessed gospel, and from the holy scriptures, as the rule of life, open enemies to government itself, as established in the hands of any but men of their own principles, malignant and assiduous promoters of doctrines directly tending to subvert both our church and state: after all other means, for a long time used in vain, we were at last constrained, for our own safety, to pass a sentence of banishment against them, upon pain of death; such was their dangerous, impetuous, and desperate turbulency to religion and to the state, civil and ecclesiastical, as that, how unwilling soever, could it have been avoided, the magistrate at last, in conscience both to God

Rav. July, 1780.

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and man, judged himself called, for the defence of all, to keep the passage with the point of the sword held towards them : this could do no harm to him that would be warned thereby ; their willingly rushing themselves thereupon was their own act, and, we with all humility conceive, a crime, bringing their bloods upon their own heads. The Quakers died not because of their other crimes, how capital soever ; but upon their superadded presumptuous and incorrigible contempt of authority, breaking in upon us notwithstanding the sentence of banishment made known to them : had they not been restrained, so far as appeared, there was too much cause to fear that we ourselves must quickly have died, or worse ; and such was their insolency, that they would not be restrained but by death ; nay, had they at last but promised to depart the jurisdiction, and not to return without leave from authority, we should have been glad of such an opportunity to have said they should not die.

“ Let not the King hear mens words ; your servants are true men, fearers of God and the King, and not given to change, zealous of government and order, orthodox and peaceable in Israel : we are not seditious as to the interest of Cæsar ; nor schismatics as to matters of religion ; we distinguish between churches and their impurities ; between a living man, though not without sickness and infirmities, and no man. Irregularities, either in ourselves or others, we desire may be amended ; we could not live without the worship of God ; we were not permitted the use of public worship without such a yoke of subscription and conformity as we could not consent unto without sin. That we might, therefore, enjoy divine worship without human mixtures, without offence either to God or man or our consciences ; we, with leave, (but not without tears,) departed from our country, kindred, and fathers houses, into this Patmos ; in regard whereunto, we do not say our garments are become old by reason of a very long journey, but that ourselves who came away in our strength, are, by reason of very long absence, many of us become grey-headed, and some of us stooping for age. The omission of the prementioned injunctions, together with the walking of our churches, as to the point of order in the congregational way, is all wherein we differ from our orthodox brethren.

“ Sir, we lie not before your sacred Majesty : the Lord of Gods, the Lord God of Gods, he knoweth, and Israel he shall know, if it were in rebellion or schism that we willingly left our dwelling in our own, or continue our dwellings in a strange land, save us not this day.

“ Royal Sir, if, according to our humble petition and good hope, the God of the spirits of all flesh, the Father of mercies, (who comforteth the abject,) shall make the punishment of the bereavement of that all, for which we do leave and do suffer the loss of all, precious, so precious, in your sight ; or that your royal heart shall be inclined to shew unto us that kindness of the Lord in your Majesty's protection of us in these liberties, for which we hither came, and which hitherto we have enjoyed, upon Hezekiah's speaking comfortably to us as to sons ; this orphan shall not continue fatherless, but grow up as a revived infant under its nursing-father : these churches shall be comforted in a door of hope opened by so signal a pledge of the lengthening

lengthening of their tranquillity ; these poor and naked gentiles, not a few of which through grace are come and coming in, shall still see their wonted teachers, with encouragement of a more plentiful increase of the kingdom of Christ among them ; and the blessing of your poor afflicted (and yet we hope trusting in God) shall come upon the head and heart of that great King, who was sometime an exile as we are. With a religious salutation of our prayers, we (prostrate at your royal feet) beg pardon for this our boldness ; craving finally that our names may be enrolled among your Majesty's most humble subjects and suppliants.

JOHN REXDICT, Gov.—In the name and with the consent of the General-court."

The state of Connecticut, and of Virginia, after the former had been settled 44 years, and the latter 64 years, may be learned from the following answers to the enquiries of the Lords of the Committee for the Colonies in 1680.

Of Connecticut. ' 1. We have two yearly general-courts, as they are stated in his Majesty's most gracious charter.—We have two courts of assistants, which consist of the Governor and Assistants, which are for the trial of capital offenders, and for the hearing of all appeals with a jury.—Our colony is divided into four counties ; and in each there are two county-courts annually, of magistrates and jury, to hear and determine all actions of debt, and the case, and criminal matters of a less nature.—As there is any special occasion the Governor calls his Assistants, who are of his council, and meet and consider of such matters, as fall in the interval of the general-courts, and determine the same.

' 2. The legislative power is only in the general-court ; the executive is in those courts appointed, as before.

' 3. We have little traffic abroad ; and so, little occasion for a Court of Admiralty, distinct from the Court of Assistants.

' 4. We have sent one of our law-books : wherein are what laws were of force when we printed them, since which some few have been made which are not yet printed, and so have not sent them. Your Lordships may please to take notice, that, in our preface to our laws, we say we have been careful not to make any repugnant to the statute-laws of England, so far as we understand them : professing ourselves always willing to receive light for emendation ; what we then said is our present purpose, and shall be our constant practice.

' 5. As to the number of our forces : we have, for the present, only one troop, which consists of about sixty horse, but we are upon raising three more. Our forces are train-bands : in each county there is a Major, who commands its militia under the General.

In Hartford county there are 835. In Newhaven, 623.

New-London, 509. Fairfield, 540.

The whole militia, 2507.

' 6. We have one small fort at the mouth of Connecticut river. Good towns we have ; one especially, called New-London, formerly Pequot : near which the English obtained a memorable victory over the Pequots ; the first and most signal blow the Indians received. It greatly needs fortifications, but we want estates to raise them, and

to purchase artillery : and we should thankfully acknowledge the favour of any good benefactors that would contribute to so good a work.

‘ 7. It is rare that any privateers or pirates come on these dangerous coasts ; only, two years ago, a French one wintered at New-London, and went away in the spring.

‘ 8. As for our Indian neighbours ; we compute them to be about 500 fighting men : we are strangers to the French, and know nothing of their strength or commerce. Our chief trade for procuring clothing is by sending what provisions we raise to Boston, where we buy goods. The trade with our Indians is worth nothing, because their frequent wars hinder their getting peltry.

‘ 9. We have neighbourly correspondence with New-Plymouth, with Massachusetts, since Major Andros came to New-York with him, but not like what we had with his predecessor : with Rhode Island we have not such good correspondence as we desire.

‘ 10. Our boundaries are as expressed in the charter : we cannot guess the number of acres settled or manurable ; the country being mountainous, full of rocks, swamps, hills and vales ; what is fit is taken up ; what remains must be gained out of the fire, by hard blows, and for small recompence.

‘ 11—13. Our principal towns are Hartford, New-London, New-haven, and Fairfield : our buildings are generally of wood ; some are of stone and brick ; and some of them are of good strength, and comely, for a wilderness. We have twenty-six small towns already seated ; and in one of them there are two churches.—Our rivers are numerous and navigable.

‘ 14—15. The commodities of the country are, provisions, lumber, and horses ; but we cannot guess the yearly value : the most are transported to Boston, and bartered for clothing ; some small quantity is sent to the Caribbee islands, and there bartered for products and some money : and now and then (rarely) vessels are laden and sent to Madeira and Fyal, and the cargoes bartered for wine. We have no need of Virginia trade ; as most people plant so much tobacco as they need. We have good materials for ship-building. The value of our annual imports probably amounts to 9000 l. We raise no salt-petre.

‘ 16—20. We have about twenty petty merchants ; some trade to Boston, some to the Indies, and other colonies : but few foreign merchants trade here. The number of our planters is included in our train-bands ; which consist of all from 16 to 60 years of age. There are but few servants, and fewer slaves ; not above 30 in the colony. There are so few English, Scotch, or Irish, come in, that we can give no account of them : there come sometimes three or four blacks from Barbadoes, which are sold for 22 l. each. We do not know the exact number of persons born ; nor of marriages ; nor of burials : but the increase is as follows : the numbers of men, in the year 1671, were 2050 ; in 1676, were 2303 ; in 1677, were 2362 ; in 1678, were 2490 ; in 1679, were 2507.

‘ 21—25. We cannot guess the estates of the merchants ; but the property of the whole corporation doth not amount to 110,788 l. sterling. Few vessels trade here but from Boston and New-York, which



which carry off our produce. Twenty-four small vessels belong to the colony. The obstruction of trade is owing to want of estates, and to the high price of labour. Commerce would be improved, were New-London, Fairfield, and New-haven, made free ports for 15 or 20 years; this would increase the trade and wealth of this poor colony. There are no duties on goods, exported or imported, except on wines and liquors; which, though inconsiderable, are appropriated to maintain free-schools.

‘ 26—27. The people are strict Congregationalists; a few more, large congregationalists; and some, moderate Presbyterians: but the Congregationalists are the greatest number. There are about four or five Seven-day men, and about as many Quakers. Great care is taken of the instruction of the people in the Christian religion, by ministers catechizing and preaching twice every sabbath, and sometimes on lecture-days; and also by masters of families instructing their children and servants, which the law commands them to do. We have 26 towns, and there are 21 churches in them; and in every one there is a settled minister, except in two newly planted. The stipend, which is more or less according to duty, is from 50 l. to 100 l. Every town maintains its own poor: but there is seldom any want, because labour is dear; being from 2 s. to 2 s. 6 d. a day for a labourer; because provisions are cheap; wheat is 4 s. a bushel Winchester, pease 3 s. Indian corn 2 s. 6 d. pork 3 d. a pound, beef 2  $\frac{1}{2}$  d. a pound, butter 6 d. and so other matters in proportion: beggars and vagabonds are not suffered, but, when discovered, they are bound out to service; vagabonds, who pass up and down, are punished by law.

15 July, 1680.

WM. LEATE, Governor.

J<sup>n</sup>. ALLYN, Secretary.’

Of Virginia. ‘ 1—3. There are a Governor and sixteen Counsellors, who have from his sacred Majesty a commission of oyer and terminer, and who judge all causes that are above 15 l. sterling. For what is under that value there are particular courts in every county, which are twenty in number. Every year at least the assembly is called; before whom lie appeals: and this assembly is composed of two burgesses out of every county. These lay the necessary taxes, as the necessity of the war with the Indians, or other exigencies, require.—In twenty-eight years there has not been one prize brought into this country; so that there is no need of a particular court of Admiralty.—The legislative and executive powers are seated in the governor, council, and assembly, and officers substituted by them.

‘ 4. The Secretary of this country sends every year to the Lord Chancellor, or one of the principal Secretaries of State, what laws are yearly made; which, for the most part, concern only our private exigence. For, contrary to the laws of England, we never did, nor dare, make any; only this, that no sale of land is good and legal, unless, within three months after the conveyance, it be recorded in the general-court or county-courts.

‘ 5. All our freemen are bound to be trained every month in their particular county; which, we do suppose, and do not much mistake in the calculation, are near 8000. Horse we have none; because they would be too chargeable for the poor people.

' 6, 7. There are five forts: but, God knows, we have neither skill nor ability to make or maintain them. For there is not, nor, as far as my inquiries can reach, ever was, one engineer in the country; so that we are at continual charge to repair inartificial buildings. There are not above thirty serviceable great guns; which we yearly supply with powder and shot, as our ability will permit. We have no privateers since the late Dutch war.

' 8. We have no European neighbours seated nearer to us than St. Christopher's or Mexico, that we know of; except some few French that are beyond New-England. The Indian neighbours are absolutely subjected; so that there is no fear of them. We have no correspondence with any European stranger, nor is there a possibility to have it with our own nation, farther than our traffic concerns.

' 9, 10. When I came into the country, I found only one ruined fort, with eight unserviceable great guns dismounted, and situated in a most unhealthy place, and where any enemy, if he knew the soundings, might keep out of the reach of the best guns in Europe. Before, or since, we never had one great or small gun sent us, since my coming hither, nor, I believe, in twenty years before: all that were sent by his sacred Majesty are still in the country, with a few more that we bought. Besides these guns, we never had any money of his Majesty towards the buying of ammunition or building of forts: but what can be spared out of the public revenue we yearly lay out in it.

' 11. As for the boundaries of our land: they were once great; ten degrees at least: but now it hath pleased his Majesty to confine us to half a degree; knowingly I speak this: pray God it may be for his Majesty's service; but I much fear the contrary.

' 12—14. Commodities of the growth of this country, we never had any, till of late, but tobacco; which yet is considerable, and yields his Majesty a great revenue. But of late we have begun to make silk; and so many mulberry-trees are planted, that, if we had skilful men from Naples or Sicily to teach us the art of making it, in less than half an age we should make as much silk, in a year, as England did yearly expend threescore years since; but now we hear it is grown to a greater excess, and of more common and vulgar usage.—Now, for shipping, we have admirable masts, and very good oaks; but, for iron ore, I dare not say there is sufficient to keep one iron-mill going for seven years.—Saltpetre we have none.—Rivers we have four; all able to harbour safely a thousand ships of any burden.

' 15, 16. We suppose, and I am very sure we do not much miscount, that there is in Virginia above 40,000 persons, men, women, and children: of which there are 2000 black slaves; 6000 Christian servants for a short time; and the rest have been born in the country, or have come in to settle or serve, in hope of bettering their condition in a growing country. Yearly, we suppose, there comes in of servants about 1500; of which most are English, few Scotch, and fewer Irish; and not above two or three ships of negroes in seven years.

' 17. All new plantations are, for an age or two, unhealthy till they are thoroughly cleared of wood; but unless we had a particular

register-office, for the denoting all that die, I cannot give a particular answer to this query; only this I can say, that there are not ten unscathed hands (as we term them) that die now: whereas, heretofore not one of five escaped the first year.

' 18. English ships, near eighty, come out of England and Ireland every year for tobacco; some few New-England ketches; but of our own we never yet had more than two at a time, and those not more than twenty tons burden.

' 19, 20. Mighty and destructive have been the obstructions to our trade and navigation by that severe act of parliament which excludes us from having any commerce with any nation in Europe but our own; so that we cannot add to our plantation any commodity that grows out of it; as olive-trees, cotton, or vines: besides this, we cannot procure any skilful men for our now hopeful commodity of silk: and it is not lawful for us to carry a pipe stove, or a bushel of corn, to any place in Europe out of the King's dominions. If this were for his Majesty's service, or the good of the subject, we should not repine, whatever were our sufferings: but, on my soul, it is the contrary for both; and this is the cause why no small or great vessels are built here. For we are most obedient to all laws, whilst the New-England men break through them, and trade to any place that their interest leads them to. I know of no improvement that can be made in trade, unless we had liberty to transport our pipe stoves, timber, and corn, to other places besides the king's dominions.'

REMARK. The law did not prohibit what made Sir William so unhappy.

' 21, 22. No goods, either imported or exported, pay any duties here, only the 2s. a hoghead on tobacco exported, which is to defray all public charges: and this year we could not get an account of more than 15,000 hogheads. But of this revenue the King allows me 1000 l. yearly; with which I must maintain the port of my place, and a hundred extraordinary charges that cannot be put into any public account: and I can knowingly affirm, that there is no government of ten years standing but is allowed thrice as much; but I am supported by my hopes that his Majesty will one day consider me.—There is no revenue arising to his Majesty, but out of the quit-rents: and this he hath given away to a deserving servant, Colonel Henry Norwood.

' 23. The same course is taken here, for instructing the people, as there is in England: Out of towns every man instructs his own children according to his ability. We have forty-eight parishes, and our ministers are well paid, and by my consent should be better, if they would pray oftener and preach less: but, as of all other commodities, so of this, the worst are sent us, and we have few that we can boast of, since the persecution in Cromwell's tyranny drove divers worthy men hither. Yet I thank God, there are no free schools, nor printing; and I hope we shall not have these hundred years. For learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them and libels against the best government: God keep us from both!

Virginia, 20 June, 1671.

WILLIAM BERKELEY."

If there be any spirits, still remaining, congenial with that of Sir William Berkeley, who are disposed to say Amen to this wise and pious prayer; let them no longer despair of suppressing "sects, heresies, and disobedience:" they have nothing more to do, than to make sufficient interest in Parliament for passing an Act—to abolish schools, and prohibit the use of the art of printing.

This volume brings down the history of the United Colonies to the time of the Revolution; in the next, the Author proposes to continue it to the Peace in 1763.

ART. IV. *Observations made during a Tour through Parts of England, Scotland, and Wales.* In a Series of Letters. 4to. 10s. 6d. Boards. Becket. 1780.

**I**N this tour-making age, different travellers are excited by different motives. One is prompted by curiosity; another is urged by business, or the pursuit of health; others set out in search of that amusement which they cannot meet with by staying at home; and there are, who industriously *go forth* in search of materials to *make a book*.

In the first of these classes we must rank the Author of the *Observations* now before us. We are informed that he is a man of fortune, who, very laudably, wished to see, and to know, what is worth seeing and knowing, in his own country,—a part of the globe which the young English Traveller generally overlooks in perusing the map of the *GRAND TOUR*.

To go, to *see*, and to *forget*, is commonly the sum total of what is performed by those who travel for amusement; but our Observer, unwilling to lose the advantages which he might derive from his excursions, resolved to treasure up whatever was worthy of remembrance: in order to which, he has thrown his remarks, as they occurred, into the form of a Series of Letters, addressed to a friend, who had enjoined him to communicate, in detail, the fruit of his researches.—“But here, then,” our Readers will say, “is *a book* produced, Mr. Reviewer! which may bring the Author to rank with your last mentioned class—the Tour-maker by profession, or trade.”—True, this may seem to be the case; but we know that it is not so, in fact: the publication before us owes its existence, not to lucrative views, but to a motive of pure benevolence; the profits arising from the sale being appropriated to answer a purpose, pointed out to the generous Author by the finger of Humanity.

With regard to the literary abilities of our Observer, we have to commend his vivacity, his sentimental turn, and his good taste. He writes, as most Gentlemen-travellers will write, not having the business of publication in view,—whose end is  
their

their own entertainment,—and who put down their observations as they flow—*currente calamo*, and *currente vehiculo*, at the inn, or on the road.

In his manner, this agreeable but not very profound writer seems akin to the Shandy-family: lively, good-humoured, and benign,—an happy mixture of mirth with the milk of human kindness.

But though the style of this sentimental describer is pleasant, he gives us, as Critics, much cause of complaint, on account sometimes of his *frivolity*, but much oftener of his *incorrectness*; in which last respect he is faulty, even to an extreme. It is, indeed, surprising, that a person of education, reading, and taste, could be so inattentive to his native language, as this gentleman appears to have been; or that, if he was himself averie to what he might deem the drudgery of filing and polishing, he did not employ some friend, or *polisher by profession*, to do the work for him! but more of this in the note\*.

As

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\* A Correspondent, who seems, indeed, to have too seriously taken offence at our Author's inadvertencies and slips of expression, has noted some defects in the following terms:—"It is surprising, says he, that his [the Author's] own ear should not be hurt by such expressions as, *every here and there*;—*from here*; or by the continual repetition of the word *however*, which occurs in almost every page, sometimes four times in twenty lines. We next came to—we next arrived at—next ascended, are favourite expressions. *Having concluded*—*having arrived*—*being arrived*—follow one another in quick succession. Wardour is first *magnificent*, then *too low*, then *heavy*, and at last, *void of elegance*. Groves *erect themselves*. A little building is placed *round the head of* (the river) *Stour*, which *building* is afterwards said to be a *pump*. i. e. A pump is placed round the head of the Stour. Stourton is a *lordship of very old creation*. They advanced upon a *bridge of one arch*, *wonderfully easy of ascent*. Salisbury cathedral is in form of a *lanthorn*, Southampton is a *village*, Longleat and Haddon are *castles*.

Of the tender and pathetic take the following: "Hail gentle courtesy!—Thy dimpled smile *doth* beckon us as we journey *it* along—*Thou scatterest seeds to the scorn lamb*."

A picture of Jane Shore is "admirable not so much for its *execution or design*, as for its beauty, humility and resignation, which are divinely *worked into the countenance*."

Rembrandt's fine picture of Daniel before Nebuchadnezzar, at Lord Scarsdale's, is "a most highly finished picture, *especially the drapery*, though Daniel's hair and the *apparel in general is preposterous*."

A catalogue of the bustos, &c. at Wilton takes up eleven pages; the journey from Belford (or Belfort as he calls it) in Northumberland to Edinburgh is described in eight lines.

Lumley Castle, the venerable seat of Lord Scarborough, is converted into *Ludlow Castle*, and is said to contain nothing worthy observation

As a specimen of this performance, we shall give the ingenious though careless Author's account of his adventure in exploring a vast cavern in Derbyshire, seldom mentioned by those who have described "the wonders of the Peake."—After relating what he saw in Poole's Hole, and in the cavern vulgarly called "the D—l's A—e in the Peake," but here styled *Peake's Hole*, our *Author and Co.* were tempted to visit *The three Mile Cavern*, which is supposed to communicate, at least by the stream of water, with Peake's Hole; this we gather from the description before us,—if we have not mistaken it. We shall here give the 18th letter entire.

August 1778.

"The last place I parted with you from was Peake's Hole, and there you will naturally have concluded that our underground workings had been at an end. But alas! my friend, fate had otherwise ordained it; the spirit of curiosity had warped our rational faculties; danger had become familiar to us, and we therefore determined upon a plan that wiser men would have shuddered at the idea of. This was no less than the exploring the three-mile cavern which I have already mentioned. Summoning therefore a posse-comitatus of all the miners of the place, we in brief told them our intention. Astonishment at first prevented them from answering us; none but two or three had ever ventured upon a trial; custom even had not reconciled the others to so hazardous an enterprise. A promise of reward, however, prevailed upon the whole, and they accordingly agreed to attend us in the morning. In the mean time a messenger being dispatched to Sheffield for torches, we began seriously to prepare for our descent; this was soon accomplished. A paper of memorandums was left in our escrutores, and a card, in case of an accident, telling who our friends were, and where they were to be found, was left upon our table in the inn. Thus guarding against the worst that could befall us, at least so far as it respected matters

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servation excepting a painting of Sir Thomas More. The judicious, the informing, Mr. Pennant says, "it is a noble repository of portraits."

\* *Netherby*, changed into *Leatherby*, was not visited (by travellers of curiosity too who were so near as Carlisle), and the owner is dignified with a peerage. Would this summons intitle him to take his seat in the House of Peers, there is no doubt he would receive the travellers in their next tour, with the *dimpled smiles of gentle courtesy*.

\* Mr. Duncomb's collection of pictures is known to be a fine one; this gentleman says, *the pictures are in general good*. The terrace at Duncomb Park is slightly mentioned, but Rivers Abbey totally omitted.——

So far our Correspondent, who, unluckily for this performance, does not seem to have perused it when he was *in the humour to be easily pleased*. We have not printed the whole of his letter; not chusing to give too much "way and room," as Shakespear says, to any man's asperities but our own.

which

which we might leave behind, we early the next morning, accompanied by a chosen set of our new guides, repaired to the top of the mountain, where the fissure opened itself about three feet in diameter. Provided by the miners with proper dresses, we then stripped ourselves of our own outward apparel, and putting on each a pair of canvas trowsers, a flannel jacket, and over that a canvas frock, with a handkerchief round our heads, and a miner's cap, we all proceeded one by one down this dread abyss, for the distance of about four hundred and twenty feet perpendicular. Imagination can scarcely form a descent more perilous than this was. The only steps to tread on, or things to hold by, were bits of oak stuck into the sides, inhabitants of that place since it was first discovered, and which from want of use, it was natural to suppose might have either rotted or loosened themselves in the earth; moreover, a false step hurled one inevitably to destruction: fortunately all was firm, and we arrived at the bottom unhurt. From hence, ranging ourselves in order, with a large bundle of candles and torches, independent of the candles we each of us carried, we proceeded on with tolerable facility through two or three lofty and most beautifully enamelled caverns of spar. This we conceived an earnest of future delight, and the tablets were accordingly set at work; but, alas! how great was our mistake! Here our difficulties were to commence. Following the guide, who besides another who was with us, were the only two of the party who had ever penetrated before, we forced our way with infinite struggles, through a narrow space, between two rocks, and thence getting on our hands and knees, were, for the full distance of a mile, obliged to crawl without ever daring to lift up our heads, the passage being too low. Filled with mud, dirt, and a multitude of bits of rocks, our progress was painful indeed: we still, however, hoped for something better. On we accordingly proceeded, till a dreadful noise, rumbling along the horrible crevices of the cave, gave us to understand that we were near a river: to this then we accordingly hurried. But description is inadequate to any thing like a representation of this scene. A vast ocean seemed roaring in upon us; in some places bursting with inconceivable impetuosity, and at others falling through dreadful chasms, naturally formed to give it vent: through this our journey was to continue. A cry of light, however, alarmed us: the confinement of the air, and the narrowness of our track, had extinguished all our torches; the candles too, all but one small end, were totally expended. We knew not what to do. In vain the miners hallooed for the supply which was to have come behind; no answer was to be heard. Our fate seemed now inevitable; but we who were the principals, fortunately expressed no fear. In this extremity a gallant fellow, who yet was ignorant of the place, but from experience knew the danger we were in, suddenly disappeared, and after groping for a considerable time in the dismal horrors of the place, at length returned to us with a supply of candles, having discovered his companions unto whom they were given in charge, almost petrified with fear, and unable to continue after us from their apprehension. Relieved in this manner from a death which seemed to await us, in its most horrid form, we onward proceeded with a fresh recruit of spirits; and plunging into the river above our waists, scarce tenable from

from the impetuosity of the torrent, we cautiously picked our steps, and, at length, after a four hours most unspeakable fatigue, arrived at about three hundred yards beyond the spot, where the subterranean passage we had the day before explored, was expected to find an entrance into this dreadful place.

Here then we were obliged to stop, a fall into a yawning gulph, in which I was providentially saved by a corner of a rock catching me by the knee, had hitherto given me an inconceivable degree of pain; but I had not spoke; it now became scarce bearable; out however I was to crawl, and that too upon this tortured limb. The retreat accordingly began; but no anguish could surpass the excess of torment I was in. Often did I wish to remain where I was; no succour or assistance could be given me: every man was painfully busied in the charge of his own safety. At length, having almost worn out the other knee, and torn both my sides and back by forcing myself in those positions, I was compelled to call out for help, as we happily came to the first opening where I could be raised. Languor and faintness from what I had suffered, had totally deprived me of my strength: I was accordingly seated on a rock, but in a few minutes, having collected myself as much as possible, I tottered through the rest of the cavern, helped where assistance could be given me, and in that manner got to the blessed sunshine of the day. All the rest, however, were tolerably well, excepting two of our guides, one of whom had received a violent contusion on his head from a rock; and another several bruises from a fall, in his climbing up the last aperture. Altogether, the depth we had descended was about one hundred and forty fathom, or nine hundred and eighty feet, and the length about three miles, according to the miners calculation. Neither at this distance were we at the end; a passage still continued, but so filled with water, and so full of peril, that the miners themselves were averse to further trial. And here, my friend, I will take my leave of you for the present. The pains in my limbs are still excruciating, but a little time will set all to rights again; all I have to say is, that I never with even the greatest enemy I have in the world to be so unardonably led by curiosity as to tempt destruction, where, independent of the dangers of the place, the falling of a single stone might bury him in eternity for ever.

We have copied this under-ground excursion at length, because we look upon it as a curiosity; no description of this three-mile cavern having, that we recollect, been given by preceding writers.

Many other entertaining extracts might be made, from various parts of this itinerary; but we have not room to enlarge.

We must not, however, bid adieu to this agreeable road-companion, without hinting to him a particular correction or two, beside those which are pointed out by our Correspondent, in the note. These may prove to be of some use to him, in case of a *second edition*; and should a new impression be called for, the name of the Author affixed would certainly be of advantage, with regard to the reception which the Public might then give



to the work. Anonymous productions have seldom an equal chance of success: they have nothing to depend on, but real intrinsic merit; and even *that* may chance to be over-looked, in the crowd of unowned publications.

The passages we have marked for the Author's reconsideration, in the work before us, are the following:

P. 11, line 4. 'She, loved girl, was almost *equally* as senseless.'—P. 21, l. 14. 'His incitements to virtue are *equally* as strong.' P. 23. Speaking of Cliefden House, and Buckingham House in St. James's Park, our Author mistakenly says, they were both built by George Villiers, Duke of Buckingham. We believe, that the first mentioned structure was raised by the celebrated Villiers, but the latter, now called the Queen's Palace, was undoubtedly built by John Sheffield, Duke of Bucks. P. 30, l. 10. 'Within a small distance are some tolerable coal-pits:' we are at a loss to guess in what respects a coal-pit can be deemed *tolerable* or *intolerable*. P. 33. The windows of the chapel in Wells Cathedral are said to be too much *darkened* by the profusion of *glass*: this is an effect which we apprehend few readers of these Observations will be able to conceive, without some explanation. P. 36, l. 21, '*hung pendant*': here is an explanation of one word by another, which was not wanted. P. 40, l. 12, 'the *number* of travellers have [*for bath*] of late years decreased.' P. 42. Speaking of the Glastonbury thorn, we are told, that this tree 'is of a remarkable species in this country; but that it is common to a *degree* in the Levant and Asia Minor. This cant phrase gives us no idea to *what degree* the tree in question is common in the Levant, &c. P. 91, 'The *counties* of Somerset and Gloucestershire. P. 93, The prospect from Clifton-hill '*romantic and delightful to a degree*.' We recollect no instance of *small talk* looking well in print, but in the volume of Swift's *Polite Conversation*. P. 101, we read of a small room '*erected by itself*.' By this, no doubt, we are only to understand that no other buildings were very near.

P. 118, The inside of Gloucester cathedral is '*clumsy to a degree*. P. 125, l. 18, for pairing, should we not read *paring*? P. 140, Birmingham, it is said, was, *a few years ago*, 'but an inconsiderable dirty village.' Camden would have told our Author, that, two hundred years ago, "Bremicham was swarming with inhabitants, and echoing with anvils, &c." Our Author adds, that 'its situation in Warwickshire, and on the borders of Staffordshire, gives it considerable advantages;' but of what kind those advantages are, we are left to guess, without the smallest clue to guide us. P. 149, for Akover, read *Okeover*: by the country people pronounced *Oker*. P. 152, 'Proceeded on to Buxton, through a country as barren and desolate as *one* can well be conceived.'—Perhaps some of the above are mere slips of the press.

ART. V. *An Essay on History*; in Three Epistles to Edward Gibbon, Esq. By William Hayley, Esq. With Notes. 4to. 7s. 6d. Doddsley. 1780.

WE are happy to find this new star in the poetical hemisphere, whose appearance we noted with so much pleasure; continues to shine, if possible, with increasing splendor. The province of literature affords hardly any subject of critical discussion that is of higher dignity and importance than that to which Mr. Hayley has now directed his attention. Simple and obvious as the rules of history may appear to a superficial observer, there are difficulties in the application of them that are in a great measure insurmountable; otherwise a perfect historian would not have been so long considered as a literary prodigy. It will be found, however, if the matter be minutely examined into, that to be qualified for the composition of history will require talents and accomplishments that rarely are united: there is scarcely, indeed, any quality by which the human mind can be dignified or adorned, any excellence intellectual or moral, but will in some degree, either immediately or remotely, be requisite in the man who shall aspire to the title of a complete historian. To delineate this character, and to point out the rules and precepts of his art, is the business of this admirable didactic Essay.

The first Epistle opens, after a few introductory lines applicable to the gentleman to whom it is addressed, with the connection between history and poetry. The subject of the present poem, he observes, has been but slightly touched by the ancients; Dionysius of Halicarnassus and the inimitable Lucian being the only writers who have professedly treated of it. Having remarked the importance and advantage of history, he then traces its origin and progress from Ægypt into Greece. In his account of the Pyramids he has adopted, as he acknowledges in a note, the idea of Mr. Bryant; but the sublime and magnificent imagery, in which he has clothed it, is his own.

‘ But in the center of those vast abodes,  
Whose mighty mass the land of Egypt loads;  
Where, in rude triumph over years unknown,  
Gigantic Grandeur, from his spiry throne,  
Seems to look down disdainful, and deride  
The poor, the pigmy toils of modern Pride;  
In the close covert of those gloomy cells,  
Where early Magic fram’d her venal spells,  
Combining priests, from many an ancient tale,  
Wove for their hallow’d use Religion’s veil;  
A wondrous texture! supple, rich, and broad,  
To dazzle Folly, and to shelter Fraud!  
This, as her castus, Superstition wore;  
And saw th’ enchanted world its powers adore:

For

For in the mystic web was every charm  
To lure the timid, and the bold disarm;  
To win from easy Faith a blind esteem,  
And lull Devotion in a lasting dream.  
The Sorceress, to spread her empire, dress  
History's young form in this illusive vest,  
Whose infant voice repeated, as she taught,  
The motley fables on her mantle wrought;  
Till Attic Freedom brought the Foundling home  
From the dark cells of her Egyptian dome;  
Drew by degrees th' oppressive veil aside,  
And, shewing the fair Nymph in nature's pride,  
Taught her to speak, with all the fire of youth,  
The words of Wisdom in the tone of Truth;  
To catch the passing shew of public life,  
And paint immortal scenes of Grecian strife.'

At the close of this Epistle, the historians of Italy and Greece are characterized with singular spirit and discernment. Of these, the last whom he mentions is Anna Comnena, eldest daughter of the Emperor Alexius Comnenus and the Empress Irene, who flourished at the latter end of the eleventh century. She wrote the History of her Father in 15 books, first published in 1610, and afterwards reprinted in the collection of the Byzantine historians. As this fair historian, who, Mr. Hayley observes, may justly be regarded as a singular phenomenon in the literary world, is not generally known, we shall subjoin the compliment which he has here paid to her memory.

' But while Monastic Night, with gathering shades,  
The ruin'd realm of History invades;  
While, pent in CONSTANTINE's ill-fated walls,  
The mangled form of Roman Grandeur falls;  
And, like a Gladiator on the sand,  
Props his faint body with a dying hand;  
While savage Turks, or the fierce sons of Thor,  
Wage on the Arts a wild Titanian war;  
While manly Knowledge hides his radiant head,  
As Jove in terror from the Titans fled;  
See! in the lovely charms of female youth,  
A second Pallas guards the throne of Truth!  
And, with COMNENA's royal name impress'd,  
The zone of Beauty binds her Attic vest!  
Fair star of Wisdom! whose unrival'd light  
Breaks thro' the stormy cloud of thickest night;  
Tho' in the purple of proud misery nurs'd,  
From those oppressive bands thy spirit burst;  
Pleas'd in thy public labours, to forget  
The keen domestic pangs of fond regret!  
Pleas'd to preserve from Time's destructive rage,  
A Father's virtues in thy faithful page!  
Too pure of soul to violate or hide  
Th' Historian's duty in the Daughter's pride!

Tho'

Tho' base Oblivion long with envious hand  
 Hid the fair volume which thy virtue plann'd,  
 It shines, redeem'd from Ruin's darkest hour,  
 A wond'rous monument of female power ;  
 While conscious Hist'ry, careful of thy fame,  
 Ranks in her Attic band thy filial name,  
 And sees, on Glory's stage, thy graceful mien  
 Close the long triumph of her ancient scene!

The Preface to her History, in which "the feelingly displays the misfortunes of her life, and the character of her mind," is truly curious and valuable. Of this Mr. Hayley has given a translation in his Notes.

The second Epistle is chiefly appropriated to the moderns. After considering our obligations to the more rational of the Monkish historians, and the indulgence due to writers of the dark ages, he contemplates the twilight of knowledge during the period of chivalry and romance, of which the principal luminary was Froissart. He then adverts to the revival \* of ancient learning, the day-break of literature, under Leo X. The characters that now come in review are Machiavel, Guiccardin, Davila, Father Paul, the classical Portuguese Bishop Oforius, the Spanish historian Mariana, the President De Thou, and Voltaire, whose portrait we shall exhibit.

' Delighted Nature saw, with partial care,  
 The lively vigour of the gay VOLTAIRE ;  
 And fondly gave him, with ANACREON'S fire,  
 To throw the hand of Age across the lyre :  
 But mute that vary'd voice, which pleas'd so long ;  
 Th' Historian's tale is clos'd, the Poet's song !  
 Within the narrow tomb behold him lie,  
 Who fill'd so large a space in Learning's eye !  
 Thou Mind unwearied ! thy long toils are o'er ;  
 Censure and Praise can touch thy ear no more :  
 Still let me breathe with just regret thy name,  
 Lament thy foibles, and thy powers proclaim !

On the wide sea of letters 'twas thy boast  
 To croud each sail, and touch at every coast :  
 From that rich deep how often hast thou brought  
 The pure and precious pearls of splendid Thought !  
 How didst thou triumph on that subject-tide,  
 Till Vanity's wild gust, and stormy Pride,  
 Drove thy strong bark, in evil hour, to split  
 Upon the fatal rock of impious Wit !  
 But be thy failings cover'd by thy tomb !  
 And guardian laurels o'er thy ashes bloom !

From the long annals of the world thy art,  
 With chemic process, drew the richer part ;

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\* It may not be foreign to remark, that a copious and well-written history of the Revival of Letters would be a valuable acquisition to English literature.

To Hist'ry gave a philosophic air,  
And made the interest of mankind her care;  
Pleas'd her grave brow with garlands to adorn,  
And from the rose of Knowledge strip the thorn.'

The English historians are next introduced.

' Hail to thee, Britain! hail! delightful land!  
I spring with filial joy to reach thy strand:  
And thou! blest nourisher of Souls, sublime  
As e'er immortaliz'd their native clime,  
Rich in Poetic treasures, yet excuse  
The trivial offering of an humble Muse,  
Who pants to add, with fears by love o'ercome,  
Her mite of Glory to thy countless sum!  
With vary'd colours, of the richest die,  
Fame's brilliant banners o'er thy Offspring fly:  
In native Vigour bold, by Freedom led,  
No path of Honour have they fail'd to tread:  
But while they wisely plan, and bravely dare,  
Their own achievements are their latest care.  
Tho' CAMDEN, rich in Learning's various store,  
Sought in Tradition's mine Truth's genuine ore,  
The waste of Hist'ry lay in lifeless shade,  
Tho' RAWLEIGH's piercing eye that world survey'd.  
Tho' mightier Names there cast a casual glance,  
They seem'd to saunter round the field by chance,  
Till CLARENDON arose, and in the hour  
When civil Discord wak'd each mental Power,  
With brave desire to reach this distant Goal,  
Strain'd all the vigour of his manly soul.  
Nor Truth, nor Freedom's injur'd Powers, allow  
A wreath unspotted to his haughty brow:  
Friendship's firm spirit still his fame exalts,  
With sweet atonement for his lesser faults.  
His Pomp of Phrase, his Period of a mile,  
And all the maze of his bewilder'd Style,  
Illum'd by Warmth of Heart, no more offend:  
What cannot Taste forgive, in FALKLAND's friend?  
Nor slow his praises from this single source;  
One province of his art displays his force:  
His Portraits boast, with features strongly like,  
The soft precision of the clear VANDYKE:  
Tho', like the Painter, his faint talents yield,  
And sink embarrass'd in the Epic field.  
Yet shall his labours long adorn our Isle,  
Like the proud glories of some Gothic pile:  
They, tho' constructed by a Bigot's hand,  
Nor nicely finish'd, nor correctly plan'd,  
With solemn Majesty, and pious Gloom,  
An awful influence o'er the mind assume;  
And from the alien eyes of every Sect  
Attract observance, and command respect.

In following years, when thy great name, NASSAU!  
 Stamp't the blest deed of Liberty and Law;  
 When clear, and guiltless of Oppression's rage,  
 There rose in Britain an Augustan age,  
 And cluster'd Wits by emulation bright,  
 Diffus'd o'er ANNA's reign their mental light;  
 That Constellation seem'd, tho' strong its flame,  
 To want the splendor of Historic fame:  
 Yet BURNER's page may lasting glory hope,  
 Howe'er insulted by the spleen of PORE.  
 Though his rough Language haste and warmth denote,  
 With ardent Honesty of Soul he wrote;  
 Tho' critic censures on his work may shower,  
 Like Faith, his Freedom has a saving power.  
 Nor shalt thou want, RAPIN! thy well-earn'd praise;  
 The sage POLYBIUS thou of modern days!  
 Thy Sword, thy Pen, have both thy name endear'd;  
 This join'd our Arms, and that our Story clear'd:  
 Thy foreign hand discharg'd th' Historian's trust,  
 Unsway'd by Party, and to Freedom just.  
 To letter'd Fame we own thy fair pretence,  
 From patient Labour, and from candid Sense.  
 Yet Public Favour, ever hard to fix,  
 Flew from thy page, as heavy and prolix.  
 For soon, emerging from the Sophists' school,  
 With Spirit eager, yet with Judgment cool,  
 With subtle skill to steal upon applause,  
 And give false vigour to the weaker cause;  
 To paint a specious scene with nicest art,  
 Retouch the whole, and varnish every part;  
 Graceful in Style, in Argument acute;  
 Master of every trick in keen Dispute!  
 With these strong powers to form a winning tale,  
 And hide Deceit in Moderation's veil,  
 High on the pinnacle of Fashion plac'd,  
 HUME shone the idol of Historic Taste.  
 Already, pierc'd by Freedom's searching rays,  
 The waxen fabric of his fame decays.—  
 Think not, keen Spirit! that these hands presume  
 To tear each leaf of laurel from thy tomb!  
 These hands! which, if a heart of human frame  
 Could stoop to harbour that ungenerous aim,  
 Would shield thy Grave, and give, with guardian care,  
 Each type of Eloquence to flourish there!  
 But Public Love commands the painful task,  
 From the pretended Sage to strip the mask,  
 When his false tongue, averse to Freedom's cause,  
 Profanes the spirit of her ancient laws.  
 As Asia's soothing opiate Drugs, by stealth,  
 Shake every slacken'd nerve, and sap the health;  
 Thy Writings thus, with noxious charms refin'd,  
 Seeming to soothe its ills, unnerve the Mind.

While

While the keen cunning of thy hand pretends  
To strike alone at Party's abject ends,  
Our hearts more free from Faction's Weeds we feel,  
But they have lost the Flower of Patriot Zeal.  
Wild as thy feeble Metaphysic page,  
Thy Hist'ry rambles into Sceptic rage;  
Whose giddy and fantastic dreams abuse  
A HAMPDEN's Virtue, and a SHAKESPEAR's Muse.

With purer Spirit, free from Party strife,  
To soothe his evening hour of honour'd life,  
See candid LYTTELTON at length unfold  
The deeds of Liberty in days of old!  
Fond of the theme, and narrative with age,  
He winds the lengthen'd tale thro' many a page;  
But there the beams of Patriot Virtue shine;  
There Truth and Freedom sanctify the line,  
And laurels, due to Civil Wisdom, shield  
This noble Nestor of th' Historic field.'

To point out, to Readers of taste, the masterly touches of the pencil and the strength of colouring that are observable in these, and indeed all his portraits, would be needless. The characters of Hume and Clarendon are of peculiar excellence. The comparison between the labours of the latter historian and

—The proud glories of some Gothic pile  
is singularly happy. He avoids entering into the merits of any living historian, for reasons that are obvious.

In the last Epistle, the Author, confining himself more closely to his subject, considers the source from whence are derived the chief defects of history. These are vanity, national and private flattery, party spirit, superstition and false philosophy. The influence of national vanity is exemplified in the application of prodigies and portents to the purposes of history.

'To seize this foible, daring Hist'ry threw  
Illusive terrors o'er each scene she drew;  
Nor would her spirit, in the heat of youth,  
Watch, with a Vestal's care, the lamp of Truth;  
But, wildly mounting in a Witch's form,  
Her voice delighted to condense the storm;  
With showers of blood th' astonish'd earth to drench,  
The frame of Nature from its base to wrench;  
In horror's veil involve her plain events,  
And shake th' affrighted world with dire portents.  
Still softer arts her subtle spirit try'd,  
To win the easy faith of Public Pride:  
She told what Powers, in times of early date,  
Gave consecration to the infant State;  
Mark'd the blest spot by sacred Founders trod,  
And all th' achievements of the guardian God.  
Thus while, like Fame, she rests upon the land,  
Her figure grows; her magic limbs expand;

Her tow'ring head, towards \* Olympus tost,  
Pierces the sky, and in that blaze is lost.

In a note on this passage, Mr. Hayley observes, 'there is a curious treatise of Dr. Warburton's on this subject, which is become very scarce; it is entitled, "A critical and philosophical Enquiry into the causes of prodigies and miracles, as related by Historians, with an Essay towards restoring a method and purity in History." It contains, like most of the compositions of this dogmatical Writer, a strange mixture of judicious criticism and entertaining absurdity, in a style so extraordinary, that I think the following specimens of it may amuse a Reader who has not happened to meet with this singular book—Having celebrated Raleigh and Hyde, as writers of true historic genius, he adds: "Almost all the rest of our Histories want Life, Soul, Shape, and Body: a mere hodge-podge of abortive embryos and rotten carcases, kept in an unnatural ferment (which the vulgar mistake for real life) by the rank leaven of prodigies and portents. Which can't but afford good diversion to the Critic, while he observes how naturally one of their own fables is here mythologized and explained, *of a church-yard carcase, raised and set a strutting by the inflation of some bellicose succubus within.*" He then passes a heavy censure on the antiquarian publications of Thomas Hearne; in the close of which he exclaims—"Wonder not, Reader, at the view of these extravagancies. The Historic Muse, after much vain longing for a vigorous adorer, is now fallen under that indisposition of her sex, so well known by a depraved appetite for trash and circles."—Having quoted two passages from this singular Critic, in which his metaphorical language is exceedingly gross, candour ob-

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\* We apprehend the emphasis is improperly thrown upon the last syllable: analogical propriety, as well as general custom, pointing out a different mode of pronunciation than that which is here adopted. In all prepositions, compounded as this is, the emphasis is universally laid on the first syllable; and the reason seems to be, that the word, when thus compounded, takes its peculiar and determinate meaning from that syllable. *Forward, onward, upward, downward, backward, &c.* or, as they are also written, *forwards, onwards, &c.*; to these may be added also, *froward* and *toward*, in their moral acceptance. A liberty of the same kind has been taken with another word, about which, indeed, writers are more divided.

And blazons virtue in her bright *record*. E. I. l. 95.

The tuneful *record* of her oral praise. E. I. l. 117.

Has drawn distinctly in her clear *record*. E. II. l. 67.

Would thus pollute the *records* of our isle. E. III. l. 328.

Analogy and custom in this instance seem to be at variance. Which-ever authority is preferred, we think it should be adhered to; for a writer to use different modes of pronunciation promiscuously, adds much to the confusion and uncertainty of language.

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liges me to transcribe another, which is no less remarkable for elegance and beauty of expression. In describing Sallust, at one time the loud advocate of public spirit, and afterwards sharing in the robberies of Cæsar, he expresses this variation of character by the following imagery:—"No sooner did the warm aspect of good fortune shine out again, but all those exalted ideas of virtue and honour, raised like a beautiful kind of frost-work, in the cold season of adversity, dissolved and disappeared."

The manly strain of virtuous indignation which breaks out in the following passage merits at this time particular attention: it is such as every one must join in, who is not actuated by the same mean and contemptible servility which it is intended to reprobate.

But arts of deeper guile, and baser wrong,  
To Adulation's subtle Scribes belong :  
They oft, their present idols to exalt,  
Profanely burst the consecrated vault ;  
Steal from the buried Chief bright Honour's plume,  
Or stain with Slander's gall the Statesman's tomb :  
Stay, sacrilegious slaves ! with reverence tread  
O'er the blest ashes of the worthy dead !  
See ! where, uninjur'd by the charnel's damp,  
The Vestal, Virtue, with undying lamp,  
Fond of her toil, and jealous of her trust,  
Sits the keen Guardian of their sacred dust,  
And thus indignant, from the depth of earth,  
Checks your vile aim, and vindicates their worth ;  
" Hence ye ! who buried excellence belied,  
" To sooth the sordid spleen of living Pride ;  
" Go ! gild with Adulation's feeble ray  
" Th' imperial pageant of your passing day !  
" Nor hope to stain, on base Detraction's scroll,  
" A TULLY's morals, or a SIDNEY's soul !"—\*

Towards the conclusion, he pays a very just and elegant compliment to Mr. Gibbon, not without a severe censure on his polemical opponents. The irreligious spirit, however, of his friend's writings he by no means defends or approves: he has hinted at it with a delicacy of reproof that is likely to ope-

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\* *Nor hope to stain, on base Detraction's scroll,*

*A Tully's morals, or a Sidney's soul !]* Dion Cassius, the sordid advocate of despotism, endeavoured to depreciate the character of Cicero, by inserting in his History the most indecent Oration that ever disgraced the page of an Historian. In the opening of his 46th book, he introduces Q. Fufius Galenus haranguing the Roman senate against the great ornament of that assembly, calling Cicero a magician, and accusing him of prostituting his wife, and committing incest with his daughter. Some late historical attempts to sink the reputation of the great Algernon Sidney, are so recent, that they will occur to the remembrance of almost every Reader.

rate upon an ingenuous mind much more than the rusty cudgels of a thousand *sturdy Polemics*.

' But O! what foes beset each honour'd Name,  
Advancing in the path of letter'd fame!  
To stop thy progress, and insult thy pen,  
The fierce Polemic issues from his den.

Think not my Verse means blindly to engage  
In rash defence of thy profaner page!  
Tho' keen her spirit, her attachment fond,  
Base service cannot suit with Friendship's bond;  
Too firm from Duty's sacred path to turn,  
She breathes an honest sigh of deep concern,  
And pities Genius, when his wild career  
Gives Faith a wound, or Innocence a fear.  
Humility herself, divinely mild,  
Sublime Religion's meek and modest child,  
Like the dumb Son of CROESUS, in the strife,  
Where Force assail'd his Father's sacred life,  
Breaks silence, and, with filial duty warm,  
Bids thee revere her Parent's hallow'd form!

After the very ample specimens that have been given of this excellent performance, it seems in a great measure superfluous to say what are our sentiments of it. In the disposition and conduct of his poem, Mr. Hayley has shewn consummate knowledge of his subject; and his language, though not only figurative and glowing, but oftentimes daringly metaphorical, has all the ease and elegant familiarity of epistolary composition. The choice and application of similes has ever been considered as one great test of the poet's art: if by this criterion we examine the poem before us, it will be found to possess almost unrivaled excellence; and the sentiments and imagery are such as could only be expected from an imagination truly creative, regulated by a judgment critically exact.

The notes, with which this poem is enriched, are learned and valuable.

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ART. VI. *A Tour in Ireland; with general Observations on the present State of that Kingdom: made in the Years 1776, 1777, and 1778. And brought down to the end of 1779.* By Arthur Young, Esq; F.R.S. Honorary Member of the Societies of Dublin, York and Manchester; the Oeconomical Society of Berne; the Palatine Academy of Agriculture at Manheim, and the Physical Society at Zurich. 4to. 11. 12. Boards. Cadell. 1780.

**W**HETHER we consider the volumes that Mr. Young has written, or the miles that he has travelled, we shall find no Author whose labours can any way come in competition with those of this indefatigable Compiler; and if, as he himself acknowledges, he has been reproached for being tedious,

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it must at the same time be confessed, that had he treated his subject less circumstantially, and in detail, 'his works would but indifferently answer the end, to accomplish which, he has travelled, practised, and written.'

There is no doubt but in his *Tours* (certainly his most valuable publications) many things appear which might have been omitted, and others are related in such terms as, in the cooler moments of enquiry, are found to have been exaggerated; there is, nevertheless, more information to be collected from them than from any other books on the subject that are extant; nor can there be the least doubt but they have already proved of very considerable benefit, in introducing many improvements into general use, which were before confined to a particular province, or individual.

Though the country through which we are now attending this intelligent and communicative traveller be some centuries behind us in agricultural improvement, we shall, no doubt, meet with many things worth observation, there being, as he justly remarks, no people existing so backward but have some good practices to copy, as well as errors to avoid.

Mr. Young's narrative commences at Dublin; which city having been frequently described, our attention will be more particularly directed to that part of his itinerary which speaks of places and customs not so generally known.

Not only as a matter of curiosity, but also to shew what those gentlemen have to contend with who attempt to introduce more improved systems of farming, we shall insert the following picture of Irish agriculture, which though possibly not general, does not at the same time appear, as we learn from different parts of this work, to be singular.

'The farms around Westport, the seat of Lord Altamont, are in general large, from 400 acres to 4 or 5000, all which are stock farms; and the occupiers re-let the cultivated lands, with the cabbins, at a very increased rent, to the oppression of the poor, who have a strong aversion to renting these tierney begs. The soil in general is a cold, spewy, stoney clay and loam; the best lands in the country are the improved moors. Rents rise from 2s. for heath, to 16s. for good land. Average 8s. about three-fifths of the country unimproved mountains, bog and lake. Great tracts of mountain, but bogs not very extensive. Clara island 2,400 acres, at 300l. a year; Achill 24,000 acres, at 200l. a year; Boin 100l. a year, and is above 1200 acres. It belongs to Lord Clanrickard. The course of this country, 1. Potatoes, manured with sea-weed: this is so strong that they depend entirely on it, and will not be at the trouble to carry out their own dunghills. On the shore, towards Joyce's country, they actually let their dunghills accumulate, till they become such a nuisance, that they move their cabbins in order to get from them. A load of wrack is worth, at least, six loads of dung. They do not take half what is thrown in. On the shore, open to the Atlantic, there is a

leather fort of Alga, which comes in in the spring. The kelp weed grows only where it is sheltered. The coast of Lord Altamont's domain and islands let for 100 l. a year for making kelp.

1. Potatoes. 2. Barley. 3. Oats. 4. Oats.

1. Potatoes. 2. Barley. 3. Oats. 4. Flax.

1. Potatoes. 2. Barley. 3. Oats.

\* Potatoes they measure by the barrel of 12 cwt. and in each barrel 16 pecks of three quarters each. They plant 10 bushels, of 3 cwt. each, at the average price of 12 s. a barrel, or 1 s. per cwt.

<i>Expence of an acre.</i>				<i>l.</i>	<i>s.</i>	<i>d.</i>
Manuring with sea weed	-	-	-	1	1	0
Rent	-	-	-	0	8	0
County cefs and parish charges	-	-	-	0	1	0
Seed	-	-	-	1	10	0
Planting, 30 men a day	-	-	-	0	15	0
Shovelling, 10 ditto	-	-	-	0	5	0
Weeding, 3 ditto	-	-	-	0	1	6
Taking up, and carrying home, 60 men	-	-	-	1	10	0
Sorting, &c. 3 men	-	-	-	0	1	6
				<hr/>		
				£.	5	13 0

They will not carry sea weed above a mile; if dung is used, the expence will be	-	-	-	2	2	0
				<hr/>		

<i>PRODUCE.</i>						
Twenty barrels, or twelve tons, at 12 s.	-	-	-	12	0	0
Expences	-	-	-	5	13	0
				<hr/>		

Profit	-	-	-	£.	6	7 0
				<hr/>		

\* A man, his wife, and four children, will eat a bushel of 3 cwt. every week: in 39 weeks, therefore, they eat 117 cwt. or 5 ton 17 cwt. this is juft half an acre for the family. Of oatmeal, the common allowance is a quart of oatmeal a day for a labourer. A mower that is fed is allowed that quantity, and 6 quarts of butter milk a day, or as much *bonny clobber*. To explain what this is, I must observe, that they fet the milk three days for the cream to rise, and having then skimmed it, the milk that remains is as thick as blamange, and as four as vinegar, and this is bonny clobber.

\* Of barley they sow 6 pecks, each 21 quarts, and the crop is generally from 20 to 30 fold, or at 25 it is 150 pecks. Of oats they sow a barrel of 24 stone per acre, and they get 6 such barrels. Of flax they sow 40 gallons, and it will sell in common on the foot at 8 l. they find that it enriches the land. No wheat sown but by gentlemen for their own consumption. *They burn their corn, instead of threshing it.* The grazing system is generally the succession, buying in at year olds, or if the lands are very bad, two year olds; keep them till four year olds, and then sell them lean at Ballinasloe. They give 10 s. 6 d. to 3 l. 10 s. for yearlings; average 40 s. For two-year olds, they give 3 l. They sell for 6 l. what they gave 2 l. and for those they gave 3 l. they will sell at four-year olds for 6 l. They keep but few sheep, but generally buy year-old wethers; *boggerills*

gerills in May, 8 s. to 10 s. each, shear them and turn to the mountains; bring them on to their arable lands in Winter, shear them again the following year, and send them to the mountain again; and in the following Summer shear again, putting them on their best pastures, and selling fat at Ballinasloe, at 15 s. or 16 s. their fleeces 5 lb. at 1 s. a pound. There are some dairies, as far as ten or twelve cows, which are employed for butter. Twenty years ago cows were lett for 1 cwt. of butter for the year, and rearing the calf. Very few swine kept, and of a bad kind. They plough all with horses, four in a plough, directed by a man, walking backwards, who, to make them move forward, strikes the beasts in the face. Young colts they harrow with by the tail. Twelve horses are necessary for one hundred acres in tillage. They winnow their corn in the road, and let the wind blow away the chaff.

‘ Lord Altamont mentioned descriptive of Mayo husbandry, Acts of Parliament to prevent their pulling the wool off their sheep by hand; burning their corn; ploughing by the tail, &c.’

In another place, says he, they have three customs which I must begin with; first, They harrow by the tail. Item, The fellow who leads the horses of the plough, walks backwards before them the whole day long, and, in order to make them advance, strikes them in the face: their heads, I trow, are not apt to turn. Item, They burn the corn in the straw, instead of threshing it.

Poor Mr. Young! what must you have felt in contemplating such management as this! You, who was more delighted in seeing two large compost dunghills turning over and mixing, than if they had been palaces! You, who, when saluted by four turnep-hoers at Shanes Castle, was more transported than if you had been received by four Emperors!

It is no wonder that in a country in which the general state of agriculture is so wretched, gentlemen of fortune and enterprise should attempt a reform. Mr. Young has been very careful to note whatever of this kind has fallen within his knowledge. Many are the gentlemen to whom their country is indebted for very great and valuable improvements, both in agriculture and manufactures; and that too upon a scale which, from less respectable authority, might seem incredible. Among these, are Mr. Baron Forster, Lord Shannon, Mr. French, Mr. Jeffries, Lord Altamont, Mr. Fitzmaurice, Lord Kingborough, &c.

We shall conclude this Article for the present with Mr. Young's account of the place and improvements of the last of these liberal benefactors to their country.

‘ It is not to be expected that so young a man as Lord Kingborough, just come from the various gaiety of Italy, Paris, and London, should, in so short a space as two years, do much in a region so wild as Mitchelstown; a very short narrative, however, will convince the Reader, that the time he has spent here, has not been thrown

thrown away. He found his immense property in the hands of that species of tenant which we know so little of in England, but which in Ireland have flourished almost to the destruction of the kingdom, the *middle man*, whose business and whose industry consists in hiring great tracts of land as cheap as he can, and re-letting them to others as dear as he can, by which means that beautiful gradation of the pyramid, which connects the broad base of the poor people with the great nobleman they support, is broken; he deals only with his own tenant, the multitude is abandoned to the humanity and feelings of others, which to be sure may prompt a just and tender conduct; whether it does or not, let the misery and poverty of the lower classes speak, who are thus assigned over. This was the situation of nine-tenths of his property. Many leases being out, he rejected the trading tenant, and let every man's land to him, who occupied it at the rent he had himself received before. During a year that I was employed in letting his farms, I never omitted any opportunity of confirming him in this system, as far as was in my power, from a conviction that he was equally serving himself and the Public in it; he will never quit it without having reason afterwards for regret.'

The reflection with which he then introduces Lord K.'s embellishments of Mitchelstown deserves to be particularly remarked; it is truly philosophical and just.

'In a country changing from licentious barbarity into civilized order, building is an object of perhaps greater consequence than may at first be apparent. In a wild, or but half cultivated tract, with no better edifice than a mud cabin, what are the objects that can impress a love of order on the mind of man? He must be wild as the roaming herds; savage as his rocky mountains; confusion, disorder, riot, have nothing better than himself to damage or destroy: but when edifices of a different solidity and character arise; when great sums are expended, and numbers employed to rear more expressive monuments of industry and order, it is impossible but new ideas must arise, even in the uncultivated mind; it must feel something, first to respect, and afterwards to love; gradually seeing, that in proportion as the country becomes more decorated and valuable, licentiousness will be less profitable, and more odious. Mitchelstown, till his Lordship made it the place of his residence, was a den of vagabonds, thieves, rioters, and white boys; but I can witness to its being now as orderly and peaceable as any other Irish town, much owing to this circumstance of building, and thereby employing such numbers of the people. Lord Kingsborough, in a short space of time, has raised considerable edifices; a large mansion for himself, beautifully situated on a bold rock, the edge of a declivity, at the bottom of which is a river, and commanding a large tract of country, with as fine a boundary of mountain as I have seen; a quadrangle of offices; a garden of five English acres, surrounded with a wall, hot-houses, &c. Besides this, three good stone and slate houses upon three farms, and engaged for three others, more considerable, which are begun; others repaired, and several cabins built substantially.

'So raked a country as he found his estate, called for other exertions. To invoke the Dryades, it was necessary to plant; and they must be coy nymphs indeed, if they are not in a few years propitious

to him. He brought a skilful nurseryman from England, and formed twelve acres of nursery. It begins to shew itself. Above ten thousand perch of hedges are made, planted with quick and trees; and several acres, securely inclosed on advantageous spots, and filled with young and thriving plantations. Trees were given, gratis, to the tenantry, and premiums begun for those who plant most, and preserve them best, besides fourscore pounds a year offered for a variety of improvements in agriculture the most wanted upon the estate.

‘ Men, who from long possession of landed property, become gradually convinced of the importance of attending to it, may at last work some improvements without meriting any considerable portion of praise; but that a young man, warm from pleasure, should do it, has a much superior claim. Lord Kingsborough has, in this respect, a great deal of merit; and for the sake both of himself and his country, I heartily wish he may *steadily* persevere in that line of conduct which his understanding has once told him, and must continue to tell him, is so greatly for the advantage of himself, his family and the Public.

‘ It is not uncommon, especially in mountainous countries, to find objects that much deserve the attention of travellers intirely neglected by them. There are a few instances of this upon Lord Kingsborough's estate, in the neighbourhood of Mitchelstown; the first I shall mention, is a cave at Skeheenrinky, on the road between Cahir and that place: the opening to it is a cleft of rock in a lime-stone hill, so narrow as to be difficult to get into it. I descended by a ladder of about twenty steps, and then found myself in a vault of a hundred feet long, and fifty or sixty high: a small hole, on the left, leads from this a winding course of I believe not less than half an Irish mile, exhibiting a variety that struck me much. In some places the cavity in the rock is so large, that when well lighted up by candles (not flambeaux, Lord Kingsborough once shewed it me with them, and we found their smoke troublesome), it takes the appearance of a vaulted cathedral, supported by massy columns. The walls, cieling, floor, and pillars, are by turns composed of every fantastic form: and often of very beautiful incrustations of spar, some of which glitters so much, that it seems powdered with diamonds, and in others the cieling is formed of that sort which has so near a resemblance to a cauliflower. The spar formed into columns by the dropping of water has taken some very regular forms; but others are different, folded in plaits of light drapery, which hang from their support in a very pleasing manner. The angles of the walls seem fringed with icicles. One very long branch of the cave, which turns to the North, is in some places so narrow and low, that one crawls into it, when it suddenly breaks into large vaulted spaces, in a thousand forms. The spar in all this cave is very brilliant, and almost equal to Bristol stone. For several hundred yards in the larger branch, there is a deep water at the bottom of the declivity to the right, which the common people call the river. A part of the way is over a sort of potter's clay, which moulds into any form, and is of a brown colour: a very different soil from any in the neighbouring country. I have seen the famous cave in the Peak, but think it very  
much

much inferior to this: and Lord Kingsborough, who has viewed the Grot d'Aucel in Burgundy, says that it is not to be compared with it.

‘ But the commanding region of the Galties deserves more attention. Those who are fond of scenes in which nature reigns in all her wild magnificence, should visit this stupendous chain. It consists of many vast mountains, thrown together in an assemblage of the most interesting features, from boldness and height of the declivities, freedom of outline, and variety of parts; filling a space of about six miles by three or four. Galtymore is the highest point, and rises like the lord and father of the surrounding progeny. From the top you look down upon a great extent of mountain, which shelves away from him to the South, East, and West; but to the North, the ridge is almost a perpendicular declivity. On that side the famous golden vale of Limerick and Tipperary spreads a rich level to the eye, bounded by the mountains of Clare, King's and Queen's counties, with the course of the Shannon, for many miles below Limerick. To the South you look over alternate ridges of mountains, which rise one beyond another, till in a clear day the eye meets the ocean near Dungarvon. The mountains of Waterford and Knockmaldown fill up the space to the South-east. The Western is the most extensive view; for nothing stops the eye till Mangerton and Macgilly Cuddy's Reeks point out the spot where Killarney's lake calls for a farther excursion. The prospect extends into eight counties, Corke, Kerry, Waterford, Limerick, Clare, Queen's, Tipperary, King's.

‘ A little to the West of this proud summit, below it in a very extraordinary hollow, is a circular lake of two acres, reported to be unfathomable. The descriptions which I have read of the craters of exhausted volcanoes, leave very little doubt of this being one; and the conical regularity of the summit of Galtymore, speaks the same language. East of this *respectable* hill, to use Sir William Hamilton's language, is a declivity of about one quarter of a mile, and there Galtibeg rises in a yet more regular cone, and between the two hills is another lake, which from position seems to have been once the crater which threw up Galtibeg, as the first mentioned was the origin of Galtymore. Beyond the former hill is a third lake, and east of that another hill; I was told of a fourth, with another corresponding mountain. It is only the mere summit of these mountains which rise above the lake. Speaking of them *below*, they may be said to be on the tops of the hills; they are all of them at the bottom of an almost regularly circular hollow. On the side, next the mountain top, are walls of perpendicular rocks, in regular strata, and some of them piled on each other, with an appearance of art rather than nature. In these rocks the eagles, which are seen in numbers on the Galties, have their nests. Supposing the mountains to be of volcanic origin, and these lakes the craters, of which I have not a doubt, they are objects of the greatest curiosity, for there is an unusual regularity in every considerable summit, having its corresponding crater; but without this circumstance the scenery is interesting in a very great degree. The mountain summits, which are often wrapped in the clouds, at other times exhibit the freest outline; the immense scooped hollows which sink at your feet, declivities of so  
vast



vast a depth as to give one terror to look down; with the unusual forms of the lower region of hills, particularly Bull hill and Round hill, each a mile over, yet rising out of circular vales, with the regularity of semi-globes, unite upon the whole, to exhibit a scenery to the eye, in which the parts are of a magnitude so commanding, a character so interesting, and a variety so striking, that they well deserve to be examined by every curious traveller.

‘ Nor are these immense outlines the whole of what is to be seen in this great range of mountains. Every Glen has its beauties; there is a considerable mountain river, or rather torrent, in every one of them; but the greatest are the Funcheon, between Sefang and Galtymore; the Limestone river, between Galtymore and Round hill; and the Grouse river, between Coolegarranroe, and Mr. O’Callaghan’s mountain; these present to the eye, for a tract of about three miles, every variety that rock, water, and mountain can give, thrown into all the fantastic forms which art may attempt in ornamented grounds, but always fails in. Nothing can exceed the beauty of the water, when not discoloured by rain, its lucid transparency shews, at considerable depths, every pebble no bigger than a pin, every rocky basin alive with trout and eels, that play and dash among the rocks, as if endowed with that native vigour which animate in a superior degree, every inhabitant of the mountains, from the bounding red deer, and the soaring eagle, down even to the fishes of the brook. Every five minutes you have a waterfall in these glens, which in any other region, would stop every traveller to admire it. Sometimes the vale takes a gentler declivity, and presents to the eye, at one stroke, twenty or thirty falls, which render the scenery all alive with the motion; the rocks are tossed about in the wildest confusion, and the torrent bursts by turns from above, beneath, and under them; while the back ground is always filled up with the mountains which stretch around.

‘ In the western Glen is the finest cascade in all the Galties; there are two falls, with a basin in the rock between, but from some points of view they appear one; the rock over which the water tumbles is about sixty feet high. A good line in which to view these objects is either to take the Killarney and Mallow road, to Mitcheltown, and from thence, by Lord Kingsborough’s new one, to Skeheenrinky, there to take one of the Glens, to Galtybeg and Galtymore, and return to Mitcheltown by the Wolf’s track, Temple hill, and the Waterfall: or, if the Corke road is travelling, to make Dobbin’s inn, at Ballyporeen, the head quarters, and view them from thence.

[To be continued.]

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Art. VII. *Letters from an English Traveller*, Martin Sherlock, Esq. Translated from the French Original printed at Geneva. With Notes. 4to. 3 s. sewed. Cadell, &c. 1780.

**W**E have already delivered our opinion of these letters, on their publication in the original French, at Geneva \*;

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\* See our preceding vol. p. 562.

and this our English Readers have now the opportunity of applying to the translation, which appears to be well executed. Our former account has left us very little to add on the present occasion; the letters, as we before hinted, are but scanty morsels, and are proportionally slight and desultory in the descriptions and remarks: though what they want in length seems to be somewhat compensated by a studied sententiousness in the language. If the whole collection, from whence these letters are selected, amount, as we are informed, to two hundred; we apprehend the present number, by a little composition, might have been rendered more satisfactory and amusing than they now appear. But from an advertisement, at the end, we suspect these detached specimens may have been sent out to prepare the way for more elaborate performances of an itinerary nature.

Among the letters that we apprehend might have been enriched from Mr. Sherlock's reserved stores, is the ensuing one dated from Vienna.

' There are here a German theatre and an Italian one, both bad. There is only one woman \* who has merit. Though she has neither beauty nor air, she plays with such judgment, and has such an expression in her looks, her actions, and her cadence, that she even interests those who are unacquainted with the language.

' You will here see some singular sights; the procession of the knights of the Golden Fleece is superb; the Hungarian guards, who come to court on New-year's day, are the most brilliant troop in Europe; but the most striking sight, and which is really beautiful, is the course of sledges. The Archduchess of Milan, the Archduchess Mary-Elizabeth, and the Princess Schwarzenberg, were led by the Archduke of Milan, the Archduke Maximilian, and Prince Albert of Saxony: they were followed by twenty-five ladies, all in crimson velvet with a very broad gold lace; the dresses of the knights were of a sky-blue velvet, laced like those of the ladies. There were some equipages that cost 1000 louis. On each side of the horse were two running-footmen, dressed with an elegance suitable to the equipage.

' This is one of the happy moments in the life of a Viennese lady; it is the moment in which she makes the most pompous display of her riches and of her charms. Embellished with all her graces, her head studded with diamonds, her bosom open, she seems a Venus in her car; and knowing that she is the object of the admiration of some thousands of persons, she shews her heart's content by a perpetual smile. In every country the fair go dressed out to public places to be seen; but here the women make the show, and the pleasure with which this idea inspires them is so lively, that it makes them entirely forget the rigours of the season. It is not so with the poor knight; having no enjoyment, but that of admiring the nape of his fair one's neck, he perishes with cold: in fact, some men have been frequently obliged to retire before the expiration of these two hours,

on account of the severity of the cold ; but no woman was ever known to complain of it.

‘ The course begins in the great square before the Imperial palace ; they take several turns there, and after traversing the principal streets of the city, they return thither to finish it by other turns. The ground of snow, on which this moving picture winds, relieves its splendor extremely, and makes the sight the richest and most dazzling that can be conceived.

‘ But the sight that gives a foreigner the most pleasure at Vienna, is that which he sees in the anti-chamber of Prince Kaunitz, once a week after dinner : it is a concourse of all the indigent who are in need of protection, and who come thither assured of finding it : the ear of that Prince is never shut to the complaints of the poor, and his hand is always ready to give them assistance.’

If our memory does not mislead us, this German diversion on the snow in fledges of various fanciful designs is the subject of one of Hollar's prints : and the engraver is rather more explanatory than the relator.

The following character of Rome and its inhabitants, is strongly marked.

Rome, October 1, 1778.

‘ Magnificence, hypocrisy, and sadness, reign here ; the number of fine palaces, of beautiful churches, of superb fountains, of treasures of art, and venerable remains of antiquity, give an air of grandeur to Rome which is not found in any other country.

‘ The want of public entertainments, the little population in proportion to the extent of the city, and its situation, surrounded by hills which prevent a free circulation of air, added to the oppressive weight of the *Scirocco*\* wind, seem to me the chief causes of its real sadness ; but what increases this apparent gloom, is the air of sanctity which the Romans affect, and the general dress of the country, which is black. The habit of an Abbé is the court dress ; and as it is also the cheapest, every one wears it.

‘ Every court is the abode of dissimulation ; at Rome there are as many courts as Cardinals ; every Cardinal is a kind of Prince, and may become a sovereign ; this reason alone may convince you that this country must have more men in masks than any other.

‘ Of all the sovereigns whom I have seen, the Pope acts majesty the best ; the Cardinals are like Martial's epigrams ; there are some good, some bad, and many indifferent. Almost all of them derive honour from their rank ; the Cardinal de Bernis is an exception ; he does honour to the purple by his virtues and his talents.

‘ The women are reserved in public, and wanton in private ; the prelates, effeminate ; the nobility, illiterate ; and the people, wicked.

‘ The studies generally pursued are, the laws, antiquities, and divinity, because these are the three principal roads that here lead to fortune. A poet is considered as a dangerous, or at least an useless, being, and for this reason a poetical talent is rather oppressed than encouraged. Metastasio could not there find bread.

‘ You would often have occasion to admire the genius of Corneille for the truth with which he has drawn the Roman women.

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\* Mr. Sherlock thinks this is the *Plumbus Auster* of Horace.

The assurance of their eye, the firmness of their step, every turn of their form, and every motion of their body, declare the courage of their souls. They have a very noble look, which is heightened by trailing robes, which they all wear, down to the women of the third degree.

The nation has something like pride, which does not displease me; it is the haughtiness of a man of an ancient family fallen to decay. But it has a desire of concealing itself, which pleases no one. The first proverb of the country is, *He who knows not how to dissemble, knows not how to live*; and they all know how to live. They love obscurity in every thing, and though this idea may seem to you trifling, it is not so: Rome is the worst lighted city in Europe; the servants do not carry flambeaux, and the first princes of the country, in other respects extremely luxurious, only carry a small dark lantern behind their coaches.

The Roman has naturally a profound genius and a strongly marked character; he is easily moved, and when he is moved, he is violent to an extreme. If the dress of the country were military, as you walk the streets you would think yourself in ancient Rome; the facts that you meet so much resemble the characters that history has transmitted to us. This idea has often struck me among the men, and it is still more striking in the women. You will often say, "There is a woman who might well be the mother of a Gracchus, and there is another who might produce a Sylla!" The number of Messalinas is small, that of Lucretias less, and of Sempronias you will find some rather at Naples than at Rome.

The following is a mark of national distinction between a Roman and a Neapolitan woman: a woman of Naples is less modest than one of Rome, and more bashful; Neapolitan women have been often seen to blush, but it is not possible to put a Roman woman out of countenance.

Having already expatiated so freely on the merits of this Author, in the *foreign* article above referred to, and the Appendix to our last volume, we have left ourselves nothing to add on the present occasion.

ART. VIII. *Philosophical Inquiries into the Laws of Animal Life. In Six Chapters.* By Hugh Smith, M. D. of Hatton Street. *With a View to shew the Probability of AIR being the first Cause of Motion in Animal Life; to point out the mechanical Causes that concur in producing the Circulation of the Blood; and to explain the Laws of Respiration, &c. &c.* 4to. Chap. I. and II. 1s. each. Davis. 1780.

AS the numerous discoveries of Dr. Priestley have induced us, for some years past, to pay a very particular attention to the subject of AIR, the title-page of this performance, of which however two chapters only have yet been published, excited our curiosity in a high degree; as we there found 'Philosophical Inquiries' announced, 'supported by experiments,' and produced 'with a view to shew the probability of air being the first cause of motion in animal life.'—We had long known, as well

well as our forefathers, in the earliest ages, that air was a necessary ingredient in the compound called *life*; and that men and animals, for *some reason or other*, never did, or could long, subsist without it \*. We accordingly expected to find that reason here assigned; and that the Author, availing himself of the lights thrown on the philosophy of the air by modern inquirers, had experimentally discovered some new affections or properties of that fluid, and the particular manner in which it acts, in supporting the life of animals.

Our curiosity was no less excited by the term, *vital air*, which, in the *contents* of the Author's first chapter, is particularly announced as 'the first material cause of motion in animal life.' Though, thanks to Dr. *Priestley and Co.*, our acquaintance with *the airs* was pretty extensive, we knew not what idea to form of this supposed new branch of the family: and we fully expected that our *experimental* inquirer would give us a satisfactory definition, or a chemical analysis of this fluid; or at least, give us some assurance that he had caught and exhibited it in an inverted jar; as other *air-mongers* have always thought themselves bound to do, whenever they have had occasion to introduce a new individual into the tribe of *airs*.

We have sometimes thought, that by this appellation, the Author intended to design *dephlogisticated* air, discovered, and thus named, by Dr. Priestley;—but neither do we find in this performance, any criterion by which this *vital air* is to be distinguished, nor any process described by which it is produced, or may be obtained: nor does the term *dephlogisticated air*, (either used as a synonym or otherwise) or the name of its inventor, or that of any one of the many excellent philosophers who have cultivated the *aërial* branch of philosophy, even once occur in the course of this performance. No species of air is there mentioned, except *atmospherical* air, and this same *vital*

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\* That neither sparrows nor men can subsist without air, is well known: but this old truth was never perhaps so pompously declared to the world, as in the following quotation: which will serve as a specimen of the style that our *experimental* Inquirer has chosen to adopt throughout the greatest part of this treatise.—'The little sparrow on the house-top,' says he, 'has a natural common right to the atmospheric air equally with the great lord that inhabits the stately mansion: place this small bird under a receiver, and exhaust the atmospheric air, then *vital* air will soon lose its spring and power, the blood will cease to circulate, and death follows.—Exclude the external atmosphere, and thereby cut off the common tenure of life from man, and, like the diminutive sparrow, he too must fall to the ground.'

REV. JULY, 1780.

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AIR;

air †; which, though the first cause of animal motion, is sometimes classed by the Author, among the excrementitious fluids that are continually passing off through the skin. But that our readers may have their share of the darkness in which we find ourselves involved, with respect to this fluid, which appears to be common air, and yet seems greatly to differ from it; let them hear the Author speak for himself.

‘ In the course of lectures, delivered the beginning of the year 1778, on the philosophy of physic, which may justly be called the study of nature, this was laid down as the leading aphorism: *in all living animals, life, heat, and motion, are inseparable.* To prove this point, I began with considering air as matter, and by progressive steps advanced to the thirty-fourth and last principle, which runs thus—VITAL AIR, *heat, and motion, appear to be inseparable in animal life.* It is therefore meant to be insisted on, that air is the first material cause of every motion proper to life.’

*Vital* air is accordingly exhibited as the first material cause of the circulation of the blood, and of the other motions in living animals.—‘ Its proper standard was fixed,’ says our Inquirer, ‘ by the Author of Nature, when he first created man; and we hope to shew that standard is regularly and uniformly maintained by means of the atmospheric air.’——‘ We endeavoured to shew,’ says he afterwards, ‘ that the nerves themselves were primarily indebted to *vital air* for their power.’—‘ By the propelling power of *vital air*, we presume all glandular secretions to be performed, for the purpose of nutrition; and the lymphatic circulations to be supported by the same power: and also, by means of the glands, we presume the laws of generation to be maintained.’

Amidst all this darkness and declamation, a ray of light seemed to dart in upon us, when we saw the Author formally preparing to give us what he calls a *definition* of his *vital air*.—‘ It is endowed,’ says he, ‘ with power sufficient to produce a *circulating* motion in the fluids contained in an animal body. On this basis *our definition* is established. “ Air rarefied, in motion, detained in animal bodies by glandular secretions, or circulating with the fluids in the vascular system, permit us to call VITAL AIR.”

Any further quotations on this dark subject, or even a transcript of all that the Author has said with respect to the nature

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† The only difference announced between these two airs, that can strike an experimental philosopher, is, that common or atmospheric air is here repeatedly said to be somewhat colder and heavier than vital air: but whether, and in what manner, our Inquirer ascertained their respective temperatures and weights, is not declared.

of this vital air, would not, in our opinion, furnish the reader with the least additional information on the nature of it, or on the manner in which it is manufactured in the bodies of living animals. We never more fully experienced the truth of what a poet has said—that

“ True, no meaning puzzles more than wit.”

Whether our present puzzle proceeds from the want of discernment in us, or the lack of meaning in the Author, we may safely leave to the decision of his and our readers. To them, likewise, we must refer the expression so frequently occurring throughout this performance, of ‘atmospheric air being the means of supporting the standard of vital air.’

We have framed to ourselves, however, some kind of an idea, or rather something approaching towards one, with respect to the Author's notions of the manner in which he supposes that his vital air puts the animal fluids in motion. It is well known that, in many hydraulic machines, air rarefied by heat gives motion to fluids contained in tubes. The Author instances in ‘the pump, ventilator, fire engine, and pulse-glass.’ In like manner, it seems, the colder and heavier external air, entering through the lungs, passes to the heart, and into the vascular system; where, being rarefied by heat, it gives motion to the blood, in some manner or other, not here described.

Without condescending to bestow even an epithet on this *reverie*, we shall only observe, that our *experimental* Inquirer is peculiarly unfortunate in pitching on the instrument called the *pulse-glass*, to illustrate his doctrine, that the blood is kept in motion, in the animal tubes, by means of the propelling force of *vital*, or any other *air*.—‘By the *pulse-glass*,’ he says, ‘it is clearly proved, that *air*, rarefied by heat, is capable of giving motion to fluids confined in tubes.’—On the contrary, such is the nature of that instrument, and so far is the fluid contained in it from owing its motion to *air*; that, in the very act of constructing it, air is necessarily excluded: nor will it exhibit the usual phenomena, if the operator has not been adroit enough to seal it at the time when the air has been expelled from it, by the elastic vapour of the included liquor; which he has kept in a boiling state for some time, for that very purpose. On turning to our forty-second volume [March, 1770, p. 207, &c.] the Author will find one of Dr. Franklin's conjectures, concerning the immediate cause of the phenomena presented by this instrument, confirmed by us: and having failed in an attempt to account for the motions exhibited in so simple an instrument, consisting only of a glass tube with a little liquor included in it; he may begin to entertain some modest doubts of his powers to ascertain the cause of motion in that complicated

machine, the heart; and may be induced, in future, to present his notions on this subject.

The Author's reasonings are said, in the title-page, to be supported by experiments. We here meet with only one regular set, produced with a view to strengthen his opinion, that air is the first cause of motion in animal life; and that it possibly may supply the place of antagonist muscles, in the heart, and other parts of the animal œconomy. These notable experiments relate to the motion of the heart only.—Here follows all that the most inquisitive reader need to know concerning these experiments, in number seven.

The heart of an eel or tench, separated from the body, beats a certain number of strokes in a minute. Being put under a receiver, from which the air is afterwards exhausted, its pulsations diminish in number and strength. On admitting the air, the motion of the heart returns, with equal vigor as at first; and on exhausting the receiver, its pulsations are again diminished, &c.

In like manner, were we disposed to mis-spend our time, in drawing such inferences from such premises, might we conclude that VITAL FIRE is the first cause of motion in animal life; and ascertain the truth of our proposition, by shewing that the pulsations of the heart of an eel or a tench are slackened, and grow weaker, on its being laid upon snow, or plunged in a frigorific mixture; and become stronger and quicker on its being afterwards dipped into warm water: the absence of *vital fire* diminishing the moving power in the first case, and its presence restoring it in the second. Instead of appealing to a dead tench, in confirmation of our hypothesis, we might strengthen it with the living and respectable testimony of Dr. Solander, the motions of whose heart and vascular system had once been well nigh irrecoverably stopped, by the gradual flight of his *vital fire*; while he was herborising with Mr. Banks, on the frozen coasts of *Terra del Fuego* \*.

We have already said perhaps more than is necessary of this performance: it may be deemed unfair, however, not to acknowledge, that we have not had the advantage of seeing a certain *syllabus* to which the Author frequently refers. We ought likewise to add a declaration of his, where he says,—*‘We wish it, therefore, to be fully understood, it is not any experiment, singly, nor any number of such experiments, however they may appear to strengthen our opinions, on which we mean to build our new doctrine concerning the circulation of the blood.—To comprehend the full force of our arguments,*

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\* See Hawkesworth's Voyages.



the reader must condescend to examine the chain of principles set forth in the *syllabus*, together with the experimental proofs; otherwise he cannot, however learned, enter with *us* philosophically into this subject.—How far the obscurities of which we complain may be cleared up by the Author's *syllabus*, and the experimental proofs to which he here alludes, we can only conjecture.

Before we take our leave of the Author, we would advise him to lay down, in his four succeeding chapters, the *plural* character, and the dignified style, which he has thought proper to assume in the two first: unless, indeed, his remaining discoveries and reasonings should, by their importance, justify the solemn and magnificent diction he has employed in this first part of his performance. WE Reviewers, it is true, constantly promulgate our high judgments and opinions in the plural number, and that too very properly—for *Nos NUMERUS sumus*: and *we* can plead, besides, the authority derived from long prescription: but we cannot perceive on what grounds the present Author can found his assumption of this style; in a work, especially, where the utmost humility of language would scarce be sufficient to preserve him from censure.

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ART. IX. *The People's Barrier against Undue Influence and Corruption*: or, The Commons House of Parliament according to the Constitution, in which the Objections to an Equal Representation and new Parliaments once in every Year at least are answered, and a digested Plan for the whole is submitted to the Public. By John Cartwright. 8vo. 2s. 6d. Almon. 1780.

AN equal representation, and annual elections, are in this publication, with great boldness of language, and with much strength of argument, maintained to be agreeable to the English constitution, and the most effectual securities against the undue influence of the crown. After recommending these objects to the attention of the associators, the Author proceeds to prove, that annual parliaments have the authority of ancient and general custom in this country; that prorogation was a thing not known in the original constitution of parliaments; and that they were assembled at certain fixed times (not to be dispensed with at the pleasure of the crown), at least once a-year, besides being liable to be occasionally summoned by the King for extraordinary business. He next establishes the natural right of the people to a voice in the election of their representatives, and traces the progress of the innovations which have, from time to time, arisen, to infringe the right of perfect representation, and protract the duration of parliaments. After this, he shews, that those acts which introduced first triennial and afterwards septennial parliaments, were ~~of~~ <sup>fundament</sup>

tal violations of the constitution, and invasions of the essential rights of Englishmen, and that they have been attended with consequences exceedingly destructive to the interests of this country.

Having thus prepared the way for his main design, Major Cartwright urges, with great warmth and energy, an immediate reformation in the two great articles which are the subject of his very elaborate work; and offers to the attention of the public a draught of two acts, which, he says, would doubtless reconcile the present jarrings between the crown and the people, terminate every jealousy, and produce a thorough reconciliation. The object of the first bill, which he calls *declaratory*, is to annul those acts of parliament which prescribe qualifications both to electors and representatives, and abolish all borough elections. The second bill appoints the number of representatives to be elected in each county and great city; and proposes, that the places of election shall be fixed by a grand inquest of the sheriffs and magistrates of the county; that each county shall be divided into as many districts of election as it sends members to parliament, each to elect one, and no more; that the act shall be sufficient authority for electing representatives annually, on one certain day, without issuing writs of election; that the poll be taken in each parish separately, by the parish-officers, after public proclamation; that an exact roll be kept in every parish of the competent men; that the report of the parish-officers shall be delivered to the sheriff, and from him to the clerk of the crown, and the names of the elected persons to be published in the Gazette; that every candidate shall declare upon oath, that he neither holds, nor will hold during his continuance in parliament, any place or pension from the crown, that he will in no form whatever bribe the electors, and that he will not vote for or consent to the prolongation of parliament beyond the annual term; that the poll shall be taken by ballot; that not more than five candidates shall be admitted; that where no candidate offers, three persons shall be nominated by the electors of the district, summoned by the sheriff, and the person returned shall be obliged to serve, and be intitled to one guinea a-day, and travelling expences, to be paid by the district; that all members shall be intitled to the like salary, in aid of which the fees for private acts shall be paid as usual; and that the parliament thus elected shall meet at certain stated times, without summons, and be liable to be called together, but not dissolved, by the crown. — These, with several other particulars, form the complicated bill which Major Cartwright submits to the public attention. Whether this plan be on the whole a good one, may be questioned; but it is a still more difficult question, how this, or

any other scheme of reformation can be carried into execution.

However constitutional the idea of annual parliaments may be, and however partial we are to that scheme, it must be acknowledged, that the execution, in the present times, would probably be attended with inconveniences. There might (it may be objected) be some danger, lest this important trust should fall into the hands of men of low education, and inferior abilities; since it is not to be expected, that a sufficient number of gentlemen of independent fortunes, and adequate accomplishments, would think a seat in parliament for a single session an object worthy of their attention. If on an annual election there were frequent changes, the nation would perhaps be kept in a state of continual ferment, and the greater part of the House of Commons might be at all times unexperienced in parliamentary business. If changes were not frequent,—if public tranquillity, and a general spirit of inattention to national concerns, should give the same persons a seat in parliament for several successive sessions, they would soon become liable to all that undue influence at present so justly complained of:—and the same objections would perhaps, in some degree, lie against triennial parliaments; with this additional circumstance, that a seat for three years being of more value than for one, contests would be carried on with greater warmth, and probably with more corruption. One of our ablest and most independent senators has said, That in triennial parliaments the first session would be spent in settling disputes about contested elections, and the third in canvassing; so that only one year in three would remain for the undisturbed transaction of public business.—These are objections which we have frequently heard suggested; and they certainly merit consideration.

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ART. X. *An Essay on Intellectual Liberty*, addressed to the Rev. Mr. David Williams, occasioned by his Charges in a Letter to Sir George Saville, Bart. \* submitted to the Consideration of the Legislature, and to all free Inquirers into Philosophical, Political and Moral Truths, particularly among the Dissenters and Papists, respecting an universal Toleration. By M. Dawes, of the Inner Temple, Esq; 8vo. 2s. 6d. Cadell. 1789.

**W**E may apply to this Writer what Anthonio, in the Merchant of Venice, says of Gratiano,—“He speaks an infinite deal of *nothing*, more than any man;”—at least more than any man who ever professed, in the fulness of self-consequence, to talk and reason, forsooth, like a philosopher.—A philosopher!—Yes, indeed, this “pert Templar” lays claim to the

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\* See Rev. for May 1779, p. 404.

character, with all the freedom of a Bacon or a Locke; and not suspecting the validity of his claim, he appeals to his philosophic character, as a matter absolutely determined by indisputable authority, in order to excuse the very free manner in which he hath thought proper to treat religion. 'You will be sensible (says he to Mr. W.) that I have written my sentiments (if I should be so fortunate as to be clearly understood), as one philosopher writing to another.' PAR NOBILE FRATRUM!

Now, if we clearly understand this philosopher, all his reasonings (such as they are!) amount to these very important and precious conclusions. First, That he himself also, like *some other wise* folks, is just *wise* enough to be a *Deist*! and moreover, that 'he feels himself such (to use his own language) in spite of prejudice;—that 'he is, furthermore, of the opinion of Lord Shaftesbury, that the Christian doctrine and protestantism are capable of doing great good or harm.' And what then? *If*—(to use an admirable argument in behalf of Providence, against the objections of captious and half-witted infidels, which Shakespear puts into the mouth of Hamlet) *if the sun breed maggots in a dead dog*, is any man so weak, or so ungrateful, as to deny its usefulness, or degrade its influence? We leave it to the candid and ingenious Reader to extend the argument farther, and draw from it the conclusion we wish.

But to proceed with this Letter-Writer. He is, with Mr. Williams, an enemy to martyrdom in every sense in which it hath been heretofore extolled by its ardent votaries. He assures us—and we believe him—that 'he will not suffer at the stake for *any* opinions;' for, according to his system of ethics, it is the chief part of wisdom to consult *interest* in all its determinations, professions, and pursuits; so that in consequence of this *noble* and *generous* maxim, 'a *wise* man, says he, is a Turk in Turkey, a Jew in Jerusalem, a Mahometan \* in Mecca, a Papist in Portugal, and a Protestant in England; and ALL and *any* of these as regards his public welfare as a citizen of all or either of these places, or of the world at large.'

This philosopher is angry because all have not the same versatile and commodious conscience with himself. Mr. Williams, with whatever favourable eye he may regard this Writer's *economical*-theology, yet differs from him in some points of polity. Mr. Williams wishes to see the state accommodate itself, universally and without reserve, to the scruples of conscience; he would even extend toleration so far, so very far, as to give full indulgence to principles and *declarations* that have no

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\* Is not a Turk a Mahometan as well as the Arabian? If a Jew consulted his *interest*, more than his conscience, he would *not* be a Jew, but a Mahometan, at Jerusalem. *Rev.*

pretensions to the most distant alliance with conscience. Mr. Dawes, on the contrary (scouting the last idea as absurd and intolerable in every view), opposes what we think perfectly just in the former, and wishes to see the scruples of conscience accommodated to the pleasure of the state. Hence his scheme of toleration, founded on the worst part of Hobbism, partakes in its consequences of all the illiberal prejudices of the hierarchy. He hath *no* religion, and therefore would, for *interest's sake*, conform to *any*. The bigot hath no charity for any religion but *his own*, and therefore would force the consciences of *all* to submit to *one*. Thus the infidel-statesman and the bigotted ecclesiastic, though they differ in principle, agree in the conclusion, while the views of each are alike unfriendly to the great interests of truth and freedom.

This performance is, as the Author himself justly confesseth, a 'desultory' thing. There is somewhat of an appearance of a *sort* of philosophizing in it; but it is a mere shadow—an "unreal mockery" of logic, philosophy, and politics. In some places it is unintelligible; in many ambiguous; and in all superficial.

ART. XI. *The Messiah*. Being the Prophecies concerning him methodized, with their Accomplishments. By Thomas Barker. 8vo. 2 s. 6 d. sewed. White. 1780.

WE cannot more properly give our Readers a view of this worthy Author's design and method, than by inserting the following quotation from his Preface:

'The prophecies here attempted to be explained are those concerning the Messiah, as proper in this age of infidelity: for if it appears that Jesus was the Messiah, it follows, that what he commands must be obeyed, and consequently the vices of the world avoided. My design in drawing up this at first, was to confirm myself and family in the true, firm, and rational belief of Christianity; and with a like intention it is now published. And if by methodizing the prophecies in a new manner, by setting things in a fresh light, or by giving men's minds another call to attend to the subject, any unbelievers shall be convinced, or any who are mistaken about any circumstance be set right, my design will be answered. The method here taken, is to begin with the first general prophecy, that there should be a Saviour; and proceed, by his nature, relation to us, the expectation of him, his offices, qualities, prophecies, sufferings, death, resurrection, exaltation, and the spreading of his gospel, to his final kingdom and judgment. The several texts relating to each particular are set together in such order as seemed to convey the clearest idea of the subject; and I have then extracted what seems to be the full and clear meaning of what is quoted under each head: and in the last chapter, I have summed up the substance of what is contained in all the former.'

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This little Volume is divided into fifteen chapters, and each of these into several sections. The Author's sentiments on some occasions are not congruous to what may be commonly deemed orthodox or Calvinistical; but the firmness of his faith, the integrity of his heart, and his honest desire to promote the interests of genuine Christianity, are very apparent. We shall only add a few extracts from the Work itself as a specimen.

'Chap. II. His nature, and his coming into the world. § 6. What he is in himself, *before and above all things*.' After presenting a number of texts from the Old and New Testament, Mr. Barker adds the following remarks. 'The Son of God *was before all things in glory with God*, so as to be himself *called God*, superior to all angels, who are to worship him; and the wisdom which Solomon and the son of Syrach speak so exaltedly of, seems to be the divine wisdom *in the person of the Messiah*, who was as one brought up with God, and by him when he made the heavens. He was *the likeness of the invisible God*, the express representation of his person and glory, and like him has *the power of upholding all things*, and his power is said to be for ever. His being is *derived from God*, for he is the *first-born of every creature*, the *beginning of the creation of God*, yet in time *before all*, and in nature *superior to all*.'

'§ 7.—*The Son and Word of God*.' After enumerating the proper texts, our Author proceeds. 'The Messiah being the next in nature and dignity to the supreme God, is called the *Son of God*, his *only begotten and beloved Son*.' And his *glory, grace, and truth* was above all others; by which he spake as never man spake, did such works as were never seen in Israel, and was tempted, yet without sin. And this testimony God bare to him by a voice from heaven at his baptism and transfiguration; John the Baptist was witness of the one, and the three apostles of the other. His words, by which he taught as one having authority, his works, which were beneficial miracles, and his virtues, by which he went about doing good, convinced his apostles and others that he was indeed the Messiah. He is also called the *Word of God*, because it was by him God spake and revealed his will to mankind.'

'Chap. XII. § 91. Benefit of his death. *A sacrifice for sin*.' The texts being produced as usual, it is added, 'From the time of Adam sacrifices had been appointed, as the means of forgiveness of sins, and of reconciliation with God: so under the gospel, God required, before he would pardon sin, a solemn sacrifice, to testify his hatred against it, and warn men of the danger of repeating it; and the offering he appointed was that of the Son of God on the cross, which was the most precious that can be.'

'§ 95.—*Pardon of sin*.' The texts of scripture are exhibited as usual, and it is then observed, 'By this sacrifice once offered, of Jesus Christ, who died for us, is obtained the *forgiveness of sins* that are past, more generally and effectually than by the sacrifices under the law of Moses, and for those of all ages and all parts of the world. He is the Lamb of God, and by his blood men are cleansed from sin, and encouraged to repentance.'

\* § 97.—*He died for us.*—Mankind having sinned were liable to punishment; and by the rule of the law, “without shedding of blood there is no remission.” The Son of God, therefore, gave himself as a sacrifice for men, and laid down his life a ransom for all who would become his disciples. He was cut off, not for his own sins, for he had none, but for our transgressions, that by his temporary sufferings he might deliver man from utter destruction. This was the means God thought fit to appoint for delivering men from the punishment of their offences.’

The above quotations give a brief view of this Author's manner, and his sentiments on particular points. It would be easy to collect just and sensible remarks on other subjects; but we shall only farther take notice of the 14th Chapter, intitled, ‘His future kingdom and judgment’ A number of scriptures are here, as at other times, collected: Mr. Barker observes concerning them, ‘Towards the end of the world, the kingdom of the Messiah is to be more fully established in the earth. It is a kingdom exceeding all others in extent, power, excellence, peace, and duration: it is to be the kingdom of the Messiah, for he is *the righteous branch of David*; the extent of it is over *all people, nations, and languages*; the power of it is *higher than the kings of the earth*; its excellence, that he shall *execute judgment and justice*; its peace, that they *shall dwell safely*; and its duration, that it *shall never be destroyed*. In the New Testament it is called, giving Christ *the throne of his father David*; he is *Lord of lords and King of kings*; it is a kingdom *in this world*, and before the general resurrection. It is called a reign of a thousand years, whether that be meant to express the real term, or as a general description of an indefinitely long time.’

After other remarks on this part of the subject, it is added, ‘The kingdoms of this world rise and fall; many great monarchies who have desolated and oppressed, rather than governed the earth, have been destroyed and broken to pieces, and become as though they had never been: but the kingdom of the Messiah is not like them; it is a kingdom of God; when once it is established, it will not be governed by worldly policy, but by the eternal laws of justice; nor supported by the uncertain strength of man, but the power of God; and the event will be accordingly, that it will never be destroyed by any outward power, but continue to the end of the world.’

‘I have here laid together what the prophets say of the Messiah's future kingdom; of which, however, as it is not yet come, we should speak with caution. The general fact, That toward the end of the world the Messiah shall rule; that all the twelve tribes of Israel in their own land will be subject to him; that all the other kingdoms of the world will also obey his laws; that it is a kingdom of righteousness, both in the justice and mercy of the ruler, and the virtue, peace, and willing obedience of the governed; that it is a time of happiness; and that it will last to the end of the world; seems to be foretold by the prophets; but as to the particular circumstances of that kingdom, I would not be positive about them.

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Many of the descriptions of it in the prophets seem to be highly figurative; and perhaps we cannot always know certainly which are so, and which are literal. The worldly prosperity and grandeur, the exaltation of Israel, and their superiority to other nations, is chiefly enlarged on in the Old Testament, in compliance with the Jewish desires, and conformity to their law, wherein present prosperity is proposed as their reward. On this the New Testament lays little stress, as appears by the extracts (in the present work) being much larger from the prophets than from the apostles. The New Testament chiefly enlarges on the power being in the Messiah, and his communicating a part of it to his disciples; and we find added, that he is to reign over the house of Jacob, the twelve tribes of Israel; that the kingdoms of this world, before the general resurrection, are to become subject to him; and that he will be a good ruler over an obedient people.

Such are our Author's reflections on this difficult part of sacred writ. Some of our Readers will, no doubt, attend to them with pleasure. However, the whole of this performance has an evident tendency to convince men of the truth of the Christian revelation, and confirm them in the faith and practice which it teaches.

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ART. XII. *Some Observations on the Origin, Progress, and Method of treating the Atrabilious Temperament and Gout.* By William Grant, M. D. 8vo. 1s. 6d. Cadell. 1779.

WE have perused this sensible, lively, practical treatise, with much more satisfaction than all the fine-spun speculative stuff, on the same subject, which the press has of late so abundantly yielded. After giving an anatomical and physiological account of the gradual changes induced in the human body by indolence and high-living, Dr. Grant lays down the following as a true idea of the gout: 'People living in a thick, heavy air, eating the flesh of stall-fed and diseased animals, drinking spirituous and fermented liquors, indulging in ease, luxury, and excess, exhausted by heavy mental concerns, and enervated by the debilitating passions of grief, fear, lust, &c. are found liable to such an alteration in the size, shape, texture, and solidity of their organs, as to render them unfit for the natural functions. Hence a particular relaxation of all the solids; hence a peculiar morbid matter is engendered, producing a fever *sui generis*, which terminates by a singular sort of crisis, called a fit of the gout, *i. e.* a critical deposit on the ligaments of the joints, resembling a true phlegmon in the beginning, but issuing differently, and always returning.'

The temperament thus formed, he calls *the atrabilious*; and the disease being constitutional, he does not doubt that it is also hereditary. Indeed, it is surprising, that any physician can



can be so biased by system, as to deny so evident a fact, as the hereditary transmission of the gout.

Dr. Grant's second chapter treats on 'the proper means of rearing children, so as to prevent the atrabilious temperament.' Here is a curious and instructive parallel between the form and constitution of the country girl and the young lady of fashion; much, as may be supposed, to the disadvantage of the latter. We should be tempted to insert this passage, did we not think it better to apprise our fair readers where they may meet with such a picture, than to expose it to the common gaze, by hanging it up in our shop-window. Under this head, the Author candidly retracts an opinion he had once advanced, 'that every woman qualified to be a mother was also qualified to suckle her own child;' being now convinced, that the milk of a healthy wet-nurse, from the labouring class, will lay a better foundation for strength of constitution than that of a lady in fashionable life.

The third chapter contains 'the simple method of curing the atrabilious temperament when recent.' From this, which is interspersed with many useful remarks, and apposite well-told cases, we shall quote the conclusion, which he calls *The special Method of Cure abridged*.

'He that means to cure the gout radically, and what I call *secundum artem*, must strictly observe the following rules:

'1. He must quit the flat, fertile, cultivated plains, during the summer season, every year, and remove to the highest parts of the country, where the air is thin, pure, and piercing.

'2. Learn to amuse himself with country diversions, so as to fatigue himself every day. Of these, *fishing and wading in the clear stream is the best*, walking is next, riding is only a succedaneum, and a carriage is not equal to the intention.

'3. Avoid populous towns and great cities, shun all occasions of anxiety, debilitating passions, noxious dissipations, exhausting pleasures, and heavy mental concerns, or intense thinking, even on agreeable subjects.

'4. Keep to regular hours of exercise, eating, and sleeping; short sleep is best, on hard beds, in the early part of the night.

'5. Let his apartments be large, lofty, ill-finished, and well warmed by strong fires.

'6. He will soon feel the advantage of frequent bathing, much friction, and warm clothing.

'7. His diet must be in proportion to his exercise, both in quality and quantity; but he must never quite satisfy his hunger at any time. In general, it is proper to abstain from butter, fat, high-seasoned, salted, and smoked meats. Some forbid black flesh and pork; but I do not find much difference, so that the fat and skin are taken away. Wild fowl, and game of all

all kinds, are proper; and so is fish without butter-sauce. Animal food must not be used above once in the day; four days in the week he may eat meat, but never mix fish and flesh in the same day, far less in the same meal. Butter-milk, whey, fruit, greens, roots, seeds, bread, and dishes prepared from them, ought to constitute the greater part of his nourishment, especially during the summer and harvest. Tea and coffee, thin chocolate, and cocoa, agree with most people, mixed with milk, provided they eat no butter along with them.

‘ 8. The best common drink is cold water; but when he takes animal food, he may drink small beer, cyder, wine, or spirits very much diluted.

‘ 9. When he eats heartily at dinner, he ought to eat no supper, but suffer the stomach to be quite empty once in twenty-four hours.

‘ 10. He must be well rubbed all over every night and morning; and although I wish him to be warmly clothed, yet I think he ought to walk out in the open air as much as may be.

‘ 11. When he is quite free from all complaint, sea bathing, or even cold bathing, will agree with most people, to restore the strength.

‘ 12. But in all situations he must take care to keep his body regular, by taking sulphur at night when he is costive; and if he should be tormented with wandering pains, the arum-root and scurvy-grass will be of service to him.’

The propriety of all the rules and precepts here suggested will probably be generally admitted; except perhaps that concerning fishing and paddling in cold water, which is more than once repeated in this pamphlet, and may be thought to favour too much of *Highland* origin. To this source likewise may be imputed the Writer’s unreasonable prejudice against *breaches*, which he will not allow to his nurselings till they are *twelve* years old. A smile may perhaps be excited by the Doctor’s description of the stout, healthy rustic, undebauched by luxury and full living, whose “lean lank face, hollow belly, harsh, hairy skin, high cheek-bones, and hard prominent muscles,” seem very graphically to depicture the bonny northern swain, when just arrived on a visit to his southern neighbours.

On the whole, we candidly recommend this entertaining and instructive piece to those persons for whose use it is professedly written; and who, if possessed of sufficient firmness and self-command, may receive great benefit from the precepts it inculcates.

## MONTHLY CATALOGUE,

For JULY, 1780.

## P O L I T I C A L.

Art. 13. *Constitutionalist's Letters to the Electors and People of England*, preparatory to the approaching General Election. 8vo. 6d. Almon. 1780.

**T**HIS apparently well meaning writer, with but humble pretensions to authorship, repeats much of what has been said upon the mismanagement of public affairs for some years past. He lays particular stress upon the British plan of tyranny, which he supposes to have been adopted at the commencement of the present reign; but we believe, he assigns a more certain cause of public calamity, when he speaks of the corruption of Parliament, as arising from the inequality of representation, and the too long continuance of parliamentary authority in the same hands. The remedies, he proposes, do not seem to be of so radical a nature as those which have been suggested by others; and lately, in particular, by an able member of the upper house. He recommends triennial elections, and that the representation of small boroughs be reduced from two members to one. The difference he would have to go in favour of the counties at large. In this particular, his plan is, in our opinion, to be preferred to that of adding an hundred members to the counties, without reducing the number for the boroughs; since such an addition would augment the House of Commons to 658 members, which is already, perhaps, too numerous an assembly for useful debate.

In p. 10. he says, ' From the time of passing that [the triennial] act, which then became a fundamental part of the constitution, no Parliaments could legally be continued for longer than three years; the people, from that time, elected their representatives for three years only, and every parliament that sat for a longer time were self-elected, and not the true representatives of the people.'

And again, p. 12. in speaking of those who passed the septennial law, he says, ' They were not, I am bold to say, any longer the delegates and elected of the people, but became from that period self-elected, and sat and acted under an assumed, illegal, unauthorised power, little better than an usurpation. I am bold to say, they sat by an arbitrary power of their own creating; there was no free assent of the people at large to elect for four years longer; they sat without the consent or authority of the people, and the people were not, as I contend, bound by it. It was a gross violation of a fundamental law, which the makers of that act of innovation had, no power or authority to make; and the act was in itself, in my poor opinion, a nullity and an illegal act; and by the very same rule and principle that they enlarged their term of sitting four years beyond the time for which they were elected by the people, they might, with equal justice, at the end of those four years, have again enlarged it for their own lives, or for the life of the sovereign.'

We are not, however, with this Author, convinced that a triennial parliament ever ' became a fundamental part of the constitution, because, we apprehend, that parliament is limited by the constitution,

tion, and not the constitution by parliament. Every argument brought to prove, that the parliament of 1716 could not extend the period of its own existence, equally applies against any parliament. It therefore follows, that those whom this writer calls 'the greatest, the wisest, and most venerable set of patriots, that ever adorned a senate,' and who passed the triennial bill in 1694, 'became from that period self-elected, and sat and acted under an assumed, illegal, unauthorised power, by which the people, so betrayed, were not bound. It has even been very justly observed of late, that they who passed the triennial bill, were even more criminal than they who introduced the septennial law; because, at the very time, they were mere usurpers of legislative authority, and no parliament: for it is certain that, before that time, the people must needs have elected their representatives for one session only, according to the laws then in being. Those who, in 1691, occupied the House of Commons, had sat there *against law*, for above three years before they passed that bill, by the arbitrary authority of which they continued themselves in power for three years longer. What they overturned, was indeed a fundamental part of the constitution, and had been so declared in the written law of the land for more than a thousand years. The laws of *Edward III.* confirming those of *Alfred the Great*, so far as to ordain one new parliament at least in every year, were then unrepealed and in full force. It is a mistake in our Author, in representing (p. 15.) the triennial bill of 1694, as a 'renewal and new declaration of the ancient law,' and in that respect, comparing it with the statute of 16 *Charles I.* That statute acknowledged, confirmed, and celebrated the ancient law, as a law of wisdom; and although it fell short of renewing it, by only enforcing the holding one new parliament in three years, whereas the ancient law required three at least, yet different indeed was its complexion from that of the triennial bill of 1694. The direct aim and operation of that fatal act, was to *abolish* the ancient law, whereby a new election was required for every new session; and, instead of parliaments of a duration limited by the occasion for which they were called, to give them a continuance, or a lease of the seats of legislation, for a term of years at the discretion of the legislature. Thus the inherent rights of the people were violated, and they were not even consulted upon a measure of such importance.

By giving the same appellation to three several statutes, we seem desirous of confounding them together as laws of the same tendency; whereas they essentially differ from each other. The two first triennial bills of *Charles I.* and *Charles II.* materially as they disagreed in some particulars, were alike in this, that they both prevented the crown from *dispensing* with the laws of *Edward III.* for more than two years at a time, and enforced the holding of one parliament every third year; whereas the latter, of *William and Mary*, in order to answer the purposes of the crown and great families (for to the people it could answer no good purpose), did violence to the constitution another way still more dangerous, by giving a three years continuance to one and the same parliament. Kings who governed *without* parliaments, manifested their designs so plainly that they were seen by the people; and when once a parliament was obtained, redress

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was looked for, and in the common course of things would naturally follow; but, as *prerogative*, after the Revolution, did not dare to shew any of its ugly features, it contrived to lengthen parliaments, in order that its designs might be compassed by *influence*. As *names* are found upon most occasions to impose upon the multitude; so a *triennial* parliament, as being the same in *sound* with what the patriots in the reign of *Charles I.* had contended for, was artfully introduced.

Thus was a precedent established for parliament to extend its own power, and to circumscribe the liberties of the people at its discretion. The ministry of 1716 saw clearly enough, that if the people might legally be debarred the exercise of their election-privileges for three years at a time, by parity of reason, this disfranchisement might be extended to seven, or indeed to any term whatever which parliament should declare to be expedient.

In p. 28. our Writer introduces a long note against annual parliaments, and calls the proposers of them 'snakes in the grass,' who mean to deceive, or are themselves deceived. He then expects of his reader to swallow a very strange paradox,—that annual parliaments would add to the strength of ministers, and the influence of the crown; but the reasons adduced are extremely puerile, and have, in our opinion, been fully refuted by late writers. Among other arguments, it has been remarked with some shrewdness, That, if such would have been the consequences, annual parliaments would have been long since established. If the advocates for triennial parliaments deny this conclusion, they must necessarily acknowledge another, which, perhaps, they will be as little inclined to adopt, viz. That the Crown has no inclination to increase its influence. We should, however, advise those who wish to recommend *triennial* parliaments, to compare them with *septennial* parliaments only; for when put in competition with *annual* parliaments, either for equity, facility, or sound policy, they appear but as dross in comparison of pure ore.

We have bestowed the more attention on this Article, as a parliamentary reformation seems to be the only event which can avert the impending ruin of our country: and too much pains cannot be taken to conduct it according to the genuine principles of the constitution, without regard to the prejudices or favourite schemes of any party. The well-directed efforts of wise and honest men to that end, will probably succeed far sooner than desponding politicians expect, or factious ones desire. Truth, justice, and the happiest policy ever known in civil society, when properly held forth to the public, will sooner or later be embraced. Apprehension is awake; inquiry is gone forth; and truth has made no small progress in explaining to us our deviations from constitutional rectitude, and directing us in the right and only road for regaining it.

**Art. 14.** *Three Letters to Lord Viscount Howe.* To which are added, Remarks on the Attack at Bunker's Hill. 8vo. 1s. Wilkie. 1780.

These Letters, which (if our recollection does not deceive us) originally appeared in the London Chronicle, contain many strong articles of impeachment of the conduct of Lord and Sir William Howe during their command in America. The particulars are too well known;

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known; and the silence of the noble brothers is, by many, considered as a strong presumption, that the charge implied in them *is not to be answered.*

Art. 15. *An Address to the Gentlemen, Clergy, and Freeholders of Lancashire*, on the Choice of their Representatives at the approaching Election for the County; wherein the Merits and Pretensions of Sir T—Eg—n, Mr. St—y, and Mr. L—r, the several Candidates for this great Trust of Representation, are fully examined and considered. 8vo. 1s. 6d. Kearsley 1780.

This election-trumpeter is very assiduous in proclaiming his favourite candidate; at the same time that he bestows no small pains in displaying the faults, both real and imaginary we suppose, of the opposite party. There is no doubt but the trumpeters of Mess. St—y and L—r can be as loud in their praises as this gentleman is in the praises of Sir T. Eg—n. To do him justice, however, he has abilities that might qualify him for a more honourable post.

Art. 16. *Plain Truth: or, A Letter to the Author of "Dispassionate Thoughts on the American War."* In which the Principles and Arguments of that Author are refuted, and the Necessity of carrying on that War clearly demonstrated. By the Author of *LETTERS TO A NOBLEMAN on the Conduct of the American War*; and of *COOL THOUGHTS on the Consequences of American Independence*. 8vo. 1s. 6d. Wilkie. 1780.

Of the *Cool Thoughts* we gave some account in our Review for January last, p. 88. and the answer to that piece, intitled, *Dispassionate Thoughts*, was mentioned in our Number for February, p. 166. In the present tract, the Writer undertakes to refute all the arguments brought by the Dispassionate Thinker in favour of the opinion, that we ought to acquiesce in the American claim of Independence. Our Cool Thinker contends, that the gentleman on the other side of the question, though a sensible writer, is mistaken in all his ideas on this subject; and he candidly supposes, that his mistakes arise wholly from misrepresentation. Plain Truth, accordingly, endeavours to set his antagonist right with respect to the policy of giving independence to America. He shews, that Great Britain cannot, consistently with her own safety, yield up North America, while the other powers of Europe shall retain *their* colonies. He strongly recommends a spirited prosecution of the war, in which he has not the least doubt of our complete success; and he points out the policy by which America may be perfectly and firmly united with us.—This debate is carried on with calmness, decency, and good humour. It gives us real pleasure to see so liberal a spirit prevailing in a controversy, wherein THE PASSIONS have hitherto taken the lead. It looks as though the present disputants had nothing in view but the laudable elucidation and establishment of those truths and facts in which the honest and dispassionate of both parties are equally interested.

Art. 17. *A Letter from the Right Honourable Lord Carysfort* to the Huntingdonshire Committee. 8vo. 6d. Almon. 1780. The chief purport of this Letter is, to shew the legality, as well

as necessity, of extending the right of election to the whole body of the people, and of abridging the duration of parliament. The Noble Author examines the origin of parliament, the principles on which it was framed, and the causes of the changes which it has undergone; considers the danger which arises to the constitution from the influence of the crown in the election of representatives; and urges the most vigorous exertions, on the part of the people, for the renovation of the constitution. On these topics he writes with erudition, ability, and spirit. The Letter merits the attentive perusal of all who wish to reform or improve the state.

Art. 18. *A Short Sketch of the Conduct of Administration towards the Borough of Portsmouth.* 4to. 1s. Kearby, in Stafford Street. 1780.

Relates to a contested election for mayor of Portsmouth; and complains of the influence of Lord Sandwich and his party, as 'a gross instance of the abuse of power.'

Art. 19. *The Phenomenon*; or Northern Comet: Proving that all the Evils and Misfortunes which have befallen this Kingdom, from the Close of the last glorious War to the present ruinous and disgraceful Period, originated in ONE SOLE INDIVIDUAL and IDENTICAL PERSON, and tracing the Gradations of his Scheme for introducing Popery into the British Dominions. 8vo. 2s. Richardson.

The general spirit of this publication is sufficiently apparent in its title. Whatever ground there may be for censuring the conduct of individuals, or of administration, it is not to be expected that virulent abuse will produce reformation.

Art. 20. *An Argument on the Nature of Party and Faction*, in which is considered, the Duty of a good and peaceable Citizen at the present Crisis. 8vo. 1s. Dilly. 1780.

This argument turns on the following question, "Is it not a criminal indifference to be of no party in the present alarming and divided state of the nation?" The Writer \* resolves this question in the affirmative; though we cannot help thinking he evades rather than answers it in telling us, that "there is always a party to be formed for the general good; the party of truth, freedom, virtue. This is a party which it would be criminal indeed not to adopt." It is the undoubted and unalienable privilege of rhetoricians to be indulged in the utmost latitude of expression; and this passage might well pass as a rhetorical flourish of no mean estimation; but when he expressly declares against "insisting under the standard of any particular set of men, whether in ministry or in opposition," because men are fallible, and may be improperly interested, and when he considers this as *factious*, we are rather surprised, that the ingenious gentleman should imagine he was answering the question in the affirmative, viz. "That it is criminal to be of no party;" especially when he approves of the county associations on the score of their being "national, not party meetings." However, if the Reader can get over these inconsistencies, he will find in this little tract very liberal and manly sentiments respecting the constitution, and an honourable enthusiasm for the rights of the people; not with-

out some indignation at the principles and practices of the present ministry.

We are given to understand from a note the Author has subjoined, that the substance of this *argument* was spoken in one of those debating societies which were so much in vogue last winter; those grand reservoirs of sound sense and finished oratory, which so plentifully watered this metropolis with their refreshing streams. It was natural to expect, that some of them would *overflow* upon the press, and that a rage for speaking would be converted into a rage for writing. Upon the whole, this is by much the most respectable performance that hath issued from this source.

#### MISCELLANEOUS.

Art. 21. *An Address to the People of England on the Increase of their Poor Rates.* Dedicated to the Earl of Shelburne. By John Burnby. 8vo. 1s. Doddsley.

To redress grievances which immediately oppress us, seems not to be the disposition of the present times. The careless method of maintaining our poor; the ill management of the revenue raised for that good end; and the partial mode of assessing it, have been subjects of appeal to those men in authority, whom the constitution has delegated to watch over our concerns, to listen to our complaints, and to remove our distresses. Yet, notwithstanding these grievances have been repeatedly urged, not one of our national guardians has attempted to lessen the growing evil. Mr. Burnby, the Author of the pamphlet before us, from feeling the abuses, has renewed the complaint, and addressed his book of Lamentations to the Earl of Shelburne, a nobleman of great understanding, and of an active spirit, who wants nothing but inclination to bring forward an inquiry so important to the relief of the people in general.

Mr. Burnby has exhibited some frightful charges against the wicked policy of certain parish-officers. 'There is a horrid practice used in too many parishes, to disencumber themselves of an idle dissolute female pauper, by giving 5l. or 10l. to some worthless object of another parish to marry her; the union of corruption produces a mutual life of infamy,' &c.—The servants of a parish seem as wicked as the servants of the Crown! Mr. Burnby knows no difference!

Our Author mentions another infamous perversion, which ought to be inquired into, and those magistrates who connive at it punished. By the militia-act, "no poor man who has three children born in wedlock, shall be compelled to serve personally, or to provide a substitute." And yet I find, says our Author, 'it is a very common thing for such persons, when drawn for militia-men, to claim this benefit, and immediately afterwards, through the connivance of the deputy lieutenants and justices, suffered to receive a considerable bounty as a substitute, and thereby fix his family upon the oppressed parish!'

Every publication directed to a good purpose has its use; and though Mr. Burnby, from not being intimately acquainted with the subject, has not entered largely into the causes of the evil he remonstrates against, he has nevertheless contributed his mite towards the accomplishing a very desirable end.



**Art. 22.** *Some Memoirs of the Life of Dr. Nathan Alcock*, lately deceased. 8vo. 1s. Buckland. 1780.

Dr. Alcock was a physician of considerable ingenuity and eminence. His life, however, does not seem to have been sufficiently diversified, by remarkable incidents, to make it any way an object of public curiosity. Some indulgence may nevertheless be allowed for the partiality of friendship. Upon this principle, we presume, the Writer of these Memoirs means to rest his apology for communicating to the world a narrative which can be very little interesting to those who were not personally acquainted with the subject of it.

**Art. 23.** *An Historical Account of the Virgin Islands in the West Indies*, from their being settled by the English near a Century past, to their obtaining a Legislature of their own in the Year 1773; and the lawless State in which his Majesty's Subjects in those Islands have remained since that Time to the present. By George Suckling, Esq. 8vo. 2s. White. 1780.

\* The Virgin Islands, consisting of upwards of thirty islands and keys, are situated in about 18 degrees of north latitude, and 63 of west longitude from London, lying between Saint John de Porto Rico and the Leeward Caribbee Islands, and are possessed by the English and Danes. Sir Francis Drake sailed through them in the year 1580, and, it may be presumed, in honour of Queen Elizabeth, named them *The Virgin Islands*. In the first division of those possessed by the English, is Tortola, the principal, formerly inhabited by the Dutch, who built a strong fort in the bay of that island; but the English expelled them from thence in the year 1666.

The descriptive part of this performance is very brief; the historical detail is more ample; but the main design of the publication bears reference immediately to the affairs of the Author. Great inconveniences having been experienced by the inhabitants of these Islands, for want of a regular establishment of civil government under constitutional courts of justice, some endeavours were used, in the year 1773, to remedy the evils complained of; and Mr. Suckling was appointed chief justice. It has been, however, this gentleman's misfortune to suffer a diminution of his interest with the secretary of state for the American department; and much cause of complaint has ensued on the part of this mortified and disappointed officer, who appears to have been injured in his fortune, rather than benefited, by his appointment.—Mean time, from the causes here set forth, 'his Majesty's orders for establishing constitutional courts of justice in the Virgin Islands have been rendered of no manner of use or benefit to the people, who are likely to continue in the same lawless state they have been reduced to for several years past, although they still continue to pay the four and a half per cent. duty towards the increase of his Majesty's revenue; and those merchants, by whose means and credit the Planters have been enabled to raise those duties, must give up all hopes of obtaining the means of enforcing payment of their long out-standing debts, unless from what may happily be effected by a public and lawful inquiry into the grievances and lawless state of his Majesty's subjects in the Virgin Islands.'

## N O V E L.

Art. 24. *The Parsonage House.* By a young Lady. In a Series of Letters. 3 Vols. 12mo. 7s. 6d. Macgowan. 1780.

This *small* Novel (for so it must be called, though by the aid of the printer's art it is drawn out into three volumes) contains several distinct narratives, chiefly to shew the hazard of female credulity, written on the whole in an agreeable manner, and adapted to afford entertainment, without leaving any improper impression.

## A G R I C U L T U R E.

Art. 25. *Rules and Orders of the Society instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, in the Counties of Somerset, Wilts, Gloucester, and Dorset, and the City and County of Bristol.* To which is added, A List of the Society's Premiums for the Year 1780. 8vo. Cruttwell. 1780.

The Rules and Orders of the Bath Society may serve as an excellent model for similar Societies in other parts of the kingdom. The premiums are divided into three classes: the first is appropriated to agriculture, planting, the increase of live stock, and industry in servants; the second to manufactures; and the third to arts and mechanics. They are judiciously adapted to the infancy of the society and the present state of the counties for whose benefit they are intended. We are particularly pleased with the following:

'To the person who, in the summer of 1780, shall gather and present to the Society the largest quantity of the following grasses in the blade, (when the seed is ripe) or any eight of them, five guineas.

Vernal Grass,  
Fine Bent,  
Meadow Fox-tail,  
Common Poa,  
Great Poa,  
Annual Poa.

Sheep's Fescue,  
Meadow Fescue,  
Flote Fescue,  
Yellow Oat Grass,  
Crested Dog's-tail.

Each species of grass to be kept separate, and sent *in the blade*, as soon as gathered, to the secretary, who will give specimens of each kind to any person that will undertake to gather them. The quantity gathered of each species to contain not less than four ounces of seed.'

It is much to be regretted, that the several grasses here enumerated have never (that we know of) been cultivated separately. It certainly would be much for the benefit of both pasture and meadow ground, if the herbage could be suited to the soil, and weeds, and grasses of an inferior kind, could be excluded. How many acres of very valuable land have been materially damaged by the admission of rubbish that has come in the hay-seeds with which the land has been laid down for grass!

## T R A D E and M E C H A N I C S.

Art. 26. *Thoughts on the Use of Machines in the Cotton Manufacture.* Addressed to the Working People in that Manufacture, and to the Poor in general. 8vo. 2d. or 15s. per 100 to those who are disposed to give them away. Manchester. 1780.

In our Review for March, we gave an account of a very sensible and ingenious pamphlet "on the utility and policy of employing machines

machines for shortening labour." The present performance is of a more limited nature, and entirely confined to the cotton manufacture. It contains, however, nearly the same arguments and observations, expressed in a plain perspicuous style, well adapted to the capacities of the poor, to whom it is addressed, and to whom the Author subscribes himself a friend. The whole strain of his reasoning seems justly to intitle him to this most honourable appellation; and he has sufficiently proved to the meanest understandings, that the employing of machines to facilitate the production of our cotton manufactures, whatever temporary inconvenience it may occasion to a few individuals, must yet increase the demand for our goods in foreign markets, open new sources of trade and industry, and thereby promote the interest of the poor at large, as well as the general advantage of the community.

## P O E T I C A L.

Art. 27. *Heroic Epistle from Hamet the Moor, Slipper Maker in London, to the Emperor of Morocco, &c.* 4to. 2s. Cadell.

It is not every man—it is not every Author, that can happily convey his meaning to others: Hamet the Moor is of the number of these. There may be meaning—there may be wit, in his poem; but we have not "sense enough to find it out."

Art. 28. *Poems on various Subjects.* By Eliza Reeves. Dedicated (by Permission) to his Grace the Duke of Manchester. 4to. 10s. 6d. sewed. Dilly. 1780.

These poems, no doubt, may give much pleasure within the circle of the Authoress's private acquaintance; but to the public, who are unbiassed by personal attachments, they will perhaps appear less interesting.

Art. 29. *Eugenio; or, The Man of Sorrow. A Legendary Tale.* By a young Gentleman of seventeen. 4to. 1s. Wilkie. *Erratum.* For seventeen read seven.

Art. 30. *An Heroic Epistle to the Rev. Richard Watson, D. D. F. R. S. Archdeacon of Ely, late Professor of Chemistry, now Regius Professor of Divinity, in the University of Cambridge.* Enriched with elaborate Notes, and very learned References. 4to. 1s. 6d. Becket.

This Writer endeavours to make himself, and his readers, merry at the expence of a very worthy and respectable character.—With regard to ourselves, we cannot say that he has succeeded.

Art. 31. *Catiline's Conspiracy: A Mirror of the Times. Part the First.* Recommended to the Consideration of the Freeholders of Great Britain. 4to. 2s. 6d. Faulder. 1780.

Sallust's elegant prose put into inelegant verse, and adapted to the malevolent purposes of party.

Art. 32. *La Belle Assemblée: or, The Female Praters. A Satire.* 4to. 1s. Flexney. 1780.

Illiterate and vulgar, written in valiant defiance of grammar and good manners.

Art. 33. *The Triumph of Affectation.* A Poem. 4to. 1s. Bew. 1780.

This Writer, in attempting satire, seems to have mistaken his talent. As a versifier, he is tolerably correct and harmonious; but

when folly is to be laughed at, and exposed, he should have recollected that sprightliness and wit are as requisite as correctness and harmony.

These indeed are not the only points in which he betrays a deficiency. In the characters he has introduced there is, in general, nothing peculiarly appropriate or striking: for instance;

But, oh! what glittering forms of heroes bold  
The plains of Essex and of Kent unfold!  
With air terrific, but in vestments fine,  
Like blazing stars, they threaten and they shine;  
The smart cockade, the hat *en militaire*,  
The epaulet, and gorget's fiercer glare;  
The martial queue that's negligently ty'd,  
The sword that carelessly adorns the side;  
In strong mark'd characters at once express  
A thirst of glory, and a taste for dress.

A young officer may surely have a taste for dress without incurring the charge of affectation. There is nothing more natural in early life, than the wish to engage attention by personal embellishments.

Art. 34. *The Britaniad*. A Poem. 4to. 1s. 6d. Kearsley,  
America, stand forth, to thee I speak—

Exalted nonsense in a Bourbon trap,  
Led on to rue thy glittering mishap,  
Thou hadst true friends while argument sedate  
Pronounced thee kindred to a British State,  
Pleading thy citizenian rights in vain,  
While all thy cries seem'd buried in mortmain.

Of this *awaked nonsense* the above will be specimen enough.

Art. 35. *An Ode to the Memory of the late Captain James Cook*:  
By W. Fitzgerald, of Gray's Inn. 4to. 1s. Robinson, &c.

This little poem, though far from being a first-rate performance, is not without its merit. Its merit, however, is of that kind which is derived from the sensibility of a benevolent mind, rather than the vigour of a poetical imagination.

Art. 36. *The Maid of Orleans*. Translated from the French  
of Voltaire. Canto I. 4to. 1s. Kearsley. 1780.

A licentious poem, licentiously translated.

Art. 37. *An Epistle to the Right Honourable John Earl of Sandwich*, or, *The British Hero displayed*. A Poem. 4to. 1s. 6d. Rivington. 1780.

This Writer, in point of poetical merit, may rank with that long-forgotten bard of whom Dryden says,

He faggotted his notions as they fell,  
And if they rhym'd, and rattled, all was well.

The poem is a panegyric on Lord Sandwich, and on our naval commanders, &c. &c.

Art. 38. *Hobby-Horses*. Read [*rode*] at Bath-Easton. 1s, 4to. Doddsley.

These Hobby-horses do not seem calculated to make any great figure upon the Parnassian turf. There does not appear to be the most distant *trous* of Pegasus in the breed, as they do not *show the*

*least blood.* And though they go *fair upon their legs*, they have neither speed nor action.

Art. 39. *Heroic Epistle from Serjeant Bradshaw, in the Shades, to John Dunning.* 8sq; 4to. 1s. Wilkie.

The artifice of representing all those who profess themselves advocates for the people, as enemies to Majesty, has been played off by ministerial advocates time immemorial. These disingenuous politicians chuse not to see that, constituted as our government is; no man, who means to befriend the people, can possibly do otherwise than consult the *real* interests of the Crown. Stale, however, and futile as this artifice is well known to be, by all the dispassionate part of mankind, it is upon this ground the present writer makes his attack. He endeavours to draw a comparison between the memorable Bradshaw, who presided at the trial of the unfortunate Charles (truly, indeed, unfortunate in bringing on his fate by his own criminal misconduct), and the celebrated Mr. Dunning.

This Writer, though not a mean versifier, is as deficient in argument as in his assertions he is bold and confident. His poverty of argument may be easily guessed at, when, by way of holding up one of the most respectable characters in the kingdom to ridicule, he mentions as a circumstance of infinite reproach, that his grandfather was a footman. How far there may be truth or falsehood in this assertion, is with us, and we should suppose with every one else, a matter of perfect indifference. Our opinion, however, of this Writer's veracity is not so established, that we should, in this case, implicitly rely upon his word. Nothing, surely, can be more foolish or illiberal, than to stigmatise a man for what he has it not in his own power to avoid, and what, at the same time, is not in its own nature disgraceful. That meanness and servility which can prompt a man to make court to power, by descending to the base arts of calumny and detraction, are infinitely more degrading to the dignity of human nature than any defect in the pedigree of his ancestors. There are many, even in elevated stations, whose merits would never have intitled them to have been footmen, had they possessed no other recommendation than their integrity.

Art. 40. *The Ascension.* A Poem. By the Rev. James Atkins, M. A. Fellow of St. Mary Magdalen College, Cambridge. 4to. 6d. Rivington. 1780.

Prefixed to this Poem, is the following Advertisement:

"The following Poem was made as a trial for Mr. Seaton's prize in the University of Cambridge.—But " *There were several reasons, which concurred to determine the judges not to give the premium last year to any of the candidates.*"

What these reasons were, Mr. Atkins seems to have been at a loss to comprehend. And we do not wonder at it. Whoever could write a poem so truly original as the present, must have a mode of thinking (if, peradventure, he can think) peculiar to himself. The critical art has no terms by which this *lusus moria* (for it is no *regular*

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\* Extract of a Letter to the Author from Dr. Colman, Vice-chancellor at the time, and one of the judges,

production

production of folly) can be defined; therefore, gentle Reader, make your own comments upon it:

‘ The Son I sing returning  
From earth to heaven, after  
The vengeance bearing, doom’d to  
Mankind, till God recall’d him.’

What the Author aimed at in writing this curious piece is best known to himself. He could hardly print it for any other obvious reason, than as a lampoon upon the Fellows of his College, for admitting such a brainless bard into their society.

We are truly glad, that the stewards of the Kissingbury estate have at length given it a fallow. We hope it will be upon the principles of the Virgilian husbandry:

*Illa segetis demum votis respondet avari  
Agricolæ, bis quæ solem, bis frigora sensit.*

The two last words, how applicable to the general mode of cultivation on this unfortunate farm!

**Art. 41.** *The Deserted City.* A Poem. 4to. 1 s. 6d. Sold at No. 3. Chapter Court, St. Paul’s.

With what peculiar pathos and sublimity does this bard describe the downfall of London!

‘ Where shall we now descry the churches’ spire  
Rising their varied forms around their fire?  
Paul’s son’rous bell the deaf’ning peal now rings,  
As warning of the fate which time thus brings,  
Now th’ instant come! bell, steeple see! they fall,  
Dome, cross, and even the capacious hall  
Come tumbling down, with a mountain’s weight  
The graves dug, fill’d at once—so vast the height,  
Of falling shafts, capitals, and base,  
With all those effigies of holy race.  
Paul now is buried in his own church-yard—  
His ruins for his tomb, see how they’re rear’d!’

Alas! he is not the Amphion that will rebuild it.

**Art. 42.** *The Comforts of Matrimony; or, Love’s Last Shift;* consisting of Matrimonial Dialogues between People of all Ranks and Degrees, from the Peer to the Peasant. By Ned Ward, *jun.* 12mo. 3 s. Fielding and Co. 1780.

As this bard has the honesty to avow his poetic lineage, and the modesty to aim at nothing higher than the Moorfields† rank of such bards as honest, merry *Ned Ward*, we can have no fault to find with his *funny* Dialogues; which, in point of merit, may fairly vie with the best productions of his predecessor, the author of the pieces mentioned in the *note*.

† *Ned*, as Cibber informs us, in his *Lives of the Poets*, kept a public house in Moorfields. ‘He was thought to be a man of strong natural parts, and possessed of a very agreeable pleasantry.’ His most celebrated productions are his *Nuptial Dialogues*, and his *London Spy*: but he wrote many other things of the burlesque kind.

**Art.**

- Art. 43. *The Poetical and Dramatic Works of Oliver Goldsmith*, M. B. Now first collected. With an Account of the Life and Writings of the Author. 12mo. 2 Vols. 6s. sewed. Rivington, &c. 178c.

Of the pieces here collected, all except the *smaller* poems have been separately mentioned in our Review, as they first appeared in print. An elegant engraving of Dr. Goldsmith is prefixed; which very much resembles him.

## L A W.

- Art. 44. *The Law and Modern Practice of Ejectments*; with the latest Determinations both in King's Bench and Common Pleas; select Precedents; and three distinct Tables to the whole. By a Gentleman of the Inner Temple. 8vo. 5s. Brooke. 1779.

This Work cannot claim any superiority over those which the public is already in possession of upon the same subject, but on the ground of its containing the later determinations of the courts. In justice to the Author or Compiler, we must say, he has given many cases which are not to be found in other treatises on the law of ejectments; and in justice to our Readers we must add, that these cases are so loosely cited (most of them being without the names of the parties), that as authorities they cannot be relied on; according to the legal scale of credit, very little attention being due to the anonymous cases of an anonymous writer.

## M E D I C A L.

- Art. 45. *A Dissertation on the Bark*, wherein a new Preparation is recommended to the Public, called *Hunt's Tincture*. By a Friend of the Proprietor's. 8vo. 6d. Macgowan. 1779.

The proprietor here has been lucky enough to light on a *friend*, who speaks as handsomely for him as he could have done for himself.

## PAMPHLET relating to the late Riots in LONDON.

- Art. 46. *The History of the Roman Catholics*, &c. With an Account of Lord George Gordon, his Associates, and the Rioters, &c. By a Gentleman of the Law. 8vo. 1s. 6d. Ball.

This gentleman of the law is a miserable scribbler. His pamphlet is so full of Scoticism, and vulgarisms, that his readers will be at no loss to guess what rank of lawyers the *Gentleman* belongs to. If you ask a bailiff's deputy what is his profession, he will say, 'Sir, I follow the law.'

## RELIGIOUS and CONTROVERSIAL.

- Art. 47. *A Short Reply to the Kentish Curate's Letter to Archdeacon Larw*. 8vo. 6d. Rochester, Fisher; London, Crowder.

The Kentish Curate \* here meets with the castigation which his unprovoked and wanton attack on a good man, for modestly expressing judicious opinions and liberal sentiments, merited. The Archdeacon's able advocate has so fully refuted the accusations, and exposed the unfairness of his adversary, that he has some reason to

\* See Review for April, p. 326.

triumph over him, and to bring against him the heavy charge which concludes his letter:—‘As a man, you have struck at a worthy character in the dark; as a christian, you have violated that charity, without which your religion is nothing; as a protestant, you have pleaded for perfection; and as a clergyman, you have set an example of bitterness and rancour. The transient laugh you may raise, will not compensate for your feelings under such reflections as these. *That* we give to every buffoon. We smile at his mimicries; despise his prostituted talents; and detest his mercenary malignity.’

Art. 48. *Reflections on the Opposition made by certain Protestants to an Act lately passed in favour of the Roman Catholics.* By a Christian. 8vo. 1s. Payne, at the Mews-gate, &c. 1780.

These reflections are just, pious, and candid; they are conceived in the true spirit of Christian and Protestant moderation. The Author tells us, that when the petition against the late Act abovementioned, was brought to him, with an invitation to sign it, he withheld his consent,—at the same time, giving reasons for his refusal. ‘But,’ says he, ‘as I could do it then only in a cursory and confused manner, I shall now attempt it more distinctly, and more at large; consenting myself, however, with those reasons which I think myself best acquainted with, and which I have now more present to my mind.’

As this very seasonable pamphlet is written in a plain and convincing manner, we think it well calculated to produce a good effect, by shewing the narrow-minded zealot, who has either *promoted or approved* the violent opposition that hath been made to the late act in favour of our fellow-subjects of the Roman Catholic persuasion, how far he has departed from the genuine spirit and temper of that religion which professes to promote ON EARTH PEACE—GOOD-WILL TOWARDS MEN, &c.

## S E R M O N.

Preached at the Ordination held at Christ's Church, Nov. 21, 1779, by John Lord Bishop of Oxon. Published by his Lordship's Request. By John Randolph, M. A. Student of C. C. 4to. 1s. Rivington.

This sermon treats of the importance of human learning, and its subserviency to the study of the Holy Scriptures. The Author observes, that ‘the modern enthusiasts are usually those who have come to the study of sacred learning with minds ill prepared for its reception: and have built their errors upon misinterpretation, or upon that common mistake of arguing from detached passages, separated from the context.’ The want of solid learning is also considered by the Author, to be as much the cause of modern infidelity as of modern enthusiasm. ‘However,’ says he, ‘it may plume itself on its superior talents, still it hath its foundation in gross ignorance, and often in an ignorance of plain elementary principles.’ All this is very easily said: and in spite of a hundred ordination sermons, filled with common-place remarks on general and worn-out topics of declamation, the world will consider Mr. Gibbon as possessed of more knowledge, and more learning, than ten heads of houses. We are sorry for it!

C O R.



## CORRESPONDENCE.

*To the AUTHORS of the MONTHLY REVIEW.*

GENTLEMEN,

**A**S the Leicestershire Memoirs have had neither their requiem sung, or their oblivion publicly announceed, by you sage and venerable critics, it gives their Author, Editor, or what you please so call him, some consolation that, amidst the almost general wreck of books consigned to the peaceful shades, by the learned judges of literary merit, his *Observations or Hints* may live to be serviceable to some future topographer.

But to be serious. Being surpris'd to find an account of the Memoirs of Leicestershire, in your Review for June 1780, three years after their publication; I am solicitous to be inform'd in what manner you came by a copy, as I purposely withheld them from the Reviewers, for reasons best known to a diffident man. Had I taken the advice of some people, I might, by eagerly aiming at approbation, have seen an early display of your wit at my expence; but as you have spoken with tenderness of the publication, in language unlike what the vain deserve, and often meet with, I feel my situation easy under rather forbidding circumstances.

The professions of candour, which generally accompany your strictures, give me reason to expect that you will condescend to answer my request, in your next Review. If it be only a line in the remotest corner of your work, it will be consider'd of mighty import to the Tiney Author of the Leicestershire Memoirs.

Leicester, July 6, 1780.

††† We can assure this 'Tiney Author,' as he is pleas'd to style himself, that we obtained a sight of his 'Leicestershire Memoirs' by *honest* means. For a farther explanation, we refer him to the bookseller ‡, who, in the spring of the present year, advertised the said Memoirs: which being the first time, as we apprehend, that the publication was announced in the London News-papers, we deem'd ourselves oblig'd, *in course*, to take some notice of the work; and sorry we are, that we could not say so much in its praise, as the natural partiality of an Author might lead our Correspondent to think was due to its merit.

GENTLEMEN,

July 20, 1780.

I HAD not an opportunity, till within these few days, of seeing your Review of April last, but was then much surpris'd at meeting with a very severe criticism (in page 317) upon the speech of Leonard Smelt, Esq; published at York; as till that time I had look'd upon it as drawn up with remarkable accuracy, particularly if the assertion in the preface might be depended upon, "*That it was taken from notes only*"; but I was still more surpris'd at finding the only apparent grounds for this severity proceed'd from your high opinion of Mr. S.'s account of some particulars that pass'd at the meeting. I was present at the meeting at York when the speech was deliver'd, which has so often call'd forth the attention of the public; and so advantageously situat'd in the room, that I believe I may

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‡ Mr. Lowndes, in Fleet-street.

truly

truly say, I scarce missed hearing a syllable of it ; so that I was enabled to take down, with the greatest accuracy, notes of the most striking passages of the different arguments made use of that day ; some few of which, as delivered by Mr. S. I will send you exactly as they stand on my paper ; they may perhaps enable you to judge which publication corresponds most with truth. As it is impossible, for want of space, to send the whole of his arguments, I will send you the notes of such parts only as have been the principal cause of public animadversion ; premising, at the same time, that they are such as are of obvious meaning, and which were nowise lowered or qualified in the delivery, nor taken as inferences from the general tenor of his argument. “ His (the King’s) influence is not exorbitant—his hands ought to be strengthened—instances his inability to prevent being irreverently spoken of in every company and every street—not able to prevent being in the public news-papers—the proceedings of this day introductive of confusion, as they aim at putting the King under the guardianship of parliament, as they call upon it illegally to interfere with his prerogative, and inquire into the expenditure of money granted him for his private use—want to withdraw the sacred veil that hides from the people the splendors of majesty—Royalty without influence no better than a lifeless skeleton—inists much on the immortality and impeccability of the King—declares the last is the only safety of the people—defines liberty to be no more than protection and security—the protection of the King is the liberty of the subject—the Whigs actuated by selfishness—Sir R. Walpole, a leader of that party, of opinion, that *every man had his price*—I fear, alas ! I must subscribe to his opinion—they usurped the *power*, but left the *name only* to the King—made themselves a fourth part of the constitution—were bold enough to declare the necessity for so doing—have always, till this very time, conducted themselves with a little, illiberal, selfish policy—they are the cause of the war in America, and fomented the disturbances in Ireland—the greatest misfortune to this country is, that no minister has hitherto been bold enough to keep up the taxes in the time of peace to the highest pitch of a war-establishment, not even Lord Chatham, who, though he glared a meteor in a storm, had not the qualifications proper for a minister in times of peace—a violent opposition to all public measures has strengthened and supported the rebellion in America—the same opposition have solicited Ireland to violence—the calamities of the country do not originate from the influence of the King, but from his not possessing influence enough—do not proceed from the influence of the King, but from the selfishness of the people—I know no man that is free from the influence of selfishness and party—I do not believe there is at this time a single patriot in Britain—if there is one, he now sits on the throne—I fear I must say the King is the only patriot this country produces—on what false principle do we call on the parliament to interfere with the prerogative of the crown—on the false idea, that the King is the servant of the people—it is a mean idea, he is not their servant, but their soul ; he is the life, the soul, the very existence of the constitution.”

Till I saw the Review, I had not heard of the publication by Mr. Spelt; but how great was my amazement; on a careful perusal, to find so much in some parts added, so much left out in others, and where I discovered something of the original sentiment, it was so much lowered and qualified from the very pointed and decided terms in which it was actually delivered, as scarce to be known again. All those passages in his publication which refer to the subsequent resolutions of the meeting, to the forming a committee, &c. are added; it being impossible that Mr. S. who spoke early in the debates of the day, could refer to them, because it is impossible that a committee to support the petition could be moved for, or resolved upon, till the petition itself had met with the approbation of the meeting. But Mr. S. forgets this, and is guilty of a very unfortunate inaccuracy, by introducing as part of his speech, an account of the haste with which the resolutions were passed; whereas, as I observed before, the resolutions were not noticed till some hours after he spoke, and when proposed, were neither introduced in haste, nor with an appearance of not being meant to be deliberately considered; as at least two gentlemen spoke concerning them, and that too for some time, though not for an hour and five minutes each, as Mr. S. did, through all which time he was heard with the most silent attention, save only in one instance, when he well knows the members of that committee, who, according to his account, *speak in thunder*, raised their voices, to suppress the indignation of some of his hearers, which was shewn at a time highly improper.—Under the same predicament, likewise, are those two parts of his publication, in which he assures us, that *a real great plan of national economy will undoubtedly come forward as soon as there is temper and leisure for it*;—and that *at this time the true principles of trade are beginning to be understood; that the navigation-act in America, and the restraints in Ireland, will be judged as prejudicial to the whole empire, as if they existed in London*. I am certain, had these two points made a part of the actual speech, they would have had the greatest weight with an auditory consisting entirely of country-gentlemen and merchants, especially knowing whose authority the speaker had; but unfortunately they never were touched upon.

The same impartiality and regard for truth which compelled me to make these observations on Mr. S.'s publication, induce me likewise to do him justice in saying, that I have always heard he bore an amiable character in every instance of private life; but I must leave you and the world to judge, how far in his public character *he is, or is not, the abject tool of despotism he has been represented by his violent commentators*.—As no ill-will to Mr. S. but a real regard for truth, and a wish that the public may not be misled by a publication which appears to me, and all I have conversed with, to be far from accurate, or by an undeserved severity upon the speech published at York, is the sole cause of my troubling you with this, I hope it will find room in the conclusion of your next Review. If you have any doubts of the accuracy of these observations, I will, with the same regard to the investigation of truth, answer any queries you may choose to put to me, in the most explicit manner I am able.—  
I am yours,

A YORKSHIRE

\*§ Mr. C— hath taken exceptions at some passages in the Monthly Review for May, which, in his opinion, were designed to throw a ridicule, or fix a strong mark of censure, on the puritans and old non-conformists. We meant no offence to the liberal Dissenters of the present day: and we think *such* Dissenters will not be offended either at our ridicule or our censure. 'Slaves to no sect,' we can see the follies and vices of all: and when we see them we will not fail to expose and chastise them.

Mr. C. notwithstanding his warm attachment to the cause of nonconformity, pretends not to undertake the defence of that spiritual committee which acted under Oliver Cromwell's authority, in the trial of souls, and were deputed to give in their verdict—*grace or no grace!* 'I have nothing to say with respect to Stephen Marshall, Philip Nye, Joseph Caryl, and Hugh Peters,—excepting, that even the last never appeared more ridiculous during the whole course of his life than Archbishop Laud did, when consecrating the St. Catherine Cree's church: nor could the tyrant Cromwell himself, ever look more odious to the eye of humanity than that same Archbishop did, at the time when sentence was passed upon Dr. Leighton! The farce of consecration at St. Catherine Cree's church (which is a precious subject of ridicule to the Dissenters, and is generally made the most of) exhibited the Archbishop in a light that did little honour to his understanding: and the affair, of the Star-Chamber still less credited his heart than the former his head.

Mr. C. entirely mistakes our design, if he imagines that we attempt to depreciate one class of tyrants in order to exalt another:—and we will farther add, that Mr. C. mistakes his own abilities, if he imagines that by attempting to make the bishops appear odious, he can make the nonconformists appear lovely.

To convince our Correspondent of our impartiality, we will gratify him by publishing his counterpart to what he calls, our 'severe censure on the puritanical divines.'

'And we trust also, that not many in these more liberal days, will be found among the members of the Church of England, who can, on serious conviction, and without a blush, vindicate that farce of mockery to God, and insult and tyranny to man, exhibited by a set of proud, insolent ecclesiastics, and dark designing politicians, who were deputed by Charles I. to sit in judgment on those ministers of the Church of England, who refused to submit to their illegal impositions, and who insolently assumed to themselves the name of successors of the Apostles. The grand object of their enquiry was, whether ministers submitted to every thing which they on their own authority saw fit to appoint? The names which shone most illustriously in this spiritual committee, were those of Wren, Pearces, Manwaring, and above all Archbishop Laud—their very names carrying tyranny with them: for, at that time of day, they were regarded with an abhorrence bordering on detestation, by all the true lovers of their country, though these mock successors of the Apostles were exalted to the very highest rank amongst the great ones of the earth.'

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T H E

MONTHLY REVIEW,

For AUGUST, 1780.

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ART. I. *Biographia Britannica*: or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the present Times, collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis, D. D. F. R. S. and S. A. With the Assistance of the Rev. Joseph Towers, LL. D. and other Gentlemen. Volume the Second. Folio. 11. 11s. 6d. Sheets. Bathurst, &c. 1780.

THE particular improvements which the Public is to expect in this edition of the *Biographia Britannica*, having been already enumerated in our account of the first volume (see Rev. for Oct. 1778), it is at present necessary only to observe, in general, that the Editors appear to prosecute their design with all the judgment, assiduity, and fidelity, which are requisite to entitle the work to a favourable reception. The lives in this volume are considerably more numerous, and additions to the old articles more copious, than in the former. Above a third part of the volume consists of entirely fresh matter.

The additions to many of the lives are exceedingly valuable; in some instances are intended to correct the mistakes or partialities which had crept into the original work, and to remove every ground for the charge which has sometimes been brought against it, as consisting of apologies and panegyrics rather than impartial narrations; on which account Mr. Walpole has been obliged to call the work *Vindictio Britannica*. The Editors have particularly taken pains to set the characters of the Earl of Arlington and the Earl of Portland in their true light.—We must, however, restrain ourselves from giving any further particulars.

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LXIII.

extracts from these incidental additions to the former articles, in order to make room for some interesting particulars which we shall select from the *new lives* inserted in this volume.

The following short account of a most ingenious and much lamented youth will be so interesting to those who are engaged in the pursuit of natural knowledge, that we shall make no apology for laying it before our Readers entire.

*John Bradby Blake*<sup>a</sup>, a young person who was cut off early in life, but whose improvements in natural knowledge were so great, and his desire to promote it so zealous and successful, that he is justly entitled to an honourable place in this work, was the son of John Blake, Esq; of Parliament-street, Westminster, and was born in Great Marlborough-street, London, on the 4th of November, in the year 1745. His grammatical education he received at Westminster School, then under the care of Dr. Markham, the present Archbishop of York; and Dr. Cooper was his private tutor. In mathematical learning he was instructed by Mr. John Canton of Spital-square, M. A. a distinguished member of the Royal Society; and he acquired an acquaintance with chemistry from Mr. Read, Mr. More, hereafter mentioned, and the late ingenious Mr. Henry Baker. To render him complete in drawing, he was put under the best masters; and his progress, in every respect, was equal to the hopes and wishes of his father and his friends. In botany, which was his favourite study, he obtained no small degree of skill before he went abroad. With all these advantages of education, Mr. Blake struck at once into life, being sent out, in the latter end of the year 1766, when he was something more than twenty-one years of age, as one of the East India Company's Supercargoes at Canton in China. No sooner was he fixed in this place, than he resolved to employ every moment of his time, which could be spared from the immediate duties of his station, to the advancement of natural science, and the benefit of his country. His plan was to procure the seeds of all the vegetables found in China, which are used in medicine, manufacture or food; or are in any shape serviceable to mankind; and to send into Europe not only such seeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in those colonies of America the soil and climate of which might best suit them. As these colonies on the Continent, as well as the West-India islands, lie in similar latitudes with the respective provinces of China, &c. Mr. Blake had reason to hope, that the seeds and plants he sent over would succeed in one or other of them, if conveyed thither in a vegetative state. Nor did he confine himself solely to the produce of the Chinese Empire. He established, likewise, (by means of the junk intercourse with Japan and Cochin China; and his endeavours attended with success. The seeds sent by him to John Ellis, Esq;

<sup>a</sup> For the materials of this Article, we are indebted to John Blake, Esq; of Parliament-street, Westminster, and to the Annual Register for 1770, Vol. xviii. p. 25. Part. ii. The authenticity of the account in the Annual Register is confirmed by Mr. Blake.

Gray's-Inn, of the fine Cochin China rice, which in that country grows on the hills and uplands, have been propagated in Jamaica, by Henry Ellis, Esq; of that island, and on General Melvill's estate in Dominica. The same hath been done by Dr. Garden, of Charles Town, South Carolina; who informed his correspondent in London, that the Cochin China rice not only flourished in his own garden, but in those of many gentlemen besides; to whom he distributed some of the seeds which were sent him; and that, by getting into fresh seeds, it promised to be a valuable grain in the hilly parts of that province. The tallow-tree also, the seeds of which Mr. Blake transmitted to England, hath prospered in Carolina, in Jamaica, and in several other of the American colonies. In short, both these articles bid fair to be of much utility to the Colonists; and may, in time, become considerable objects of commerce\*. All the plants mentioned in the note, with a variety of others from seeds sent by Mr.

\* *“ Become considerable objects of commerce.”* In the South Carolina and American General Gazette, No. 743, from Monday, Dec. 21, to Monday, Dec. 28, 1772, mention is made of both these articles in the following words. After taking notice of a treatise on the culture of different kinds of rice, entitled, *Travels of a Philosopher, by Mons. le Poivre*: “ We have the pleasure to inform the Public, that, by the indefatigable industry of a very curious gentleman at Canton, a sufficient quantity for experiment of the upland rice from Cochin China, mentioned above, so long wished for, has been sent by the Thames Indiaman, to his friend in Gray's-Inn, who will take proper care that it is distributed to such persons in our southern Colonies as will make a fair trial of this most useful grain. We are further indebted to this curious gentleman for a parcel of the seeds of the croton sebiferum of Linnæus; or the tallow-tree of China, preserved in a most excellent manner. This tree seems to afford a substance between wax and tallow, and which bids fair to be of as great use to our southern American Colonies, as it is in China.” Dr. Garden, in a letter to his correspondent, written in the year 1773, acquaints him of his having received from Mr. Blake, sen. seeds of two sorts of China indigo, the one of a deep, and the other of a sky blue; the lacquer-tree; the oil-tree, used to mix up the lacquer for cabinets; the alcea, described in Kempfer's History of Japan, which in China is an article of vegetable food; and many seeds besides, from Pekin, and the more northerly provinces of China; particularly several from Corea, a country between China and Tartary, above three hundred leagues from Canton. The Doctor farther observes, that himself and others were sensible, how highly beneficial such an intercourse between the East Indies and America, as had for its object the propagation of the trees and plants which are useful either in medicine or commerce, would be to the colonies. His words are these: “ When gentlemen of such benevolent dispositions, and public spirit, as Mr. Blake and his father, engage in such attempts, such advantage must soon flow from a plan of this kind; at least ought to flow from it, if as well seconded on this side the Atlantic.”

Blake to England, and distributed with a liberal and impartial hand, are, likewise, in a flourishing state, in his Majesty's garden at Kew; in Chelsea, at the garden of the Apothecaries Company; as also at Dr. Fothergill's, near Stratford; Dr. Pittcairn's, near Islington; Mr. Malcombe's, at Kennington Common; Mr. Bassington's, at Hoxton, and particularly at Mile-end, in the garden of that well-known practical botanist, Mr. Gordon. Moreover, Mr. Gordon took the care of the various plants which Mr. Blake transmitted, in pots, from China, to his father, and to his friend Mr. John Ellis of Gray's-Inn, to whose botanic knowledge and correspondence he was, in some degree, indebted for his own ardour in the same pursuit. Among these plants are the lichies, a very fine fruit of China, of several sorts; as also the gardenia, of a beautiful yellow dye. Not to mention every vegetable production sent over by Mr. Blake, two plants of the tea-tree, given by him to his father, and Mr. Ellis, were propagated and multiplied by Mr. Gordon, and stood the open air all the Winter of the latter end of 1773, and the beginning of 1774. The last circumstance was owing to the advice of our ingenious young gentleman; who wrote, from Canton, that this valuable shrub was under snow in some of the northern provinces of China, for many weeks together in the Winter season; on which account he recommended it to be no longer treated in England as entirely a hot-house plant. It would extend this article too much to particularize the various seeds which Mr. Blake, from time to time, took care to get conveyed to England, during his residence in China; or to enumerate the plants transmitted by him that have flourished in several botanic gardens near London, as also, in some of the most southerly counties in the western parts of the kingdom. There is among them a variety of new species; the seeds of which were put up, by Mr. Blake's own hand, in so peculiar a manner, as to bring with them their vegetative qualities, not only to England, but likewise, for the second season of sowing, to America. His contrivances for this purpose were singularly ingenious. He also sent home, at various times, above one hundred drawings of choice plants, curiously delineated from nature, with all their parts of fructification, dissected by himself and coloured. These drawings, which are in the possession of his father, have been declared by Dr. Solander to be exquisite performances; and that eminent botanist has classed and arranged some of the plants they represent, according to the Linnæan system; from their parts of fructification: so accurately were these parts described in the drawings. Had Mr. Blake's life been continued, he had intended, in the same manner, to have gone through all the botanic productions of China. For this purpose, and to facilitate his undertaking, he had engaged to his assistance one of the most ingenious draughtsmen of China, who, under the direction of his able employer, followed nature as closely as pencil and paint could attain. This person, who was retained at no small expence, was in Mr. Blake's apartments in the factory every day, from nine in the morning till six in the evening, for the three or four years previous to that gentleman's lamented death. During the leisure time afforded by the shipping's being dispatched for Europe, Mr. Blake himself sat at the same table with the said another assistant, laying out the several vegetable specimens that he



bees gathered; dissecting the parts of fructification, with which the Chinese are not acquainted; and drawing the outlines for his assistants to colour and finish. Indeed, they are all so elegantly and scientifically disposed, as to appear to every one who has viewed them, like the natural plants themselves.

It was not to botanic subjects alone, that Mr. Blake's genius was confined. He had begun to collect fossils and ores, or rather to procure them; for the narrow limits within which the Europeans are, at Canton, confined, could not afford much scope for personal collection\*. Indeed, when they retire to the island of Macao, during the absence of the shipping, they have a range of larger extent. Though this country recess is very desirable, especially in the greatest heat of the weather, Mr. Blake, nevertheless, denied himself the satisfaction of it for one whole year, in order to view the progress of some particular plants through the various seasons. In consequence of his attention to mineralogy, he sent to Mr. Ellis, a specimen of lead ore, from a mine which the Chinese had lately discovered in the interior parts of China. He transmitted likewise, at another time, a specimen of the ore *paaktong*, or *white copper*, from the mines in the province of Yunnan, together with zink, or spelter, and other materials; as also the processes by which this beautiful metal is made in China into various utensils, both for use and ornament. From these materials and processes, his friend Mr. Samuel More†, to whom they were conveyed, has produced a metal equally white and pure, but more ductile, than that which the Chinese themselves make; his specimens having been flatted, in a mill, to the thinness of common paper. There is, moreover, reason to hope, from the appearances of the Chinese copper ore, that a similar one may be found in the mines of our own country; and that this ore, taken in its proper state, may, by such processes as are used in China, whiten with zink, and the other materials which are obtainable in England. Mr. Blake sent likewise to Mr. More, specimens of the earths, clays, sands, stones, and the rest of the materials employed in making the true Nankin porcelain; all of which were put by Mr. More into the hands of Mr. Wedgewood, the most celebrated potter in England†. Nay, so zealous was Mr. Blake that his native country might

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\* *Much scope for personal collection.*] One can scarcely help reflecting, on this occasion, how mortifying it must have been, to a person of Mr. Blake's active genius, to be precluded, by the policy of China, from exploring, at large, an empire, which presents so many objects of curiosity and observation.

† *The most celebrated potter in England.*] This ingenious artist hath produced, from these materials, some pieces of excellent porcelain; and has declared that the earths, &c. were so complete, and yet so simple a set of specimens, as beyond doubt to be the true porcelain materials. He desired nothing more than a larger quantity, to distribute it among the different counties of England, that a search

‡ Secretary to the Society for the encouragement of Arts, Manufactures, and Commerce.

ight reap the benefit of the ingenuity and invention of the Chinese; that he was endeavouring to collect models of the machines used in every art practised, and every manufacture carried on by that industrious people. The specimens of wrought gold, silver, enamel, and ivory; the colours, paintings in glass, insects, and moths, several of them *non descript*, which he forwarded to his father, are too numerous to be enumerated upon in this place. In fact, he sacrificed his life to the industry and ardour of his pursuits. By denying himself the needful recreations, and by sitting too closely to his drawing and studies, he brought on a gravelly complaint; and this was followed by the stone, and a stone fever, which carried him off, at Canton, on the 16th of November, 1773, when he had but just entered the twenty-ninth year of his age. His death was sincerely and deeply lamented, not only by the gentlemen of our Factory, and the other Europeans in Canton, but by the Chinese themselves; who, as we are well informed, held him in the highest esteem. He was buried with much ceremony at Uampo, and the Europeans of all nations united in accompanying his funeral, with every mark they could shew of their concern for so unhappy an event. The principal Chinese merchants also, and others of that nation, testified the same concern, by attending the corpse from the factory to the water-side.

So sensible were Mr. Blake's friends in England of his ingenuity and merit, that they wished to have him enrolled among the members of the Royal Society: accordingly, they had prepared a proper certificate for the purpose, at the very time when his father had but just received the distressing news of his son's decease. This they were ignorant of, when the certificate was presented; and they were filled with grief and surprise, when they were informed by the President, that the object of their kind offices was no more. It was, however, a small consolation to them, that Sir John Pringle seized this occasion of lamenting in the most pathetic terms, the death of Mr. Blake, as a public misfortune. The President insisted on the many marks of attention which this young gentleman had already shown to the sciences in general, and to natural history in particular; and he declared, that, in the opinion of the best naturalists, there had never been, in that part of the world, where Mr. Blake had spent the last years of his life, a person of more real knowledge. Sir John concluded with observing, that he did not doubt but that every member of the Society would sympathize with him in regretting so great and extensive a loss.

Mr. Blake's plan was so noble, his head and his heart were so deeply engaged in it, and the pains and expence he went through to carry into execution were so extraordinary, that his decease may be considered as an irreparable calamity; unless some other gentleman, who may hereafter reside in China, that great Empire of the Arts,

might be made for the like materials. He wished, too, to be farther favoured, by Mr. Blake, with a description of the nature of the land in which these materials were found in China, or what mines and minerals accompanied them; with plans and sections of the kilns used by the Chinese. All these Mr. Blake would undoubtedly have procured, had he not been prevented by his death.

should

should have sufficient abilities and courage to tread in his steps, and to continue what he had thus successfully begun. But, perhaps, it may be a long time before a person be sent into that part of the world, who shall have had an education equally complete, who shall possess the same qualifications, and be animated with as warm a zeal for the advancement of knowledge, and the benefit of his country.

We shall now introduce to the acquaintance of our Readers, a man who possessed an uncommon genius for mechanical inventions, and employed it in the useful work of planning and executing navigable canals :

*James Brindley* <sup>c</sup>, a man of a most uncommon genius for mechanical inventions, and who particularly excelled in planning and conducting inland navigations, was born at Tunsted, in the parish of Wormhill, and county of Derby, in the year 1716. His parents were possessed of a little freehold, the small income of which his father dissipated by a fondness for shooting and other field-diversions, and by keeping company with people above his rank. The consequence of this was, that his son was so totally neglected, that he did not receive the ordinary rudiments of education. The necessities of the family were so pressing, that young Brindley was obliged, as early as possible, to contribute towards its support; and, till he was nearly seventeen years of age, he was employed in those kinds of light labour which are usually assigned, in country places, to the children of the poor. At this period of his life, he bound himself apprentice to one Benner, a mill-wright, near Macclesfield, in Cheshire, and soon became expert in the business; besides which, he quickly discovered a strong attachment to the mechanic arts in general, and a genius for extending them much farther than they had hitherto been carried. In the early part of his apprenticeship, he was frequently left by himself, for whole weeks together, to execute works concerning which his master had given him no previous instructions. These works, therefore, he finished in his own way; and Mr. Benner was often astonished at the improvements his apprenticeship, from time to time, introduced into the mill-wright business, and earnestly questioned him from whence he had gained his knowledge. He had not been long at the trade, before the millers, wherever he had been employed, always chose him again, in preference to the master, or any other workman; and, before the expiration of his servitude, at which time, Mr. Benner, who was advanced in years, grew unable to work, Mr. Brindley, by his ingenuity and application, kept up the business with credit, and supported the old man and his family in a comfortable manner.

<sup>c</sup> It may not be amiss to mention a singular instance of our young mechanic's active and earnest attention to the improvement of mill-work. His master, having been employed to build an engine paper-mill, which was the first of the kind that had been attempted in those parts, went to see one of them at work, as a model to copy after.

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<sup>d</sup> The materials of this article have been obligingly obtained for us from Mr. Henshall, Mr. Brindley's brother-in-law, by Mess. Wedgewood and Bentley. To Mr. Bentley we are farther indebted in several respects; and particularly for the short, but masterly sketch of Mr. Brindley's character, at the conclusion.

But, notwithstanding this, when he had begun to build the mill, and prepare the wheels, the people of the neighbourhood were informed by a mill-wright, who happened to travel that road, that Mr. Bennet was throwing his employers money away, and would never be able to complete, to any effectual purpose, the work he had undertaken. Mr. Brindley, hearing of the report, and being sensible that he could not depend upon his master for proper instructions, determined to see, with his own eyes, the mill intended to be copied. Accordingly; without mentioning his design to a single person, he set out, on a Saturday evening, after he had finished the business of the day; travelled fifty miles on foot; took a view of the mill; returned back, in time for his work, on Monday morning; informed Mr. Bennet wherein he had been deficient; and completed the engine, to the entire satisfaction of the proprietors. Besides this, he made a considerable improvement in the press-paper.

Mr. Brindley afterwards engaged in the mill-wright business on his own account, and, by many useful inventions and contrivances, advanced it to a higher degree of perfection than it had formerly attained; so that he rendered himself greatly valued in his neighbourhood, as a most ingenious mechanic. By degrees, his fame began to spread itself wider in the country, and his genius was no longer confined to the particular branch in which he had hitherto been employed. In the year 1752, he erected a very extraordinary water-engine at Clifton, in Lancashire, for the purpose of draining some coal-mines, which before were worked at an enormous expence. The water for the use of this engine was brought out of the river Irwell, by a subterraneous tunnel, nearly six hundred yards in length, carried through a rock; and the wheel was fixed thirty feet below the surface of the ground. Mr. Brindley's superiority to the mechanics in that part of the kingdom where he resided, being now well ascertained, and his reputation having reached the metropolis, he was employed by N. Patison, Esq; of London, and some other gentlemen, in the year 1755, to execute the larger wheels for a new silk-mill, at Congleton, in Cheshire. The execution of the smaller wheels, and of the more complex part of the machinery, was committed to another person, and that person had the superintendency of the whole. He was not, however, equal to the undertaking; for he was obliged, after various efforts, to confess his inability to complete it. The proprietors, upon this, being greatly alarmed, thought fit to call in the assistance of Mr. Brindley; but still left the general management of the construction of the silk-mill to the former engineer, who refused to let him see the whole model, and, by giving him his work to perform in detached pieces, without acquainting him with the result which was wanted, affected to treat him as a common mechanic. Mr. Brindley, who, in the consciousness of genius, felt his own superiority to the man who thus assumed an ascendancy over him, would not submit to such unworthy treatment. He told the proprietors, that if they would let him know what was the effect they wished to have produced, and would permit him to perform the business in his own way, he would finish the mill to their satisfaction. This assurance, joined with the knowledge they had of his ability and integrity, induced them to trust the completion of the mill

mill solely to his care; and he accomplished that very curious and complex piece of machinery in a manner far superior to the expectations of his employers. They had not solely the pleasure of seeing it established, with a most masterly skill, according to the plan originally proposed, but of having it constructed with the addition of many new and useful improvements. There was one contrivance, in particular, for winding the silk upon the bobbins equally, and not in wreaths; and another for stopping, in an instant, not only the whole of this extensive system throughout its various and numerous apartments, but any part of it individually. He invented, likewise, machines for making all the tooth and pinion wheels of the different engines. These wheels had hitherto been cut by hand, with great labour. But, by means of Mr. Brindley's machines, as much work could be performed in one day as had heretofore required fourteen. The potteries of Staffordshire were also, about this time, indebted to him for several valuable additions in the mills used by them for grinding flint stones, by which that process was greatly facilitated.

In the year 1756, Mr. Brindley undertook to erect a steam engine, near Newcastle-under-Line, upon a new plan. The boiler of it was made with brick and stone, instead of iron plates; and the water was heated by fire-flues of a peculiar construction; by which contrivances the consumption of fuel, necessary for working a steam engine, was reduced one half. He introduced, likewise, in this engine, cylinders of wood, made in the manner of cooper's ware, instead of iron ones; the former being not only cheaper, but more easily managed in the shafts; and he substituted wood too for iron in the chains which worked at the end of the beam. His inventive genius displayed itself in various other useful contrivances, which would probably have brought the steam engine to a great degree of perfection, if a number of obstacles had not been thrown in his way by some interested engineers, who strenuously opposed any improvements which they could not call their own.

The disappointment of Mr. Brindley's good designs in this respect must have made the less impression upon him, as his attention was soon after called off to another object, which, in its consequences, hath proved to be of the highest national importance; namely, the projecting and executing of INLAND NAVIGATIONS, from whence the greatest benefits arise to trade and commerce. By these navigations the expence of carriage is lessened; a communication is opened from one part of the kingdom to another, and from each of those parts to the sea; and hence the products and manufactures of the country are afforded at a moderate price. In this period of our great mechanic's life, we shall see the powers given him by the God of Nature, displayed in the production of events, which, in any age less pregnant with admirable works of ingenuity than the present, would have constituted a national æra. We shall see him triumphing over all the suggestions of envy or prejudice, though aided by the weight of established customs; and giving full scope to the operations of a strong and comprehensive mind, which was equal to the most arduous undertakings. This he did under the protection of a noble Duke, who had the discernment to single him out, and the steadiness and generosity to support him, against the opinions of those who treated  
Mr.

Mr. Brindley's plans as chimeras, and laughed at his patron as an idle projector.

His Grace the Duke of Bridgewater hath, at Worsley, about seven miles from Manchester, a large estate, that is rich with mines of coal, which had hitherto lain useles in the bowels of the earth, because the expence of carriage by land was too great to find a market for consumption. The Duke wishing to work these mines, perceived the necessity of a canal from Worsley to Manchester; upon which occasion, Mr. Brindley, who was now become famous in the country, was consulted. Having surveyed the ground, he declared the scheme to be practicable. In consequence of this, an act was obtained, in the years 1738 and 1759, for enabling his Grace to cut a canal from Worsley to Salford, near Manchester, and to carry the same to or near Hollin Ferry, in the county of Lancaster. It being, however, afterwards discovered, that the navigation would be more beneficial, both to the Duke of Bridgewater and the Public, if carried over the river Irwell, near Barton Bridge, to Manchester, his Grace applied again to Parliament, and procured an act, which enabled him to vary the course of his canal agreeably to this new plan, and likewise to extend a side branch to Longford Bridge in Stretford. Mr. Brindley, in the mean time, had begun these great undertakings, being the first of the kind ever attempted, in England, with navigable subterraneous tunnels and elevated aqueducts. The principle laid down at the commencement of this business reflects much honour on the noble undertaker, as well as upon his engineer. It was resolved that the canal should be perfect in its kind, and that, in order to preserve the level of the water, it should be free from the usual obstructions of locks. But, in accomplishing this end, many difficulties occurred, which were deemed unsurmountable. It was necessary that the canal should be carried over rivers, and many large and deep vallies, where it was evident that such stupendous mounds of earth must be raised, as could scarcely, it was thought, be completed by the labour of ages: and, above all, it was not known from what source so large a supply of water could be drawn, as, even upon this improved plan, would be requisite for the navigation. But Mr. Brindley, with a strength of mind peculiar to himself, and being possessed of the confidence of his great patron, who spared no expence to accomplish his favourite design, conquered all the embarrassments thrown in his way, not only from the nature of the undertaking itself, but by the passions and prejudices of interested individuals: and the admirable machines he contrived, and the methods he took, to facilitate the progress of the work, brought on such a rapid execution of it, that the world began to wonder how it could have been esteemed so difficult. Thus ready are men to find out pretences for lessening the merit of others, and for hiding, if possible, from themselves, the unpleasant idea of their own inferiority.

When the canal was completed as far as Barton, where the Irwell is navigable for large vessels, Mr. Brindley proposed to carry it over that river, by an aqueduct of thirty-nine feet above the surface of the water. This, however, being generally considered as a wild and extravagant project, he desired, in order to justify his conduct towards his noble employer, that the opinion of another engineer might be

be taken; believing that he could easily convince an intelligent person of the practicability of his design. A gentleman of eminence was accordingly called in; who, being conducted to the place where it was intended that the aqueduct should be made, ridiculed the attempt; and when the height and dimensions were communicated to him, he exclaimed, "I have often heard of castles in the air, but "never before was shewn where any of them were to be erected." This unfavourable verdict did not deter the Duke of Bridgwater from following the opinion of his own engineer. The aqueduct was immediately begun; and it was carried on with such rapidity and success, as astonished all those who but a little before condemned it as a chimerical scheme. This work commenced in September, 1760, and the first boat sailed over it on the 17th of July, 1761. From that time, it was not uncommon to see a boat loaded with forty tons drawn over the aqueduct, with great ease, by one or two mules; while below, against the stream of the Irwell, persons had the pain of beholding ten or twelve men tugging at an equal draught: a striking instance of the superiority of a canal-navigation over that of a river not in the tideway. The works were then extended to Manchester, at which place the curious machine for landing coals upon the top of the hill, gives a pleasing idea of Mr. Brindley's address in diminishing labour by mechanical contrivances. It may here be observed, that the basin, in particular, for conveying the superfluous water into the Irwell, below the canal, is an instance of what an attentive survey of this ingenious man's works will abundantly evince, that, where occasion offered, he well knew how to unite elegance with utility.

The Duke of Bridgwater, perceiving, more and more, the importance of these inland navigations, not only to himself in particular, but to the community in general, extended his ideas to Liverpool; and though he had every difficulty to encounter, that could arise from the novelty of his undertakings, or the fears and prejudices of those whose interests were likely to be affected by them, his Grace happily overcame all opposition, and obtained, in 1762, an act of parliament for branching his canal to the tideway in the Mersey. This part of the canal is carried over the rivers Mersey and Bollan, and over many wide and deep vallies. Over the vallies it is conducted without the assistance of a single lock; the level of the water being preserved by raising a mound of earth, and forming therein a mould, as it may be called, for the water. Across the valley at Stretford, through which the Mersey runs, this kind of work extends nearly a mile. A person might naturally have been led to conclude, that the conveyance of such a mass of earth must have employed all the horses and carriages in the country, and that the completion of it would be the business of an age. But our excellent mechanic made his canal subservient to this part of his design, and brought the soil in boats of a peculiar construction, which were conducted into caissons or cisterns. On opening the bottoms of the boats, the earth was deposited where it was wanted; and thus, in the easiest and simplest manner, the valley was elevated to a proper level for continuing the canal. The ground across the Bollan was raised by temporary locks, which were formed of the timber used in the caissons

soons just mentioned. In the execution of every part of the navigation, Mr. Brindley displayed singular skill and ingenuity; and, in order to facilitate his purpose, he produced many valuable machines, which ought never to be forgotten in this kingdom. Neither ought the œconomy and forecast which are apparent through the whole work to be omitted. His œconomy and forecast are peculiarly discernible in the stops, or floodgates, fixed in the canal, where it is above the level of the land. These stops are so constructed, that, should any of the banks give way, and thereby occasion a current, the adjoining gates will rise by that motion only, and prevent any other part of the water from escaping than what is near the breach between the two gates.

The success with which the Duke of Bridgewater's undertakings were crowned, encouraged a number of gentlemen and manufacturers, in Staffordshire, to revive the idea of a canal navigation through that county, for the advancement of the landed interest and the benefit of trade, in conveying to market, at a cheaper rate, the products and manufactures of the interior parts of the kingdom. This plan was patronized, and generously supported, by Lord Gower and Mr. Anson; and it met with the concurrence of many persons of rank, fortune, and influence in the neighbouring counties. Mr. Brindley was, therefore, engaged to make a survey from the Trent to the Mersey; and, upon his reporting that it was practicable to construct a canal, from one of these rivers to the other, and thereby to unite the ports of Liverpool and Hull, a subscription for carrying it into execution was set on foot in 1765, and an act of Parliament was obtained in the same year. In 1766, this canal, called, by the proprietors, 'The Canal from the Trent to the Mersey,' but more emphatically, by the engineer, THE GRAND TRUNK NAVIGATION, on account of the numerous branches which, he justly supposed, would be extended every way from it, was begun; and, under his direction, it was conducted, with great spirit and success, as long as he lived. Mr. Brindley's life not being continued to the completion of this important and arduous undertaking, he left it to be finished by his brother-in-law, Mr. Henshall; who put the last hand to it, in May 1777, being somewhat less than eleven years after its commencement. We need not say, that the final execution of the GRAND TRUNK NAVIGATION gave the highest satisfaction to the proprietors, and excited a general joy in a populous country, the inhabitants of which already receive every advantage they could wish from so truly noble an enterprize. This canal is ninety-three miles in length; and, besides a large number of bridges over it, has seventy-six locks, and five tunnels. The most remarkable of the tunnels is the subterraneous passage of Harecastle, being two thousand eight hundred and eighty yards in length, and more than seventy yards below the surface of the earth. The scheme of this inland navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and some surveys, as we have seen, had been made. But Harecastle Hill, through which the tunnel is constructed, could neither be avoided nor overcome by any expedient the ablest engineers could devise. It was Mr. Brindley alone who surmounted this and such other difficulties, arising from the variety of measures, strata, and quick-



quickfands, as no one but himself would have attempted to conquer.

Soon after the navigation from the Trent to the Mersey was undertaken, application was made to Parliament, by the gentlemen of Staffordshire and Worcestershire, for leave to construct a canal from the Grand Trunk, near Haywood in Staffordshire, to the river Severn, near Bewdley. The act being obtained, the design was executed by our great engineer, and hereby the port of Bristol was added to the two before united ports of Liverpool and Hull. This canal, which is about forty-six miles in length, was completed in 1772. Mr. Brindley's next undertaking was the survey and execution of a canal from Birmingham, to unite with the Staffordshire and Worcestershire canal near Wolverhampton. This navigation, which was finished in about three years, is twenty-six miles in length. As, by the means of it, vast quantities of coals are conveyed to the river Severn, as well as to Birmingham, where there must be a peculiar demand for them, extraordinary advantages have hence accrued to manufactures and commerce. Our engineer advised the proprietors of the last mentioned navigation, in order to avoid the inconvenience of locks, and to supply the canal more effectually with water, to have a tunnel at Smethwick. This would have rendered it a complete work. But his advice was rejected, and, to supply the deficiency, the managers have lately erected two of Messrs. Watts and Boulton's steam engines. The canal from Droitwich to the river Severn, for the conveyance of salt and coals, was, likewise, executed by Mr. Brindley. By him, also, the Coventry navigation was planned, and it was a short time under his direction. But a dispute arising concerning the mode of execution, he resigned his office; which, it is imagined, the proprietors of that undertaking have since had cause to lament. Some little time before his death, Mr. Brindley began the Oxfordshire canal. This unites with the Coventry canal, and, if the latter were completed, would be a continuation of the Grand Trunk Navigation to Oxford, and so far towards London. Though the proprietors were too soon deprived of their engineer, for whom they entertained the highest respect, they, nevertheless, continued the work with great spirit, and give reason to hope that it will be attended with the desired success. The canal from Chesterfield to the river Trent at Stockwith, was the last public undertaking in which Mr. Brindley engaged. He surveyed and planned the whole, and executed some miles of the navigation, which was successfully finished by Mr. Henshall, in 1777. There were few works of this nature projected, in any part of the kingdom, in which our engineer was not consulted. He was employed, in particular, by the City of London, to survey a course for a canal from Sunning, near Reading in Berkshire, to Monkey Island, near Richmond. But when application was made to Parliament, for leave to effect the design, the bill met with such a violent opposition from the land-owners, that it was defeated. These gentlemen would not suffer their fine villas to be disturbed by noisy boatmen, or their extensive lawns to be cut through for the accommodation of trade and commerce; though it was from trade and commerce that most of their fine villas and extensive lawns had derived their origin.

Mr.

Mr. Brindley had, for some time, the direction of the Calder navigation; but he declined a farther inspection of it, on account of a difference in opinion among the Commissioners. In the year 1766, he laid out a canal from the river Calder, at Cooper's Bridge, to Huddersfield in Yorkshire, which hath since been carried into execution. In 1768, he revised the plan for the inland navigation from Leeds to Liverpool. He was, likewise, at the first general meeting of the proprietors, after the act of Parliament had been obtained, appointed the engineer for conducting the work: but the multiplicity of his other engagements obliged him to decline this employment. In the same year, he planned a canal from Stockton, by Darlington, to Winston in the Bishopric of Durham. Three plans, of the like kind, were formed by him in 1769; one from Leeds to Selby; another from the Bristol Channel, near Uphill in Somersetshire, to Glastonbury, Taunton, Wellington, Tiverton, and Exeter; and a third from Langport, in the county of Somerset, by way of Ilminster, Chard, and Axminster, to the South Channel, at Axmouth, in the county of Devon. In 1770, he surveyed the country, for a canal from Andover, by way of Stockbridge and Rumsey, to Redbridge near Southampton; and, in 1771, from Salisbury, by Fordingbridge and Ringwood, to Christchurch. He performed the like office, in 1772, for a navigation of the same kind, proposed to be carried on from Preston to Lancaster, and from thence to Kendal, in Westmoreland. He surveyed, likewise, and planned out a canal, to join that of the Duke of Bridgewater's at Runcorn, from Liverpool. If this scheme had been executed, it was Mr. Brindley's intention to have constructed the work, by an aqueduct, over the river Mersey, at a place where the tide flows fourteen feet in height. He also surveyed the county of Chester, for a canal from the Grand Trunk to the city of Chester. The plan for joining the Forth and the Clyde was revised by him; and he proposed some considerable alterations, particularly with regard to the deepening of the Clyde, which have been attended to by the managers. He was consulted upon several improvements with respect to the draining of the low lands, in different parts of Lincolnshire and the Isle of Ely. A canal was likewise laid out by him, for uniting ~~that~~ of Chesterfield, by the way of Derby, with the Grand Trunk at Swarkestone. To the corporation of Liverpool, he gave a plan for cleansing their docks of mud. This hath been put into execution with the desired effect: and he pointed out, also, the method, which has been attended with equal success, of building walls against the sea *without mortar*. The last of our great mechanic's ingenious and uncommon contrivances, that we shall mention, is his improvement of the machine for drawing water out of mines, by a losing and gaining bucket. This he afterwards employed, to advantage, in raising up coals from the mines.

When any extraordinary difficulty occurred to Mr. Brindley, in the execution of his works, having little or no assistance from books, or the labours of other men, his resources lay within himself. In order, therefore, to be quiet and uninterrupted, whilst he was in search of the necessary expedients, he generally retired to his bed; and he has been known to lie there one, two, or three days, till he had

had attained the object in view. He then would get up, and execute his design without any drawing or model. Indeed, it never was his custom to make either, unless he was obliged to do it to satisfy his employers. His memory was so remarkable, that he has often declared that he could remember, and execute, all the parts of the most complex machine, provided he had time, in his survey of it, to settle, in his mind, the several departments, and their relations to each other. His method of calculating the powers of any machine invented by him, was peculiar to himself. He worked the question for some time in his head, and then put down the results in figures. After this, taking it up again in that stage, he worked it farther in his mind, for a certain time, and set down the results as before. In the same way he still proceeded, making use of figures only at stated periods of the question. Yet the ultimate result was generally true, though the road he travelled in search of it was unknown to all but himself; and, perhaps, it would not have been in his power to have shewn it to another.

The attention which was paid by Mr. Brindley to objects of peculiar magnitude did not permit him to indulge himself in the common diversions of life. Indeed, he had not the least relish for the amusements to which mankind, in general, are so much devoted. He never seemed in his element, if he was not either planning or executing some great work, or conversing with his friends upon subjects of importance. He was once prevailed upon, when in London, to see a play. Having never been at an entertainment of this kind before, it had a powerful effect upon him, and he complained, for several days after ward, that it had disturbed his ideas, and rendered him unfit for business. He declared, therefore, that he would not go to another play upon any account. It might, however, have contributed to the longer duration of Mr. Brindley's life, and consequently to the farther benefit of the Public, if he could have occasionally relaxed the tone of his mind. His not being able to do so, might not solely arise from the vigour of his genius, always bent upon capital designs; but be, in part, the result of that total want of education, which, while it might add strength to his powers in the particular way in which they were exerted, precluded him, at the same time, from those agreeable reliefs that are administered by miscellaneous reading, and a taste in the polite and elegant arts. The only fault he was observed to fall into, was his suffering himself to be prevailed upon to engage in more concerns than could be completely attended to by any single man, how eminent soever might be his abilities and diligence. It is apprehended that, by this means, Mr. Brindley shortened his days, and, in a certain degree, abridged his usefulness. There is, at least, the utmost reason to believe, that his intense application, in general, to the important undertakings he had in hand, brought on a hectic fever, which continued upon him, with little or no intermission, for some years, and, at length, terminated his life. He died at Turnhurst, in Staffordshire, on the 27th of September, 1772, in the 56th year of his age, and was buried at New Chapel in the same county. The vast works Mr. Brindley was engaged in at the time of his death, he left to be carried on and completed by his brother-in law, Mr. Henshall, for whom

he had a peculiar regard, and of whose integrity and abilities, in conducting these works, he had the highest opinion.

‘ Thus was the world deprived, at a comparatively early period, of this great genius

‘ Of mother wit, and wife without the schools.’

who very soon gave indications of uncommon talents, and extensive views, in the application of mechanical principles; and who, by a happy concurrence of circumstances, the chief of which was the patronage of his Grace the Duke of Bridgewater, was favoured with an opportunity of unfolding and displaying his wonderful powers, in the execution of works new to this country, and such as will extend his fame, and endear his memory, to future times. The Public could only recognize the merit of this extraordinary man in the stupendous undertakings which he carried to perfection, and exhibited to general view. But those who had the advantage of conversing with him familiarly, and of knowing him well in his private character, respected him still more for the uniform and unshaken integrity of his conduct; for his steady attachment to the interest of the community; for the vast compass of his understanding, which seemed to have a natural affinity with all grand objects, and, likewise, for many noble and beneficent designs, constantly generating in his mind, and which the multiplicity of his engagements, and the shortness of his life, prevented him from bringing to maturity.’

There are, in this volume, many other lives from which we were tempted to make extracts, but from which we are forbidden by our limits; among the articles here alluded to, are the lives of—the late Earl Bathurst—of Dr. Berkeley, Bishop of Cloyne—of that upright senator and distinguished patriot Henry Booth, Earl of Warrington, and of the celebrated John Boyle, Earl of Corke and Orrery. Beside these, the present volume contains the following new lives, viz. *Andrew Baxter*, Metaphysician; *Mary Beale*, Painter; *George Benson*, Divine; *Juliana Berners*, learned Lady; *William Berriman*, Divine; *Charles Bertheau*, Divine; *Thomas Birch*, Biographer; *Sir Richard Blackmore*, Physician and Poet; *Thomas Blackwell*, Critic; *William Borlase*, Antiquary and Natural Historian; *Thomas Bott*, Divine; *William Bowyer*, Printer; *Mark Alexander Boyd*, Latin Poet; *John Boyse*, Divine; *Samuel Boyse*, Poet; *James Bradley*, Astronomer; *Sir Reginald Bray*, Statesman; *Hugh Broughton*, Divine; *William Brown*, Poet; *Simon Brown*, Divine; *Isaac Hawkins Brown*, Poet; *John Brown*, Various Writer; *George Buchanan*, Historian; *Eustace Budgel*, Author.

The Editors apprehend the Work will be completed in nine volumes.

ART. II. *A Tour in Ireland; with general Observations on the present State of that Kingdom: made in the Years 1776, 1777, and 1778. And brought down to the end of 1779.* By Arthur Young, Esq;  
CONTINUED. See our last Month's Review.

WHEN the wretched state of agriculture, and indeed of every species of rural management, in Ireland, is considered, it is no wonder, that gentlemen of fortune and enterprise are stimulated to exertions much beyond any thing we know of in this island. Indeed, with us, there is no necessity for gentlemen to engage in undertakings of such various comprehension and magnitude. English farmers have, in general, capitals equal to their farms, and the only encouragement they want, is an advantageous lease. In Ireland, we observe a melancholy reverse: the tenantry, some of the opulent graziers excepted, are for the most part an oppressed and impoverished race. Their whole attention having been always occupied by their immediate necessities, they are unable to look forward to those reversionary advantages which arise from an improved system of agriculture, and for which they frequently are to forego present gratification and emolument. But even supposing their views were more enlarged, and that a spirit of improvement should be awakened in them, yet the want of capital must ever be an impediment to their progress which in most cases will be insurmountable. So true, in more senses than one, is the wise man's observation, *The destruction of the poor is their poverty*. How happy then are those who are placed under the patronage of men whose superior fortune and abilities enable them to call forth into action those powers which, without such assistance, they never could have exerted! of men, whose wealth is employed in the diffusion of happiness!—We were led more immediately into this reflection by the account which Mr. Young gives of the Lord Chief Baron Forster's truly astonishing improvements!

‘ Took the road to Cullen, where the Lord Chief Baron Forster received me in the most obliging manner, and gave me a variety of information uncommonly valuable. He has made the greatest improvements I have any where met with. The whole country 22 years ago was a waste sheep walk; covered chiefly with heath, with some dwarf furze and fern. The cabins and people as miserable as can be conceived; not a Protestant in the country, nor a road passable for a carriage. In a word, perfectly resembling other mountainous tracts, and the whole yielding a rent of not more than from 3s. to 4s. an acre. Mr. Forster could not bear so barren a property, and determined to attempt the improvement of an estate of 5000 acres till then deemed irreclaimable. He encouraged the tenants by every species of persuasion and expence; but they had so ill an opinion of the land, that he was forced to begin with 2 or 3000

Rav. Aug. 1780.

H

acres

acres in his own hands; he did not, however, turn out the people, but kept them in to see the effect of his operations.

These were of a magnitude I have never heard before: he had for several years 27 lime-kilns burning stone, which was brought four miles with culm from Milford Haven. He had 450 cars employed by these kilns, and paid 700 l. a year for culm: the stone was quarried by from 60 to 80 men regularly at that work; this was doing the business with incomparable spirit—yet had he no peculiar advantages, but many circumstances against him, among which his constant attendance on the courts, which enabled him to see Cullen but by starts, was not the least. The works were necessarily left to others at a time that he could have wished constantly to have attended them.

While this vast business of liming was going forwards, roads were also making, and the whole tract inclosed in fields of about 10 acres each, with ditches 7 feet wide, and 6 deep, at 1 s. a perch, the banks planted with quick and forest trees. Of these fences 70,000 perches were done.

In order to create a new race of tenants, he fixed upon the most active and industrious labourers, bought them cows, &c. and advanced money to begin with little farms, leaving them to pay it as they could. These men he nursed up in proportion to their industry, and some of them are now good farmers, with 4 or 500 l. each in their pockets. He dictated to them what they should do with their lands, promising to pay the loss, if any should happen, while all the advantage would be their own. They obeyed him implicitly, and he never had a demand for a shilling loss.

He fixed a colony of French and English Protestants on the land, which have flourished greatly. In Cullen are 50 families of tradesmen, among whom sobriety and industry are perfectly established.

Many of these lands being very wet, draining was a considerable operation: this he did very effectually, burying in the drains several millions of loads of stones.

The mode in which the Chief Baron carried on the improvement, was by fallowing. He stubbed the furze, &c. and ploughed it, upon which he spread from 140 to 170 barrels of lime per acre, proportioning the quantity to the mould or clay which the plough turned up. For experiment he tried as far as 300 barrels, and always found that the greater the quantity, the greater the improvement. The lime cost him 9 d. a barrel on the land: his usual quantity 160, at the expence of 6 l. an acre, and the total of that expence alone thirty thousand pounds! After the liming, fallowed the land for rye, and after the rye took two crops of oats. Throughout the improvement, the lime has been so exceedingly beneficial that he attributes his success principally to the use of it. Without it, all other circumstances equal, he has got 3 or 4 barrels an acre of oats, but with it 20 and 22 of barley. Has compared lime and white marle on an improved mountain-soil for flax; that on the lime produced 1000 lb. well scutched, the other 300 lb.

His great object was to shew the tenantry as soon as he could, what these improvements would do in corn, in order to set them to work themselves. He sold them the corn crops on the ground at

40s. an acre: the three crops paid him therefore the expence of the liming, at the same time they were profitable bargains to the tenants. With the third corn-crop the land was laid down to grass. Upon this operation, after the manuring, ditching, and draining, the old tenants very readily hired them. Some seeing the benefit of the works, executed them upon their own lands; but their landlord advanced all the money, and trusted to their success and honesty for the payment. This change of their sentiments induced him to build new farm-houses, of which he has erected above 30, all of lime and stone, at the expence of above 40 l. a house; the farms are in general about 80 acres each.

' After six or seven years, the Chief Baron limed much of it a second time on the sod, and the benefit of it very great. It is all let now on an average at 20 s. an acre. Upon the whole, his Lordship is clearly of opinion that the improvement has been exceedingly profitable to him, besides the pleasure that has attended so uncommon a creation. He would recommend a similar undertaking to others who possess wastes, and if he had such another estate he would undertake it himself.

' He also allotted a considerable tract of many acres for plantations, which are well placed and flourishing. Ridings are cut in them, and they form a very agreeable scenery. Mr. Forster, his son, takes much pleasure in adding to them, and has introduced 1700 sorts of European and American plants. The country is now a sheet of corn: a greater improvement I have not heard of, or one which did more genuine honour to the person that undertook it.

' THIS GREAT IMPROVER, a title more deserving estimation than that of a great general or a great minister, lives now to overlook a country flourishing only from his exertions. He has made a barren wilderness smile with cultivation, planted it with people, and made those people happy. Such are the men to whom monarchs should decree their honours, and nations erect their statues.'

As a suitable companion to the above piece, we shall subjoin the picture of Ardmagh, as improved by the present Primate:

' July 23d, his Grace rode out with me to Ardmagh, and shewed me some of the noble and spirited works by which he has perfectly changed the face of the neighbourhood. The buildings he has erected in seven years, one would suppose without previous information, to be the work of an active life. A list of them will justify this observation.

' He has erected a very elegant palace, 90 feet by 60, and 40 high, in which an unadorned simplicity reigns. It is light and pleasing, without the addition of wings or lesser parts, which too frequently wanting a sufficient uniformity with the body of the edifice, are unconnected with it in effect, and divide the attention. Large and ample offices are conveniently placed behind a plantation at a small distance: around the palace is a large lawn, which spreads on every side over the hills, and skirted by young plantations, in one of which is a terrace, which commands a most beautiful view of cultivated hill and dale. The view from the palace is much improved by the barracks, the school, and a new church at a distance, all

which are so placed as to be exceedingly ornamental to the whole country.

' The barracks were erected under his Grace's directions, and form a large and handsome edifice. The school is a building of considerable extent, and admirably adapted for the purpose: a more convenient or a better contrived one, is no where to be seen. There are apartments for a master, a school-room 56 feet by 28, a large dining-room and spacious airy dormitories, with every other necessary, and a spacious play-ground walled in; the whole forming a handsome front: and attention being paid to the residence of the master (the salary is 400 l. a year), the school flourishes, and must prove one of the greatest advantages to the country of any thing that could have been established. This edifice entirely at the Primate's expence. The church is erected of white stone, and having a tall spire, makes a very agreeable object, in a country where churches and spires do not abound—at least such as are worth looking at. Three other churches the Primate has also built, and done considerable reparations to the cathedral.

' He has been the means also of erecting a public infirmary, which was built by subscription, contributing amply to it himself.

' A public library he has erected at his own expence, given a large collection of books, and endowed it. The room is excellently adapted, 45 by 25, and 20 high, with a gallery, and apartments for a librarian.

' He has further ornamented the city with a market-house and shambles, and been the direct means, by giving leases upon that condition, of almost new building the whole place. He found it a nest of mud cabins, and he will leave it a well built city of stone and slate. I heard it asserted in common conversation, that his Grace, in these noble undertakings, had not expended less than 30,000 l. besides what he had been the means of doing, though not directly at his own expence.

' When it is considered that all this has been done in the short term of seven or eight years, I should not be accused of exaggeration, if I said they were noble and spirited works undertaken upon a man's paternal estate; how much more then are they worthy of praise, when executed not for his own posterity, but for the public good?

The revenues of the primacy are estimated at 8,000 l. *per annum*. Thus in public works alone this truly munificent prelate has expended more than half his annual income! It is said, that the lands of the primacy, if let as a private estate, would be worth near one hundred thousand pounds a year. If every succeeding Primate were to possess the noble and princely spirit of the present Archbishop, it would be a happy thing for Ireland if the revenues of the primacy were at their extended value.

The reproach of forcing draught horses to pull by the tail, is, we believe, peculiar to Ireland; what will our Readers think of the following custom equally singular, of oxen drawing by the horns; which has lately been introduced into that country by Lord Shannon?

' Lord



Lord Shannon, upon going into tillage, found that the expence of horses was so great, that it eat up all the profit of the farms; which made him determine to use bullocks; he did it in the common method of yokes and bows, but they performed so indifferently, and with such manifest uneasiness, that he imported the French method of drawing by the horns; and in order to do this effectually, he wrote to a person at Bourdeaux to hire him a man who was practised in that method. Upon the correspondent being applied to, he represented difficulties attending it, the man who was spoken to having been in Germany for the same purpose. Upon which Lord Shannon gave directions that every thing should be bought and sent over which the labourer wished to bring with him. Accordingly, a bullock of the best sort, that had been worked three years, was purchased; also a hay-cart, a plough, harrows, and all the tackle for harnessing them by the horns, which, with the man, were sent over. His salary was to be 400 livres a year, with board, &c. The bullock, 218 livres; tackle for two bullocks, 36. Two carts, 314. A plough and harrow, 123, which, with other expences, came to 45 l. 17 s. and freight 16 l. 16 s. Upon the whole, the experiment cost from first to last, to bring it thoroughly to bear, about an hundred pounds. His Lordship is persuaded, that the first year of his introducing it at large on his farm, saved him the whole. He has pursued the method ever since, and with the greatest success. He finds the bullocks so perfectly at their ease, that it is a pleasure to see them; for first breaking up lays, and for cross ploughing, he uses four, but in all succeeding earths, only two; nor more for the first ploughing of stubbles: I saw six ploughs doing this in a wheat stubble, and they did it five or six inches deep with great ease. Upon first introducing it, there was a combination among all his men against the practice, but Lord Shannon was determined to carry his point; in this matter, he followed a course that had all imaginable success: one lively sensible boy took to the oxen, and worked them readily. His Lordship at once advanced this boy to eight pence a day: this did the business at once; others followed the example, and since that he has had numbers who could manage them, and plough as well as the Frenchman. They plough an acre a day with ease; and carry very great loads of corn and hay, coals, &c. Four bullocks in the French cart brought twelve barrels of coals, ship measure, each 5 cwt. or three tons; but the tackle of the fore couple breaking, the other two drew the load above a mile to a forge. Two of them drew 35 cwt. of flag stone three miles, with ease; but Lord Shannon does not in common work them in this manner, three tons he thinks a proper load for four bullocks. Upon the bailiff, Mr. Bere, mentioning loads drawn by these oxen, that appeared to me most extraordinarily great, I expressed many doubts; his Lordship immediately ordered the French harvest cart to be loaded half a mile from the reeks; it was done; 1020 sheafs of wheat were laid on it, and two oxen drew it without difficulty; we then weighed 40 sheafs, the weight 251 lb. at which rate the 1020 came to 6375 lb. or above three tons, which is a vast weight for two oxen to draw; I am very much in doubt whether in yokes they would have stirred the cart so loaded.

If this account be true, and there can be no reason to dispute it, perhaps the Irish may not be so much mistaken when they insist that a horse 'tired in traces, if put to work by the tail, will draw better, quite fresh again.' The principal objection to either method, viz. that of drawing oxen by the horns, or horses by the tail, seems to be, that it is painful to the animal: with respect to a single exertion, there can be no doubt but in either case they have the power of exerting their full strength, which perhaps may in some degree be impeded by more artificial modes of draught.

Mr. Young's observations are by no means confined merely to agriculture, or rural affairs; his work is occasionally embellished with matter of more general entertainment. The sketches he gives of the common people, who on many accounts are much discriminated from those of the same rank on this side the channel, are frequently curious and amusing.

'Dancing is very general among the poor people, almost universal in every cabin. Dancing masters of their own rank travel through the country from cabin to cabin, with a piper or blind fiddler; and the pay is six pence a quarter. It is an absolute system of education. Weddings are always celebrated with much dancing; and a Sunday rarely passes without a dance; there are very few among them who will not, after a hard day's work, gladly walk seven miles to have a dance. *John* is not so lively, but then a hard day's work with him is certainly a different affair from what it is with *Paddy*. Other branches of education are likewise much attended to, every child of the poorest family learning to read, write, and cast accounts.

'There is a very ancient custom here, for a number of country neighbours among the poor people, to fix upon some young woman that ought, as they think, to be married; they also agree upon a young fellow as a proper husband for her; this determined, they send to the fair one's cabin to inform her, that on the Sunday following *she is to be horsed*, that is, carried on men's backs. She must then provide whisky and cyder for a treat, as all will pay her a visit after mas for a hurling match. As soon as she is *horsed*, the hurling begins, in which the young fellow appointed for her husband, has the eyes of all the company fixed on him; if he comes off conqueror, he is certainly married to the girl; but if another is victorious, he is certainly loses her, for she is the prize of the victor. These trials are not always finished in one Sunday, they take sometimes two or three; and the common expression when they are over is, that *such a girl was goal'd*. Sometimes one barony hurls against another, but a marriageable girl is always the prize. Hurling is a sort of cricket; but instead of throwing the ball in order to knock down a wicket, the aim is to pass it through a bent stick, the ends stuck in the ground. In these matches they perform such feats of activity, as ought to evidence the food they live on to be far from deficient in nourishment.'

The following passage will, we apprehend, leave upon the mind an impression somewhat similar to that which is felt in

contemplating the remains of a venerable tower, that after having withstood for ages the attacks of hostility and violence, and the depredations of time, at length crumbles insensibly into ruin.

At Clonells, near Castle Res, lives O'Conner, the direct descendant of Roderick O'Conner, who was King of Connaught 6 or 700 years ago; there is a monument of him in Roscommon church, with his scepter, &c. 'I was told' as a certainty, that this family were here long before the coming of the Milesians. The possessions formerly so great are reduced to 3 or 400 l. a year, the family having fared in the revolutions of so many ages, much worse than the O'Neils and O'Briens. The common people pay him the greatest respect, and send him presents of cattle, &c. upon various occasions. They consider him as the prince of a people involved in one common ruin.

The Tartar Chief Macdermot presents a somewhat pleasanter image.

Another great family in Connaught is Macdermot, who calls himself Prince of Coolavin; he lives at Coolavin in Sligo, and though he has not above 100 l. a year, will not admit his children to sit down in his presence. This was certainly the case with his father, and some assured me even with the present Chief. Lord Kingsborough, Mr. Pötsenby, Mr. O'Hara, Mr. Sandford, &c. came to see him; and his address was curious: "O'Hara! you are welcome; Sandford, I am glad to see your mother's son: (his mother was an O'Brien) as to the rest of ye, come in as ye can." Mr. O'Hara of Nymphsfield, is in possession of a considerable estate in Sligo, which is the remains of great possessions they had in that country: he is one of the few descendants of the Milesian race.

Mr. Young mentions a very singular circumstance in natural history, which we should be glad to see satisfactorily accounted for. Perch, says he, appeared in all the lakes of Ireland, and in the Shannon, at the same time, namely, about seventeen years ago. The naturalists will in all probability find this problem the bow of Ulysses. Mr. Young relates another fact also, which is equally extraordinary: 'One caution, says he, speaking of mules, should be used in relation to their food. If wheat-straw is cut into chaff and given, it will kill them; the late Bishop of Elphin lost all his mules by it.' We should rather suppose this accident was owing to some other circumstance which was unnoticed at the time.

Of the uncommon fertility of Ireland there are some instances that almost stagger belief. In one place we read of an acre producing 10 loads of hay; in another, of the same quantity of land producing 16 loads. These, no doubt, are one-horse-car loads. In another place, however, he is more definite, where he speaks of five tons of hay being collected from a single acre.

Mr. Young seems to have made it his business to collect very accurate information on the subjects of manufactures and fisheries: we are sorry to observe, that the same cause which retards the

improvement of agriculture, operates equally with respect likewise to these.

From this political survey, as it may be called, Ireland appears to possess many important natural advantages, but she is in a great measure prevented from making use of them by want of a sufficient capital. It is to be hoped, however, that freedom of trade will open new sources of wealth, and not only enable her to enlarge her own capital, but also find employment for the superabundant capital of her more opulent neighbours.

Were we to draw conclusions from such data as this Tour furnishes us with, we might affirm, that Ireland, notwithstanding the encouragement that is held out by the Dublin Society (one of the most respectable in Europe), as well as by the Irish Parliament, can never become eminent for its agriculture, if corn alone is to be the object of cultivation. The natural humidity of the climate, which renders it frequently necessary to kiln-dry their wheat, a process not only expensive, but prejudicial also to the quality of the grain, will for ever be an obstacle that the farmer must have to contend with. In a climate where humidity predominates, and where frost is not severe, nature seems to point out those plants, which are valuable for their leaf, their stem, or their root, as the proper objects of cultivation, in preference to grain, which requires more sun and a drier atmosphere. Hence we should suppose that tobacco, though we do not find our neighbours have yet availed themselves of the late act for permitting its cultivation, is capable of making a very valuable branch of Irish husbandry. Should this plant become a staple commodity, it would probably be the interest of Ireland to grow no more corn than would come in the course of tillage for turneps and flax: the one being absolutely necessary for the improvement of their sheep and cattle, the other for the supply of their linen manufactures.

[To be concluded in our next.]

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ART. III. *A Memorial, most humbly addressed to the Sovereigns of Europe, on the present State of Affairs between the Old and New World.* 8vo. 2s. 6d. Almon. 1780.

THE Editor of this Memorial informs the Public, that it was written by a gentleman, lately deceased, who, from some misfortune in his personal relations, left England, and took up his residence in the Azores, or Western Isles;—that he had not been unpractised in government, or uninformed by experience concerning the nature of the European settlements in America;—and that this Memorial was the last result of his reflections. Whoever was the author, or with whatever circumstances

stances it is ushered into the world, the work appears to merit a more than common share of attention.

Taking it for granted, that North America is *de facto* an Independent Power\*, which has taken its equal station with other powers, the Memorialist examines into the precise nature of this change in the political state of the world, and enquires what are likely to be the consequences of this change, and with what spirit, and by what conduct, the advancing state of things should be met. In comparing the *amplitude and growth* of the Old and the New World, he remarks, that in order to produce natural greatness, besides extent of territory, there must be a natural capability of systematic connection. America has this advantage, being naturally divided into two extensive systems, the Northern and Southern; the former possessed by the English, the latter principally by the Spanish and Portuguese. There is no where in Europe such greatness of interwoven and combined interests, as that of North America. The nature of the coast, and of the winds on that coast, renders navigation, through the whole extent, easy: it has the advantage of large internal waters; and its soil produces every thing that nature requires, luxury covets, or power can use. The continent of South America has still greater *amplitude of basis*, a greater variety of climates, and, as to its *state of supplies*, is further advanced towards a natural independence than the powers of Europe are aware. They have every variety of supply, and a free communication by a regular marine. In the elevated parts of the country, agriculture is in a state to afford plenty for home consumption, and a surplus for exportation. The West side of South America, possessed by one nation, will rise into an object of greater magnitude, in activity, wealth and power, than that in North America, as it is greater in the variety and extent of its internal communication; besides which, it will have an uninterrupted intercourse with the East Indies.

\* South America is not yet, in its natural course, ripe for falling off; nor is it likely, from the slow, official, cautious prudence of its metropolis, to be forced before its time and season to a premature revolt, as North America has been. As long as the Spanish monarch proceeds in administering the affairs and the government of its American establishments, with the temper, address and wisdom which it observes at present, an indolent, luxurious, superstitious people, not much (though much more than the public in general suspects) accustomed to think of political arrangements, will continue in a certain degree of subjection to government, and in a certain degree of acquiescence to commercial restrictive regulations in their European intercourse, for the sake of a reciprocity of advantage, enjoyment, and protection, which they derive from it; Not being yet

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\* This Memorial must have been written in or before the year 1779.

*hardened into a temper for enterprize by force of war, they will continue to pay their taxes as a peace offering. But the natives encreasing in numbers, beyond any proportion of the number of Old Spaniards, which the metropolis can send either as civil governors and magistrates, or as soldiers; having the executive power of all the inferior magistracies in their own hands, by their own election of the magistrates; and having invariably, where their choice operates, a decided rule to choose those of their own body; they have, so far as that goes, all the power of internal government in their own hands, in which the majesty of the sovereign power never interferes; and whatever sovereignty the Spanish monarch holds by the offices of his viceroys, of his judges, of his audiencies, his clergy, or his army however majestic they may look, or however it may appear to individuals, and, in particular exertions, carry terror: it is a mere tenure at good-will. A great country like this, where the community has so far advanced in agriculture, manufactures, arts, and commerce, wherein there is such amplitude and growth of state, is every day growing too large for any government in Europe to manage by authority, at the distance of four or five thousand miles.'—*

*'The Spanish government knows, that they, as well as the English, found themselves under the necessity of repealing an arrangement of revenue which they had made; because they felt that they could not carry it into execution by authority, and they so rightly understood their strength, as to know that it was not safe to urge it by force. It is also very well known, that the disputes between the Spanish and Portuguese courts, about the boundaries of the Brazils and the Spanish provinces, arose from their not being able jointly to carry into effect a pacification on the case, because there are Powers in those countries, who would not be bound by the decisions of a government, whose laws are of no authority with them, when opposed to their system. The powers I mean, are the governing authority of the missions at Paraguay. This is exactly and precisely the state of the case between the metropolitan government of Spain and its provincial establishments in South America. I could, by a detailed description of the nature of the country; of the application of the labour of the inhabitants to its capabilities; of the state of the community as it lies in nature, and as it is actuated; all compared with the constitution and administration of the government which is established there; with the spirit of the people, both Old Spaniards, Creoles, and Indians, show that South America is growing too much for Spain to manage; that it is in power, to be independent, and will be so in all, whenever, and as soon as, any occasion shall call forth that power. Whenever such revolt takes place, it will not be after the manner or in the form of that of North America. North America building on the foundation of its dominion as it lies in nature, has become a democratic or aristocratic republic. The falling off of South America will be conducted, in its natural progress, by the spirit of some injured enterprising genius, taking the lead of a sense of alienation and of a disposition of revolt, to the establishment of a great monarchy.'*

The comparison which the Author next proceeds to make between the progress of civilization, commerce, &c. in the Old  
and

and New World, has so much originality, and discovers such depth of penetration, that we were tempted to insert the whole passage: but this would carry us beyond our limits.

This Memorialist next displays the great advantages which America derives from the rapid progress of her population (of which he gives a circumstantial and apparently authentic detail), from the general military education and character of the people, and from the liberal spirit of government which already appears amongst them. On these grounds he proceeds to enumerate some of the probable effects, which the establishment and increase of this great empire will have on the commercial and political system of the Old World. He foretels, that this great naval and commercial power will shortly be courted by all the maritime powers of Europe, and will become the arbiters of the commercial world\*. If America decline all connections with Europe, other than such as are commercial, and keep herself a **FREE PORT** to all Europe at large, she will have a **FREE MARKET** with all the nations with whom she trades, and will, in time, become the chief commercial carrier for the whole world. Every article of her produce and manufacture will meet others of the same kind in all parts of the world, which must operate to moderate the prices of goods. The Americans will become powerful rivals to the Dutch in ship-building; and they will increase the spirit of competition, and commercial activity, throughout the world. They will extend their trade to the East, and contest with the Dutch for the Spice Islands, on the same ground on which they formerly contested with the Portuguese. Their successful commerce and flourishing state will raise a general spirit of adventure, and open the door to emigration. All the maritime states of Europe, seeing the trade of America laid open, will seek for a share in it. This may be attempted either by particular treaties of commerce (which have always hitherto been found ineffectual), or by a General Commercial Council, to settle the common terms of trade with this Free Port. In such a negotiation, all ideas of exclusive privilege, and all monopolizing systems, must be given up as detrimental to all parties; and commerce must be established on the broad, and only secure and beneficial ground, of unrestrained and equal intercourse. Such a General Council of Commerce might remain a perpetual seat of justice, in all disputes respecting trade and navigation; which would be of infinite use to recal the nations of Europe from that state of piracy to which

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\* The establishment, however, of this supposed new empire in the western world, seems, at present, to be removed to a period of time much more remote than our Memorialist might (not without some appearance of reason) apprehend, at the time of his writing.

they are returning, to the total abrogation of the laws of nations, and the entire destruction of all principle.

On these points our Memorialist expatiates at large, with so much clearness of information, and strength of argument, that it is with difficulty we restrain ourselves from making farther extracts from this interesting publication, which is probably the work of some eminent master, who chooses to conceal himself behind a peculiar style, and a fictitious tale.

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**ART. IV.** *A Dissertation on the Language, Literature, and Manners of the Eastern Nations.* Originally prefixed to a Dictionary, Persian, Arabic, and English. The Second Edition. To which is added, Part II. Containing additional Observations. Together with further Remarks on a new Analysis of Ancient Mythology : in Answer to an Apology\*, addressed to the Author, by Jacob Bryant, Esq. By John Richardson, Esq; F. S. A. of the Middle Temple, and of Wadham College, Oxford. 8vo. 7 s. Boards. Murray, &c.

**A**S there hath been an unusual delay in the account of this book, it is necessary to inform our Readers, that it happened to be put into the hands of one of our associates, who, from a peculiar concurrence of circumstances, has been prevented from sooner discharging his obligation to the Public. This Reviewer, however, will not add to the evil already incurred, by taking occasion, from the late appearance of the present Article, to pay a slighter attention to Mr. Richardson's Work than its importance deserves : and as that gentleman, by the publication of the second volume of his Dictionary, hath now completed his whole design, we shall unite together our review of the different parts of this great undertaking.

The first chapter of the Dissertation treats on Eastern language, and is divided into three sections. In the first section, the Author makes some observations on the connexion of language with manners, and on the darkness in which the origin of ancient tongues is involved. In giving a short history of the Arabic language, Mr. Richardson observes, that the Koreish tribe, who were the noblest and the most learned of all the Western Arabs, and who were also the greatest merchants, paid such an uncommon attention to the promoting of literary emulation, and the refinement of their language, that *their* dialect became the purest, the richest, and the most polite of all the Arabian idioms †. It was studied therefore in preference to all the rest ; and, about the beginning of the seventh century, became the general language of Arabia ; the other dialects being

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\* This *Apology* we have not seen ; and are informed that it was not published.

† See more of this subject in our account of Mr. Richardson's Arabic Grammar, Rev. vol. lix. p. 441.



either incorporated, or sliding gradually into disuse. Pocock, in his preface to the *Carmen Tograi*, mentions a circumstance which may give some idea of the pains which the Arabians have taken with their language. A King having sent to, a grammarian for the books in his possession relative to that tongue, he desired the messenger to inform the monarch, that, if he wished to have them, he must send sixty camels to carry the Dictionaries alone.

Our Author, in the second section, which contains strictures on the language of ancient Persia, is very severe on Dr. Hyde, and on Mons. Anquetil Du Perron. Those fragments of the supposed works of Zoroaster, which Dr. Hyde has given us, under the title of *Sadder*, are, Mr. Richardson says, the wretched rhymes of a modern Parsi Dettour (priest) who lived about three centuries ago: whilst the publications of Mons. Anquetil Du Perron (Oriental Interpreter to the King of France) carry palpable marks of the total or partial fabrication of modern times. In support of this idea, some remarks are made on the *Zend Avesta*, published by him, from whence it is concluded, that the Zend language is not genuine, and that M. Anquetil has produced no discovery which can stamp his publications with authority \*. The specimens of old Persian, in Hyde's *Religio Veterum Persarum*, are asserted, likewise, to be simply modern language in ancient characters.

These charges are farther confirmed in the third section, in which Mr. Richardson relates the changes introduced, by the Arabian conquest, in the government, religion, and language of Persia. Both the Macedonians and Arabians persecuted the religion of the Magi, and destroyed their books; and the consequence of these persecutions, as well as of the general ravages of time and conquest, was, that the original works of the Persian lawgiver have long been lost; and nothing now remains, bearing the names of those once celebrated books, but the absurd ceremonials of the modern Guebres, which preserve, apparently, no nearer resemblance to the ancient worship of Persia, than the corrupted tenets of the Mingrelians or Georgians have to the Christian religion. Even the Parsis of Guzerat acknowledge, that so far from now possessing the ancient books of Zoroaster; they have not so much as one single copy saved by their ancestors from the general wreck in the seventh century. The tenth century was the great epoch of the revival of Persian learning, and from that time till the fifteenth century was its most flourishing period. The epic poet Firdousi displays an imagination and smoothness of numbers hardly inferior to Homer. From the above period, a literary rivalry seems to have subsisted

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\* See our account of the *Zend Avesta*, in the 45th volume of our Review, p. 561.

amongst the Mohammedan princes who had dismembered the Khalifat; every Sultan considering it as an object of the first consequence, to number amongst his friends, the most celebrated poets or philosophers of their age. No expence was spared to allure them to their courts; and no respect was wanting to fix a continuance of their attachment. Some striking instances of the attachment of the Eastern princes to men of genius are related by our Author, who concludes the section with an account of the causes which, for the last three centuries, have almost extinguished the literary fire of the Persians and Arabians, and with pointing out the usefulness of the Persian and Arabic languages.

The second chapter, which is upon ancient oriental history and tradition, and comprises six sections, contains a variety of curious and ingenious matter, mixed with some very questionable assertions and observations. Having employed the first section in descanting upon the uncertainty of history in general, Mr. Richardson proceeds to give a short view of the early periods of the Persian history, which he acknowledges to be disfigured by the marvellous, though he thinks that it ought not to be entirely rejected. The disagreement between the Grecian and the Asiatic history of Persia is represented by him in the following terms:

\* The *Kaianian* dynasty being supposed then to commence nearly about 600 years before the birth of our Lord, this brings us to the reign of that King of the Medo-Persians, called by the Greeks *Cyaxares*; which, according to Sir Isaac Newton's conjecture, is supposed to have begun in the year of Nabonasar 137 (about 610 before Christ). From this period till the Macedonian conquest, we have therefore the history of the Persians, as given us by the Greeks; and the history of the Persians, as written by themselves. Between those classes of writers, we might naturally expect some difference of facts; but we should as naturally look for a few great lines, which might mark some similarity of story: yet, from every research which I have had an opportunity to make, there seems to be nearly as much resemblance between the annals of England and Japan, as between the European and Asiatic relations of the same empire. The names and numbers of their Kings have no analogy; and in regard to the most splendid facts of the Greek historians, the Persians are entirely silent. We have no mention of the *Great Cyrus*, nor of any *King of Persia*, who, in the events of his reign, can apparently be forced into a similitude. We have no *Crazus*, King of Lydia; not a syllable of *Cambyse*, or of his frantic expedition against the Ethiopians. *Smerdis Magus*, and the succession of *Darius*, the son of *Hystaspes*, by the neighing of his horse, are to the *Persians* circumstances equally unknown as the numerous assassinations recorded by the *Greeks*. Not a vestige is, at the same time, to be discovered of the famous battles of *Marathon*, *Thermopylae*, *Salamis*, *Platea*, or *Mycala*; nor of that prodigious force which Xerxes led out of the Persian empire to overwhelm the states of Greece. Minutely attentive as the Persian historians are to their numerous wars with the Kings of Turan or Scythia; and recording,

ording, with the same impartiality, whatever might tarnish as well as aggrandize the reputation of their country; we can, with little pretence to reason, suppose, that they should have been silent on events of such magnitude; had any record remained of their existence, or the faintest tradition commemorated their consequences. Xerxes, according to Herodotus, crossed the Hellespont, attended by no fewer than 5,285,220 souls, and escaped back alone in a fishing-boat; the whole almost of this mighty host perishing by the sword, by famine, or by disease. The destruction of such a number would have convulsed the whole of Asia, had it been united under one empire: could it possibly have been unfelt in Persia? Can any man who has made the least observation, at the same time, on history, suppose, for a moment, that such myriads could by any means have been maintained in one collected body; even in the present times, when the art of war, in that particular department, has arrived at a degree of perfection unknown in those ruder ages. The greatest armies, of which we have any rational information, are those of Jengiz Khans and Tamerlane, the most despotic and the most powerful conquerors on record: yet these princes, in all their mighty achievements, were seldom followed by 400,000 men. We are told, indeed, that the army of Tamerlane, on his return from the conquest of India; when he meditated the destruction of Bajazet, and of the Sultans of Egypt and Baghdad, amounted to near 800,000 men, previous to the battles of Damascus and Ancyra. Yet those troops were dispersed in different divisions; they were besieging many distant places at the same period of time; and were not, after all, a sixth part of the reputed army of Xerxes: though Tamerlane possessed then an empire and an authority incomparably superior to that of the Persian monarchs in the highest zenith of their power; and was then marching against potentates of infinitely higher political consequence than the Grecians at the supposed period of this tremendous invasion. But the states of Greece appear, in fact, with regard to the Persians, to have been too far removed from that degree of importance which could hold them up as objects of such high ambition, or of such mighty resentment. Till the reign of Philip of Macedon, they are hardly mentioned by the Persian writers, but as tributaries to the Persian empire. Those famous invasions may possibly therefore have been simply the movements of the governors of Asia Minor; to enforce a tribute, which the Persians might often claim, and the Greeks might never pay. Marathon, Salamis, and other celebrated battles may indeed have been real events; but "numerous as the sands on the shore," is an idea which, in all times, has been annexed to defeated armies: and the Grecian writers, to dignify their country, may have turned the hyperbole into historic fact; and swelled the thousands of the *Persian Satrap* into the millions of the *Persian King*.

It is not impossible, according to our Author, that some of these famed events may have been the mere descents of pirates or private adventurers; either with a view to plunder, or to retaliate some similar expedition of the Greeks. Piracy being deemed honourable in ancient times, there may have been many subjects of the Persian empire in that profession. "Greece, as well as other countries, may have been often the theatre of their rapine

rapine and devastation: whilst their success or discomfiture must have been events of too little moment to reach the ears or engage the attention of the Shahinshah, or King of Kings, at the remote cities of Persopolis and Balkh." Such are Mr. Richardson's sentiments; and, in the farther course of his enquiry, he is able to trace only one single fact of consequence in which the Eastern and Grecian historians agree, and that is, the *Macedonian conquest*. Even with regard to this event, the detail of the Persian corresponds with that of the Grecian writers in nothing but the catastrophe.

In the third section, our Author pursues his plan, of discrediting the accounts the Greeks have given of the affairs of Persia, by arguments which, though ingenious, are so evidently precarious and conjectural, that we shall not trouble our Readers with any notice of them. What he advances, in the next section, concerning Queen Semiramis, the Argonautic expedition, Sesostris, and the contradictions in the Grecian historians and the modern chronologers upon these subjects, is more to the purpose. Certain it is, that the story of the Argonauts abounds with too many inconsistencies to be worthy of much credit; and the reasons assigned by Sir John Marsham and Sir Isaac Newton, for supposing the Shishak, King of Egypt, mentioned in Scripture, to be the same person with the famous Sesostris of the ancients, though not destitute of plausibility, and approved of by several learned men, will scarcely stand the test of sober investigation.

Mr. Richardson, in the fifth section, undertakes to shew, that the chronology of the *Sacred Writings* has been perplexed by endeavouring to reconcile it with that of the Greeks. Under this head, he treats the opinion so generally entertained by divines, that the famous Cyrus was foretold by the prophet Isaiah, as absolutely groundless, and supports his own sentiment by some chronological arguments, which, to say the best of them, are very precarious, and in which, indeed, we have ourselves no doubt of his being mistaken. As an attachment to the chronology of Greece seems, in our Author's estimation, to have led to many unnecessary liberties with Scripture, he considers how far the historians of Asia correspond with the sacred writings. But the correspondence pointed out by him appears not a little imperfect, and is not, we apprehend, more worthy of notice than the systems of the writers whom Mr. Richardson has exploded. The stress he has laid on those modern compilations, the Jewish Chronicles, induces us to believe that his strength doth not lie in chronological enquiries and discussions. The apparent conclusions to be drawn from the whole of his preceding observations are, he says, 'That the Greeks and Romans in their ancient histories, especially of distant

distant countries, are often wrong; and, in general, liable to suspicion: that their accounts of the East, as well with regard to manners, as historic facts, are inconsistent with the Asiatic authors; irreconcilable with Scripture; contradictory in themselves; and often impossible in nature: that as the later writers, Diodorus, Strabo, Plutarch, are often in complete opposition to the earlier historians, and complain of the repugnances with which they are every where perplexed, nothing can more strongly point to a fundamental error: that modern chronologers, commentators, and compilers of ancient history, differ likewise greatly in opinion; supporting frequently their systems by points of a most doubtful complexion, and rejecting others of a far more probable appearance: that a resemblance in names is often preferred to a consistency in facts: that the inventions of superstition, or the fictions of poets, are often viewed as real events; and the same critical accuracy employed in fixing the early epochs of imaginary beings, as in resolving the most rational truths of more authentic times: that such being the uncertain basis of ancient story, no materials ought to be despised: that the Persian and Arabian historians are entitled to attention, in whatever regards their own countries; their relations being grounded at least on national belief; and national belief never originating without some foundation: that the mere priority in time of the Western to the Eastern writers, when unsupported by circumstances of higher evidence, should give no preference in regard to authority; as, upon the same principles, we might rank a *Ctesias* before *Plutarch*; a *Roger de Hoveden* before *Hume*; or a *Gregory of Tours* before *De Thou*: that we may perceive some strong lines of truth in the Eastern historians, from their concurrence with the Bible, in the few facts mentioned above; whilst even their silence on some heads, with their slight variation in others, furnish high presumption of their authenticity: for had they been exactly in conformity with the Scripture, we should naturally have concluded, that their materials had been borrowed from thence; and considered them merely in the light of translations. But the manner in which they are told shows, that the great lines were independently known in Persia; and that the difference is simply what might have been expected between sacred writers, who had every opportunity of information, and the annalists of another country, who neither had such advantages, nor were so deeply interested in the events.

Were we to make distinct remarks on every thing advanced by our Author which might admit of doubt and discussion, we should be carried far beyond the bounds to which this article must be confined. But it is impossible to pass over what he hath said concerning the Grecian history of the Persian empire

without notice. No reasonable critic can have the least objection to the fullest and freest inquiry into this matter. As it is undoubtedly right that the Eastern historians should have a fair and candid hearing, we sincerely wish that their accounts may be produced and examined, and that every degree of credit may be paid to them which they shall be found, upon a close and sober investigation, to deserve. Neither have we such a bigoted attachment to the Greek writers, as not to be sensible that they are liable to mistakes, that they are probably very erroneous with regard to numbers, and that they may have been misled by national vanity. But, after all, Mr. Richardson must be capable of affording us a prospect of a far superior evidence to what he has hitherto given, before he can persuade us to reject the relations of the Grecian historians in so peremptory a manner as he hath done in the passages above cited. It is not easy to conceive that these historians could be so totally ignorant or misinformed in the events recorded by them. They wrote at a period which was near the time when the facts related by them happened. They wrote whilst the Persian empire subsisted, and whilst its connection with the republics and colonies of Greece was an object of the greatest notoriety. They were themselves enlightened and polished men, and wrote among an enlightened and polished people. Their histories were recited before the Grecians and others, who assembled together, from all quarters, at the public games; and were an appeal to the knowledge of every man that was present. Xenophon in particular, who was so excellent a philosopher as well as an historian, and who possessed a calm and candid mind, had the opportunity of going far into the territories of the Persian empire, and by his engagements with the younger Cyrus and his adherents, could not fail of receiving much authentic information concerning that empire. But it is not upon the testimony of the Greek historians alone that the credit of the leading facts, with relation to the monarchy of Persia, depends. These facts are continually alluded to, and confirmed, by the Grecian poets, orators, and philosophers; and the evidence that might hence be collected would be found uncommonly striking and important. To suppose, therefore, as Mr. Richardson has done, that the connections between Greece and the Persian empire were events of too little moment to reach the ears or engage the attention of the King of kings, is carrying historical scepticism to a most unjustifiable extravagance. We are afraid that our Author, during his study of the Eastern languages, *forgot* his Greek learning; for we will not say, that if ever he had paid a proper regard to it, he could not have advanced so strange a supposition. What is it, too, that he has to oppose to the accounts of Persia left us by the Grecians? He hath himself informed us, that the ancient Persian literature

literature was almost entirely annihilated by the Arabian conquest in the seventh century; and that the principal historians of Persia, now known in Europe, are all subsequent to the Mohammedan æra. Firdousi, who is the oldest of these writers, lived 1500 years after Cyrus, and 350 years after the destruction of the second Persian monarchy. He was likewise, according to Mr. Richardson's own description of him, an *Epic Poet*, who, in his *romantic* history of the Kings and Heroes of Persia, displays an imagination and smoothness of numbers hardly inferior to Homer; and who has interwoven in his poems the whole fanciful range of Persian enchantment. Until, therefore, some better authorities can be produced than we have yet any account of, the Greek historians must be permitted to retain their general credit.

While our Author was engaged in displaying the utility of the Arabic and Persian languages in throwing light on early times, it was scarcely possible that he should avoid taking notice of Mr. Bryant's celebrated analysis of ancient mythology. That very learned gentleman, though confessedly ignorant of these languages, hath, nevertheless, dealt largely in etymology, and endeavoured to confirm his system from particles and words which are evidently of Eastern original. Here then is opened a fair field of discussion; and accordingly, Mr. Richardson has employed the sixth section of his second chapter in considering the subject. After slightly touching on what Mr. Bryant has advanced to establish the universality of the deluge from Gentile authorities, our ingenious writer examines more at large the Cuthite or Amonian worship of the Sun and Fire; as the strongest arguments may hence be deduced, to demonstrate the utility of the Arabic and Persian languages, in relation to the history and mythology of ancient times; and to show convincingly, at the same time, that the most intimate acquaintance with the literature of Greece and Rome will lead the greatest critical acumen but a little way without such assistance. The result of our Author's strictures on Mr. Bryant's etymologies, is, that though, like an able General, that gentleman has made admirable dispositions even on bad ground, and his arguments will ever command respect, yet the stations he has chosen must baffle all his skill to defend. Without an acquaintance with the Eastern tongues, says Mr. Richardson, all analysis of Eastern names must be completely fanciful: for whilst numbers of words, which may be expressed perfectly alike in European characters, have roots and meanings totally different; others, which, in the eye of a stranger to the dialects, may bear no resemblance, will claim the same radical origin, and possess little variation of sense. Widely differing, therefore, as those Eastern inflexions are from the genius of European tongues, it must

be evident, even to those who have never made them an object of study, that the same principles which might guide an inquirer through the etymologies of the one class, must, in general, palpably mislead his researches in the other.

The third chapter of the first part of the work before us, consists of ten sections, and comprehends many entertaining observations on eastern manners. The subjects here considered by Mr. Richardson, are, the channels through which Eastern customs may have flowed into Europe; the prevalence of the feudal system in the East in early times; oriental notions of supernatural beings; the old Persian æra, and the festivals celebrated by the Persians in honour of their superintending angels; the traces of chivalry in the East, and the importance of women among the Arabians, Persians, and Tartars; the Eastern music; private war, and compositions for homicide; the generosity and hospitality of the Asiatics; the trial by Ordeal; and the administration of justice. We could enlarge, with pleasure, on what our Author hath said upon these topics; but we must be contented with referring our Readers to the Dissertation itself.

[To be concluded in another Article.]

ART. V. *Memoirs of the Life of David Garrick, Esq.* Interspersed with Characters and Anecdotes of his Theatrical Contemporaries. The whole forming a History of the Stage, which includes a Period of Thirty-six Years. By Thomas Davies. 8vo. 2 Vols. 10s. Davies. 1780.

IT is happy for the memory of David Garrick, that his history has been given by a writer who *knew him well*, and who was duly qualified not only to delineate, with truth, the portrait of the man, in private life, but to judge rightly of his public merit:—to do justice both to his moral character, and to his professional excellence.

Mr. Garrick, in the opinion of many, who knew him not intimately, was a versatile character, formed by nature on a plan similar to Dryden's Zimri:

A man so various, that he seem'd to be  
Not *one* but all mankind's epitome—

But this is not the precise idea; for Garrick must then have had much *bad* as well as *good* in his composition; which was by no means the case. He was not, it is true (any more than other men), free from failings; but his failings were few, and of no great magnitude. Goldsmith seems to have formed a juster notion of him, when he happily characterized him as

An abstract of all that is pleasing in man.

Mr.



Mr. Garrick has been often censured as an avaricious man \* ; a charge which is warmly and, we believe, justly obviated by Mr. Davies ; who observes that, ' by some he was said to be parsimonious, nay, avaricious : others gave out that he made too great and ostentatious a parade of magnificence, unbecoming the condition of a player. To attempt to please all the world, would be just as idle, as to despise its censures when founded upon truth or probability. Mr. Garrick kept a plentiful table ; he rejoiced to see his friends at his board ; he kept horses and carriages, and had a number of servants, and equipage, such as became a man of his large fortune ; but all his expences were regulated by the strictest economy.

That Mr. Garrick took delight in accumulating (well-earned) wealth, is a supposition not to be controverted ; nor is he to be censured for procuring and insuring to himself, by the laudable exertion of those rare faculties which nature had so abundantly bestowed on him, the godlike pleasure of distributing that wealth, to make others as well as himself happy.—It is the man of economy alone, who is able to do this without departing, in any instance, from the right line of *justice to all*. The sons of extravagance and prodigality may promote the interest of individuals by their profusion, but as they do not mean well, they merit no commendation : on the contrary, the contempt and derision of mankind is all the recompence they can expect to obtain for their thoughtless dissipation and ruined fortunes.

That Mr. Garrick's generosity was great, if not unbounded, we wanted not the testimony of Mr. Davies to inform us ; but

\* Mr. Davies pronounces *jealousy* to have been Mr. Garrick's ' worst fault.' It was in him, says our Author, ' little less than envy, that hateful disease of the mind, from which few men are exempt, yet what all men disown ; for I never knew any man, but one, who had the honesty and courage to confess that he had a tincture of envy in him †. He, indeed, generously owned that he was not a stranger to it ; at the same time he declared that he endeavoured to subdue it.

Mr. Garrick, who scarce ever had a competitor, and, perhaps, will never have an equal, was weak enough to be alarmed at every shadow of a rival. Though, in the opinion of the world, he stood upon a pedestal, looking down upon all actors as his inferiors ; yet, sometimes, from the impulse of theatric jealousy, he would condescend to raise the meanest shrub of the stage to a level with himself. This seems to have been a proper punishment for his want of candour ; for I never remember to have heard him speak warmly in the commendation of any actor, living or dead. If great examples can excuse or alleviate a fault so unworthy of such a man, we can bring a Pope, an Addison, and many others, to speak for him, who were equally guilty, with a much greater degree of ill-will.'

† Dr. Johnson.

for the satisfaction of our Readers, we shall here take the opportunity of transcribing what our Biographer has advanced on this head,—as it will be no disagreeable specimen of his style and manner.

† The abhorrence of profusion and waste he imbibed from his earliest years; and this moderation, during that tide of wealth which flowed in upon him constantly, enabled him to do many acts of kindness and charity. No man seemed more anxious to get money, and none more willing to bestow it generously. To those who knew the sums he constantly gave away, it would appear, that his sole end of acquiring wealth was for the benefit of others. I shall not talk of his more public charities and contributions; I mean such actions only as were less known to the world; his benevolence was not a sudden start of humour, as shewed itself in such acts of favour as proceed from sudden whim and caprice; his bounty resembled a large, noble, and flowing river,

That glorify'd the banks which bound it in.

It was a very honourable circumstance of his life, that in the very dawns of success, when he first tasted of fortune's favours, and had acquired a very moderate portion of riches, he opened his hand to those who solicited his kindness, and was ready to assist all who applied to him. His mind was so bountiful, that he scarce knew what it was to deny. He was once solicited by a friend to give a trifle to a poor widow. He asked how much he should give. About two guineas. No, that I will not. Why, then, give what you please. He presented his friend with a bank-note of 30 l. Of this I should despise the mention, if it were a matter of rarity and wonder. A gentlewoman, who had known him from his youth, and had been acquainted with his relations at Lichfield, applied to him for assistance in her necessities. He made her a present of one hundred pounds. He had several almoners, to whom he gave sums of money to distribute to such objects as they approved. Heaven only knows the extent of that beneficence which flowed continually from this large-minded man.

† There are two remarkably generous deeds of Mr. Garrick, which are so well authenticated, that it would be an act of injustice to his memory to conceal them from the world. A gentleman of fashion, and a man universally beloved and esteemed, borrowed five hundred pounds of Mr. Garrick, for which sum he gave his note of hand. By some vicissitude of fortune the affairs of this gentleman were greatly distressed; his friends and relations, who loved him, were determined to free him from uneasiness, by satisfying his creditors. A day of meeting for that purpose was appointed, on which they were to be very cheerful. Mr. Garrick heard of it, and instead of taking advantage of the information to put in his claim, he inclosed the 500 l. note in a letter, in which he told the gentleman, that he had been informed, that a jovial meeting was to take place between him and his friends, and that it was to be a bonfire-day, he therefore desired he would consign the inclosed note to the flames.

† The other anecdote is still more to Mr. Garrick's honour. He was very intimate with an eminent surgeon, who died several years since, a very amiable man, who often dined and supped with Mr. and Mrs. Garrick. One day after dinner the gentleman declared, that

that his affairs were in such a situation, that without the assistance of a friend, who would lend him a thousand pounds; he should be at a loss what to do. A thousand pounds! said Mr. Garrick, that is a devilish large sum! Well now, pray what security can you give for that money? Upon my word, replied the surgeon, no other than my own. Here's a pretty fellow, said Roscius, turning to Mrs. Garrick, he wants a thousand pounds upon his personal security! Well, come, I'll tell you one thing for your comfort; I know a man, that at my desire will lend you a thousand pounds. He immediately drew upon his banker for that sum, and gave the draft to his friend. Mr. Garrick never asked for, or received a shilling of it.

• Innumerable stories of humanity, generosity and charity, could be told of him, enough to fill a volume. I have heard Dr. Johnson say, that he believed David Garrick gave away more money than any man in London. Some, perhaps, may call his charity ostentation; be it so, but ostentation is not avarice. Strip every man that does an act of kindness of the love of fame in doing it, and to what a small heap you will reduce that vast mountain of benevolence of which the world now boasts! Such ostentation as Mr. Garrick's, if it was ostentation, was a glorious virtue; and I heartily wish he had many imitators.

• The true character of a man is always more accurately known to his neighbours than to the world at large; to those who live with him, near him, and round about him, than to persons at a distance. Go then, you who still entertain a doubt of Mr. Garrick's charity and benevolence; go to Hampton, and learn what every inhabitant of that village will say of him; they will tell you, from their own knowledge and experience, that his loss is generally and heavily felt; that it is so great, they cannot hope it will be soon repaired; that the poor inhabitants of that place have, in him, lost a kind friend and an affectionate father; that his benefactions to them were continually increasing; that, amongst other instances of his paternal regard for the poor, he had, a few years before his death, instituted a little annual feast for children. Every first of May he invited all the children of the village to come into his garden; there he distributed to them large pieces of cake, with a small present of money; and on this anniversary, I have been told, it was his intention in future to have increased his donations. He was as great a prodigy of unlimited bounty, as of extensive genius.

• To conclude: No man of his profession had ever been so much the object of admiration; few men were ever more beloved; nor was any man better formed to adorn society, or more sincerely disposed and qualified to serve mankind, than David Garrick.

In the next number of our Review, we propose to give a farther account of this very entertaining and agreeably written piece of biography;—a work which may be considered (as the title-page imports) not merely as an account of the life of our celebrated Roscius, but as the history of the British stage during Mr. Garrick's time:—we may add, during the time of the Writer himself,—than whom, perhaps, no man living is better acquainted with the subject. What we have laid before ou

Readers, may therefore, be accepted only as the general introduction to our review of Mr. Davies's judicious and pleasing performance.

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ART. VI. *Historia Naturalis Testaceorum Britanniae*; or, the British Conchology; containing the Descriptions and other Particulars of Natural History of the Shells of Great Britain and Ireland. Illustrated with Figures. In English and French. By Emanuel Mendes da Costa, Member of the Imperial Cæsarian Academy *Naturæ Curiosorum*, by the Name of Pliny IV. and of the Botanic Society of Florence. 4to. 1 l. 1 s. plain.—Coloured, 1 l. 11 s. 6 d. Printed for the Author, and sold by Millan, Elmley, White, and Robson.

IT is no sufficient objection to any study, that it admits of no valuable application to the great purposes of life. If it afford relief to the mind from more important cares and pursuits, it has considerable value in itself, under the class of innocent amusements. A man who chooses to entertain himself in his leisure moments in solving problems of mere curiosity in algebra, in determining questions of equal insignificance in criticism, or in distinguishing and classing shells in natural history, is not more deserving of ridicule or censure than he who employs the same moments in a game at chess, or a rubber at whist.

If therefore the science of conchology had no pretension to utility, we should not be disposed on that account to treat it with contempt. But we have already, in our review of this Author's *ELEMENTS OF CONCHOLOGY* (See Rev. Feb. 1777, p. 91.), allowed to this study an higher rank of merit than merely as an innocent amusement, acknowledging it to be favourable to the improvement of elegant taste, and even of pious sentiments. If we are not possessed of a sufficient share of enthusiasm in this pursuit entirely to adopt the idea of our Author; "That a cabinet of shells is a volume of *fine wrote* [finely written] sermons, and that those who read them attentively will find their morals improved by the perusal;" we readily grant, that this study is capable of giving pleasure, not only by exhibiting elegant forms and beautiful colours, but by affording exercise for the powers of discrimination, equally with almost any other walk of nature.

The admirers of this elegant branch of natural knowledge will esteem themselves much indebted to the Author of this work, for the accurate descriptions which he has given of the several species of shells, and the ingenious manner in which he has arranged them.

In this work the Author closely follows the system laid down in his *Elements*:—but our Readers will be best informed of the plan

plan and execution of *The British Conchology* in the Author's own words.

‘As it is necessary to give shells some *trivial names* for distinction sake, I have, in doing it, always endeavoured to form the *denomination* on some *idea* arising from the *shape, texture, or colour, &c.* but when no such *correspondent circumstances* suggested a name, the choice of one necessarily became *arbitrary*.

‘I much doubt whether my descriptions may not be *sometimes* taxed with *prolixity*; but the object of Natural History will, I hope, excuse it: *Precision*, not *Elegance*, is required.

‘I have quoted all the *synonyms of authors at large*; they are less liable to *error* than *quotations only of figures or of pages*, and elucidate the authors themselves. These *quotations* are placed according to the *order of time* when the authors *respectively flourished*; but this work being a *British Natural History*, the *British* authors are placed before those of *foreign countries*.

‘Attention has been paid to note the *chief places* where each *species* is found, except when the shell is very *common*: and to *many* I have added the other *countries* of which the same species is a *native*, that a comparative view may be formed of the various *climes* in which the same species exist: a *particular* which I judged would be both *curious* and *instructive*.

‘Another *circumstance* to be premised is, that I have been very *cautious* in *fixing* the *species of these kingdoms*. Authors are liable to be imposed on: thus Sir Robert Sibbald had the *pearly* or *East-Indian nautilus* sent him from the *Western Islands of Scotland*; Dr. Plot was imposed on even by an *Oxford Professor*, in his *curious land snail of Cornbury Park, in Oxfordshire*, of which he has given a figure; and Dr. Lister was most probably imposed on by the fishermen of *Scarborough*, in the *strombiformis bicarinatus*, described No. 64.—Other like instances occur, even without any design of deceit. I have received a fine *volute* from *Scarborough*; *rhombi* from other *English* coasts; and the *grimace buccinum* from the shore of *Sussex*. My conduct in such cases has been to *reject* all *single instances*, and admit none but such as were *determinable*, either by *repeated observations*, or the *quantity* of the species found; for *single examples* are not *positive proofs*, they may happen *casually*.

‘I have described the shells from the objects themselves, except in *six instances*, where I could not procure the originals to complete the series; in which cases I have borrowed them from authors of *veracity*; and the Reader will find *those species distinguished* by *Roman characters*, and the authors quoted *verbatim*.

‘No expence has been spared in the engraving and colouring the plates, and I flatter myself they will meet with the public approbation.

‘The species of *British Univalves* here set forth are *eighty-six*. I am very sensible that several species of shells, yet unknown to me, remain to be discovered in these kingdoms. Should any Ladies or Gentlemen, curious in these pursuits, be kind enough to communicate to me any new observations or discoveries, I shall with all due thanks acknowledge the honour they confer on me, and, if of any number, they shall hereafter be printed in the same form with this work,

work, as an *Appendix*; for I think to renew editions, for the sake of a few additions, is an unjust tax on literature.'

This last remark we beg leave to recommend to the general attention of authors.

ART. VII. *Practical Observations upon Amputation and the After-treatment*, by Edward Alanfon, Surgeon to the Liverpool Infirmary. 8vo. 1s. 6d. Rivington, 1779.

THE chief purpose of the Observations offered by this Writer, is to accelerate the healing of stumps after amputation, and to prevent that protrusion of the bone which is so often the consequence of the usual mode of performing that operation. The improvements he suggests relate both to the manner of operating, and to the method of dressing. As they appear to us well calculated to promote their end, we shall give in his own words a detailed account of the amputation in the thigh, as now practised in the Liverpool Infirmary.

Apply the tourniquet as usual, and let an assistant draw up the skin and muscles, by firmly grasping the limb with both hands. The operator then makes the circular incision as quick as possible through the skin and *membrana adiposa*, down to the muscles. He next separates the cellular and membranous attachments with the edge of his knife, till as much skin is drawn back as will afterwards cover the surface of the stump with the most perfect ease. The assistant still firmly supporting the parts as before, apply the edge of your knife under the edge of the retracted integuments, and cut obliquely through the muscles upwards as to the limb, and down to the bone; or, in other words, cut in such a direction, as to lay the bone bare about two or three fingers breadth higher than is usually done by the common perpendicular incision, and continue to divide, or dig out the muscles all round the limb, by guiding the knife in the same direction. The part where the bone is to be laid bare, whether two, three, or four fingers breadth higher than the edge of the retracted integuments, or, in other words, the quantity of muscular substance to be digged out, in making the double incision, must be regulated by considering the length of the limb, and the quantity of skin that has been previously saved, by dividing the membranous attachments. The quantity of skin saved, and of muscular substance taken out, must be in such an exact proportion to each other, as that, by a removal of both, the whole surface of the wound will afterwards be easily covered, and the length of the limb not more shortened than is necessary to obtain this end. The bone being now bare all round, is to be divided, as usual, with the saw, and as high up as possible, which will be more easily executed, if the retractor, recommended

recommended by Gooch and Bromfield, is first applied, for the support and defence of the soft parts.

After the removal of the limb, let each bleeding artery be gently drawn out with the tenaculum, and tied with a common ligature as naked as possible. The whole surface of the wound is now to be well cleaned with a sponge and warm water, as, no doubt, any coagula remaining upon its surface, or about the interstices of the muscles, would be a considerable obstruction to that desired union, which we have always in view through the whole plan. Let the skin and muscles be gently brought forwards; then fix the flannel circular roller round the body, and carry it two or three times round the upper part of the thigh, where it will form a sufficient basis, that will greatly add to the support of the skin and muscles; then carry it forwards in a circular direction till it arrives sufficiently near the extremity of the stump, where it is to be fastened as usual. You are now to place the skin and muscles over the extremity of the bone, in such a direction, that the wound shall appear only as a line, drawn down the face of the stump, terminating with an angle, above and below, from the latter of which the ligatures are to be left out, it being the most convenient and dependent part. The skin is easily secured in this posture, by long slips of linen, or lint, about two fingers breadth, spread with cerate, or any soft cooling ointment: these are to be brought from side to side across the face of the stump; then apply over them a little soft lint, with a tow pledget, and compress of linen, the whole to be retained with a light linen roller.

Such is Mr. Alanson's description of his method; the chief design of which seems to be the procuring an union *by the first intention* between the preserved skin and the extremity of the stump. He assures us, that it has in fact proved as efficacious and successful as we could from reasoning suppose it; and in particular, that the application of the circular roller has not, as one might have apprehended, occasioned a return of hæmorrhage in any of his operations. In one respect only the proposed method seems to us subject to criticism. We do not well relish the idea of *digging out* the flesh with the knife by means of the oblique upward direction of the incision; a manœuvre, we conceive, troublesome to execute; considerably augmenting the pain of the operation; and, from the writer's own account, unnecessary. For he tells us (p. 10.), that by a proper division of the integuments, as much skin may be saved as will fully cover the whole surface of the wound with perfect ease. What more need be wished?

A case of amputation of the arm at the shoulder-joint is subjoined, which proved remarkably successful, and will suggest many useful remarks to the intelligent practitioner.

ART.

ART. VIII. *The Intrigues of a Nabob*, or Bengal the fittest Soil for the Growth of Lust, Injustice, and Dishonesty. Dedicated to the Hon. the Court of Directors of the East India Company. By Henry Frederick Thomson. Small 8vo. 4s. Printed for the Author, near the Swan Inn, Bishopsgate Without. 1780.

WE learn from this Author's account of himself, that, inflamed with wine, and bent on a frolic, he one evening visited the round-house, with a constable of Covent Garden of the name of Farrell. This adventure (the effect of mere wanton curiosity) happened about October 1767. Trifling as it was in itself, yet it unfortunately proved of very serious consequence to our Author; for it was the source of all the calamities and disappointments which his book records. It was at the round-house that he first beheld the woman, who having secured him for her lover by the power of her charms, continued, for a long time, to make him her dupe, by the dexterity of her address. This wily and ungenerous female was called *Bonner*. Her beauty, as we are here informed, was her principal recommendation; for the few mental accomplishments with which she was endowed were chiefly confined to the line of intrigue.

Having suffered from his connection with this Cyprian dame, he resolved to dismiss her with the infamy which her imposition on his confidence and generosity justly merited. But the resolution of a momentary fit of resentment was soon lost in the soothing eloquence of love. He forgave the weeping penitent, who was equally skilled to "saint it" or to "sinner it," as it might best answer the purpose of her pleasure or her profit. Kindling with fresh ardour, his love gained a second birth from the ashes of her repentance. He again admitted the lovely Magdalene to his arms; and, in the moment of returning ardour, would have completed the last resolution of folly by making her his wife, had not prudence very opportunely interposed, and prevented a connection that he judged to be improper, not so much from her want of virtue, as her want of education: for though pretty, she was not polished; and however formed to gratify a sensual taste, she was not calculated to preside with elegance or decorum at Mr. Thomson's table. Nevertheless, though his pride forbade him to have such a girl for his wife in *reality*, yet it did not prevent him from bestowing on her the credit of the *name*. Miss Sarah Bonner then, without asking leave of the priest, became all at once Mrs. Thomson; and under that very respectable name and character she was introduced by her *nominal* husband to his own family. To give something of an appearance of education to a creature who had been hackneyed only in the manners of a low and licentious life,



life, he placed her under the tuition of a woman who kept a boarding-school, near London.

In the mean time the Author set sail for Bengal, with many recommendations from some gentlemen of the India-House to the patronage of Mr. Verelst and some leading members of the Council. The success of these recommendations was not indeed answerable to the hopes of Mr. Thomson. From Calcutta he sailed, as second officer on board a freight-ship, to China (Feb. 1769), about eleven months after his departure from England. At his return from China (Feb. 1770) he was informed that his 'supposed wife' had been in Bengal near four months, and had been attended thither from Europe by his own sister. Amidst the high pleasure which his fond heart flattered him with the enjoyment of, in the company of his beloved object, there was a scheme laid to seduce her affections from him;—which scheme, artfully laid and secretly conducted, effectually answered every purpose of the seducer, and, in the event, ruined the fortune as well as the repose of Mr. Thomson. This insidious seducer was no less a person than Mr. B——d Ba——ll, whose name is not a little conspicuous in the annals of the East. If we are allowed to pay any credit to Mr. Thomson, this Mr. Ba——ll must have foully betrayed the confidence which was reposed in him, and violated every law of friendship and hospitality, honour and justice. It was owing merely to accident, we are informed, that the correspondence between Mr. Ba——ll and Mrs. Thomson was detected. One Cator, Ba——ll's pimp, was not so dexterous as pimps ought to be in slipping a letter into Mrs. Thomson's hands. Our Author perceived it. His jealousy was instantly roused: and the fears it excited were afterwards confirmed by a discovery of a number of letters from the same gentleman. Those letters are now presented to the public, in the order in which they were sent to Mrs. Thomson. They contain the most ardent expressions of love, and frequently refer to an illicit gratification of it. We are also presented with a specimen of Mr. Ba——ll's poetical talents—viz. a copy of verses, most lusciously descriptive of Mrs. Thomson's charms and Mr. Ba——ll's trembling pulses, mighty transports, rapturous agonies, and extatic palpitations, &c. &c.—'a prayer'—'A prayer!'—Yes—a prayer, worthy of a licentious Nabob dissolved in the luxury of a Haram—'a prayer to Love!'—and 'an apology'—for making himself such a fool!

Through every period of this infamous amour, Mr. Ba——ll thought that the lady was in truth the legal wife of the very man whose interest he was at the same time professing to promote on the most disinterested plan of friendship. Probably this very circumstance heightened the charms of seduction, and made his "stolen waters *more* sweet." What is common is not

valuable; and that which may be procured without fear, is frequently enjoyed without satisfaction.

From one of Mr. Ba——ll's letters we may collect a striking outline of his morality. He hath also in a few unequivocal words delineated (though unwittingly) that system of *right* and *wrong* which our Asiatic despots have been very ready to adopt and act upon in *more* respects than in the matter of seduction. We will transcribe his own words, when declaiming on *the use and intent of passions*. 'As our passions do *not* depend upon *ourselves*, we must be sensible they were given us to answer some great end in nature: and as to human laws, whatsoever can shackle the affections of the mind when those impel us irresistibly, let us remember this truth—"that *whatever* is, is for the *best*; and promotes imperceptibly either a *general* or a *partial* good."

Excellent casuist! Who would have thought that love would have made a man a logician? But the good men who have adopted the maxim on which Mr. Ba——ll lays such a stress, were not aware that an unprincipled villain would have employed it as an instrument of seduction. But nothing is secured from abuse. A depraved heart will lay hold of the purest maxims of philosophy, and prostitute to the purposes of licentiousness the very grace of the Gospel. The position—that "*whatever* is, is right;" Mr. Ba——ll turns to the *worst* account. He applies it by way of palliative to ease the fores of Mrs. Thomson's conscience.—*Mrs. Thomson's conscience!!* Yes, verily, for it seems, *even she* had some qualms!

The discovery of these letters produced a separation between the supposed husband and wife: and Mr. Ba——ll was drawn in, under a presumption of adultery, to sign an instrument by which he bound himself in a penal sum of ten thousand pounds 'to provide for the maintenance of Sarah Thomson, *Wife* of Henry Fred. Thomson, for the *great love* and *affection* that he bears to the said Sarah, &c.' By another deed he bound himself to the payment of an annuity of 300 *l.* to Mr. Thomson, 'for divers *good* causes and considerations him thereunto moving.' For the Reader should know, that when Thomson found how matters had been conducted by Mr. Ba——ll and the lady, he wisely considered, when the paroxysm of his rage began to subside, that as the affair could not be rectified, it would be most prudent to turn it, as much as possible, to his own advantage: and not attempt to litigate in a court what the law could neither confirm to his honour or profit. Mrs. Thomson indeed threatened him into silence, by declaring that she would divulge the nature of their connection, if he persisted in interrupting her more profitable amour with Mr. Ba——ll. Alarmed by this menace, and in some measure awed by the power and influence

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of Mr. Ba——ll, he resigned the lady, and took the bond as a recompence for the loss.

The sale of what was regarded as a *wife*, drew on Thomson much and deserved infamy. He was detested and shunned by all persons of character, for condescending to a traffic equally contemptible and wicked. With this odium on his conduct, he made a voyage to China, and from thence returned to England in Aug. 1773.

Mr. Ba——ll's living in open adultery gave great offence to the Gentlemen of the Council. They reprobated his conduct aloud, and insisted on a reformation of a plan of life so disgraceful to a person in his high station. Stung by their reproaches, or influenced by some little remains of modesty, he absented himself, for some time, from the Council: but prudence at length getting the better of passion, he dismissed the object of it, and Mrs. Thomson was sent to England. Before her arrival, our Author had received a letter from Mr. Ba——ll, pressing him, in the most earnest terms, to repair immediately to India, to take care of his wife and children, promising him every protection that friendship could afford. When Thomson arrived in India, he was surprised to find that his wife had sailed for Europe some time before: for it seems, the Gentlemen of the Council so far and with such determination interested themselves in the honour of their body, that they insisted on Mr. Ba——ll's immediate dismissal of the woman who had been the occasion of all the obloquy that had been brought on his character, and which in a certain degree affected the honour of the Council. They would not wait for Thomson's return to India. Mr. Ba——ll adopted the most prudent alternative.

While Thomson was in Bengal, he was entertained at Mr. Ba——ll's house. While he continued there, he was very solicitous with Mr. Ba——ll to enter into a fresh bond for the security of the annuity before mentioned. He wanted to have a fund established for the payment of it. After many tedious delays, and many shameful equivocations, Mr. Ba——ll at length produced instructions to his brother for this purpose. The terms specified in these instructions were very satisfactory to our Author; and when he arrived in England, he flattered himself that he should soon see the period of his misfortunes. Alas! the greatest were yet to come. He found that the deed was informal; and that as he was not married, it could not operate in law.

Captain Ba——ll, the brother of Richard, started many objections to the execution of the instructions that were sent to him from India: and on Mr. Thomson's application to Pickering the attorney, he had the consummate mortification of hearing, that before the deeds could be properly drawn up, it would  
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be necessary a *certificate of the marriage* should be produced. This was impossible; for the pretence of marriage was an imposition. Mr. Ba——ll himself seemed to have known it at last: and though he feigned an ignorance of the matter to Thomson, yet the latter suspects that he contrived to have him cancel the former deed, and consent to another, that Mr. Ba——ll must have known could not operate in any court.

Our Author was left once more to execrate himself for having been made the dupe of his own folly and another's artifice. He thought indeed of a remedy in the Court of Chancery; but was informed that that Court could not give him the relief he wanted. His last appeal lay to another Court, and he resolved to put himself on the trial of it. He found the Captain deaf to the calls of justice and honour: 'but (says our Author) I resolved to work upon his *pride*; and I must own that I expected more from that quarter than from any other. Nor was I deceived. I drew up a short state of my case, into which I introduced Mr. Ba——ll's letters to the supposed Mrs. Thomson. I determined to lay it before the Public, and made the Captain acquainted with my intention.'—The family pride (as Thomson expected) was alarmed: a negociation was set on foot, and he received 1500 l. on condition that he should, *on oath*, give up all the original letters of Mr. Ba——ll on the subject. 'I complied (says he) with the terms: but as I did not wish to lose the means of my own justification, I took care to keep *attested* copies of all the papers I had delivered up. Since that period I have had reason to rejoice at this precaution; for when I attempted to employ the 1500 l. in business, I found that no one of reputation liked to be concerned with me.' To justify himself to the world, and remove that load of infamy which had long rested on him, to the person who chiefly merited it, is his professed motive in the publication before us. While he was penning the present narrative, he was, to his great surprise, visited by the very woman who was the author of all his misfortunes. She expressed her sorrow for what had passed; and as the only reparation she could make, she offered (says our Author) to divide with me an annuity of 300 l. which she receives from her paramour; and begged that I would suppress the pamphlet.' Mr. Thomson rejected the offer with contempt; and, notwithstanding his finances were not in the most promising train, he resolved to lay the whole transaction before the Public, and to stand to their award.

For *our* part, we are in doubt whether Mr. Thomson hath most claim to pity, contempt, or detestation. We have been alternately affected by each in the perusal of the present performance. Old as we are, we have not forgotten what youth is; and, contrary to the example of too many of the same  
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standing in life; whose severity is frequently the effect of envy; we still find in our bosoms a strong advocate for the follies and precipitance of youth. We know the power of female art when seconded by female beauty, and that *appearance* of gratitude and simplicity, of which the abandoned part of the sex so dextrously avail themselves, to the delusion and destruction of simple and unwary minds. We pity the victim of female imposition, and would willingly give him such advice as hath the fairest chance of raising him superior to pity. But to reason with passion; is to go upon the *forlorn hope*! Experience, which tortures, frequently improves the heart. It realizes the lessons of caution; and we feel what we were warned of.

But though we are so ready to excuse the wild sallies of unguarded youth, and would willingly take the child of misfortune beneath our protection, even though that misfortune were the effect of a criminal passion; yet when, instead of begetting penitence, it nourishes rancour, and the gayer passions of a sensual taste degenerate into the unrelenting rage of a dark and diabolical spirit, we give to indignation what else would be due to pity; and forgetting the cry of misery, we are only shocked at the howl of revenge.

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ART. IX. *The Force of Truth*; an authentic Narrative. By Thomas Scott, Curate of Weston Underwood and Ravenshoe, Bucks. 8vo. 2s. unbound. Keith. 1779.

THIS Mr. Scott, if we may give any credit to his own account of himself, hath been a sorry sort of a gentleman in his time. Whether he hath overcharged the picture with too much shade, merely for the sake of making a shew of his deep humility and contrition; or whether he hath drawn it according to life, and preserved in the delineation he hath exhibited of his features *the force of truth*, it is not our business to enquire. We must take the matter as it comes before us: and in this light it appears clearly to us, that Mr. Scott hath been—viz.—as aforesaid!—"Very true (perhaps this gentleman will say), I join heartily with you in the accusation. I know that I *was* a proud, obstinate, hypocritical, *perjured*, blasphemous wretch: but the case is altered now.—I hope you will not dispute the power of Divine grace."—No—we shall not dispute any point with Mr. Scott. We cannot combat him on *his own* ground, We cannot get any footing there. As to *our* ground—he is got above it! But though we do not chuse to dispute, we will assert our claim to the privilege of doubting.

Mr. Scott hath made choice of a motto from Horace,

— ut si quis a se ipsum

*In campo doceat parentem currere frenis.*

That is, in plain English—"An ass will be an ass, do what ye

Rev. Aug. 1780.

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can." And he backs this old Pagan proverb by a Scriptural paradox, viz. "Vain man would be wise, though man be born a wild ass's colt." Now through the greatest part of this 'authentic narrative,' Mr. Scott produceth himself as a striking evidence both of the proverb of Horace and the paradox of Zophar the Naamathite. Mr. Pope produceth *Sim's* mate, as a match for any ass both in point of meekness and obstinacy. But Mr. Scott's obstinacy (if his account of himself be *authentic*) is naturally so great as to leave no room for a grain of meekness. 'Tis like Aaron's serpent! it swallowed up every other passion and principle of his heart! 'Few persons (says he, p. 152) were ever by nature more self-sufficient and positive in their opinions than I was. Fond to excess of entering into argument, I never failed on these occasions to betray this peculiarity of my character. Seldom did I ever acknowledge or suspect myself mistaken: scarce ever did I drop any argument I had undertaken to support, until either my reasonings or my obstinacy had silenced my opponent. A certain person once said of me, that I was like a stone rolled down the hill, which could neither be stopped nor turned. This witness was true.—Indeed I carried the same obstinate, positive temper into my religious inquiries: for I never gave up one tittle of my sentiments till I could defend them no longer; nor ever submitted to conviction till I could make no longer resistance. The strong man, armed with my natural pride and obstinacy, and having with my vain imaginations and reasonings, and high thoughts, builded himself many strong holds, kept his castle in my heart; and thus garrisoned, when the stronger than he came against him, he stood a long siege.'

If the honesty of a man were in proportion to the freeness of his confession, Mr. Scott might have some considerable pretensions to that character. And so would the celebrated infidel *Cardanus*—who, in the delineation of his disposition and character, hath thrown some of those *sombre* tints on it that shade so large a part of Mr. Scott's portrait. "Nugacem (says Cardan of himself—somewhat in the style of Mr. Scott) religionis contemptorem, invidum, tristem, suorum osorem, inamœnum, austerum; sponte etiam divinantem, maledicum, varium, ancipitem, impurum," &c. &c. &c. Now, if confession be a proof of sincerity, the Atheist and the Methodist have equal cause for boasting of their great proficiency in the practice of this virtue. They differ indeed as to the *cause* of their turpitude: Cardan charging his to the account of his *stars*; and Mr. Scott laying all the blame of his, on a *depraved nature*—on *original sin*—the *well-spring and fruitful root of all these multiplied evils* (p. 97). The evils of Mr. Scott's nature, depraved as it might be by original sin, were indeed multiplied and aggravated to a very great

great degree, if what he tells us of himself in pages 13, 14 and 15 be *authentic*. 'I was filled with a self-important opinion of my own worth, and the depth of my understanding. I had adopted a system of religion accommodated to that foolish pride, having almost wholly discarded mysteries from my creed, and regarding, with sovereign contempt, those who believed them. As far as I understand these controversies, I was nearly a Socinian, and a Pelagian, and wholly an Arminian. Yet to my shame be it spoken, I sought to obtain admission into the ministry in a church whose doctrines are diametrically opposite to all the three; without once concerning myself about those barriers, which the wisdom of our forefathers have placed about her, purposely to prevent the intrusion of such dangerous heretics as I then was.

'When I was preparing for this solemn office, I lived as before, in known sin and in utter neglect of prayer.—And thus, after some difficulty, I continued with a heart full of pride and wickedness: my life being polluted with many unrepented, unforsaken sins, without one cry for mercy, one prayer for direction or assistance in, or blessing upon, what I was about to do. After having concealed my sentiments under the masque of general expressions; after having subscribed to articles directly contrary to my then belief; and after having blasphemously declared in the presence of God and the congregation in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be inwardly moved by the Holy Ghost to take this office upon me (not knowing, or not believing, that there was a Holy Ghost), on Sept. 20, 1772, I was ordained a Deacon.'

Mr. Scott indeed soundly berates himself for this daring wickedness—calling himself all manner of names for it—such as—'a rebel, a blasphemer, an irreverent trifler with his God—a presumptuous intruder into his sacred ministry:'—and 'whenever he thinks of it, he is filled with amazement that he is out of hell.'

Now what, good Reader, was the ruling object of Mr. Scott's heart when he thus, like another "Ananias, lied to the Holy Ghost?" He answers the question himself. 'A proud conceit of my abilities, and a vain-glorious imagination that I should some time distinguish and advance myself in the literary world.'

Though the imposition of *right reverend hands* could not conquer Mr. Scott's unbelief in the Holy Ghost, yet Mr. Venn's 'Essay on the Prophecy of Zacharias' brought about a strange and almost miraculous revolution in his faith, and put the point before doubted of out of all dispute. 'I should (says Mr. Scott) as easily be convinced that there were no Holy Ghost, as that he was not present with my soul when I read what Mr. Venn had written on that subject.' And yet, in the midst of these divine

illapses of the Spirit, Mr. Scott was an inveterate Arian—a despiser of the doctrine of the Trinity, and ‘had quarrelled (as he informs us) with the Articles of the Church of England about this doctrine.’ At length, however, he began to ‘suspect the truth of Dr. Clarke’s hypothesis;’—and in time (for matters were in a train to complete his orthodoxy) ‘he was constrained to renounce his former sentiments, as utterly indefensible.’

Still, however, something was lacking! ‘His prejudices against Mr. Hervey upon doctrinal subjects were very strong.’ But, providentially, about July 1777, Theron and Aspasio fell into his hands.’ All was very wonderful!—but ‘especially (says our Narrator) his animated description and application of the flag-chace cleared up the important matter [viz. of Justification] to my before-darkened apprehension, more than every thing I had hitherto read upon the subject.’

All now was as it should be, except in the matter of ‘personal election.’ ‘This was (as he says, very pathetically) foolishness unto me!’ But as Mr. Scott was born to be a thorough Calvinist in the end, predestination, and its whole train, fell into his creed in due order; and ‘now (says he exultingly) I willingly submit to be considered by the world under the mortifying character of a silly, half-witted, crack-brained enthusiast.’

ART. X. *The New Universal Prayer-Book, or, Complete System of Family Devotions, designed for the Use of Protestants of all Denominations, containing Forms of Prayer for every Morning and Evening in the Week, with suitable Meditations and Reflections; also particular Prayers and Thanksgivings for every Occasion and Circumstance in Life. Likewise a practical Discourse on the Christian Sabbath: and devout Meditations on the Lord’s Supper, with Prayers to be used before and after the Participation of that holy Ordinance: including an Introduction recommending the Practice of Family Worship and Social Religion. By the Rev. Jos. Worthington, LL. D. late of Queen’s College, Cambridge. 8vo. 3 s. bound. Hogg. 1779.*

**T**HOUGH we have somewhat abridged this profuse title-page, it hath still much the air and appearance of spiritual quackery: and we think the book itself not wholly void of that ostentatious diction which empirics are always fond of; but which the humble Christian would consider as very unsuitable to the nature of prayer. Witness the following expression—‘The intellectual powers we are possessed of, the use of our reason, and our *capability* of knowing and enjoying God, are among the best of our mercies, for which we adore, and laud, and magnify thy venerable name.’

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What a swell of language concludes Dr. Worthington's paraphrase on the Lord's prayer! 'All power is derived from thee, as the Source of all existence, and all the glory must return into thy hands at that grand revolution of things—that awful *crisis*, when a period shall be put to time itself with all its events—*when* the earth shall be dissolved, the elements melt with fervent heat, and all visible nature be destroyed—*when* the number of thine elect is finally accomplished and lodged in the heavenly *granary*—*when* all the blessed purposes of providence and of grace have received their completion—*then* shall the Son also himself deliver up the mediatorial kingdom into thine hands, that God—the *Triune* God, may be all in all—*then* shall it be the *unceasing* and *never-ending* employment of angels, arch-angels, cherubim and seraphim, spirits who kept their first estate, and all the company of the redeemed, clothed in white raiment, and having palms of eternal victory in their hands—*then* they will all unite in one universal *chorus*—evermore praising thee.'

But our Author doth not always soar on flaming pinions

——“beyond the visible diurnal sphere:”

he frequently sinks into a very mournful whine of confession: and in one of those lamentable humours, he thanks ‘the divine and adorable Majesty of the incarnate Word, that when no eye pitied us, yet that the *bowels* of his compassion *yearned* in our behalf—*commiserated* our case, and *came down* to our help.’

The Puritan divines of the last age were fond of introducing mystical allusions and metaphors, from the Old Testament, into their prayers:—the greatest part of which being of a local nature, must have been perfectly unintelligible to the common people. Nevertheless, from their sound, more than the sense they conveyed to the understanding, the people grew very fond of those obscure phrases: and a prayer, formed on the simple model delivered to us by our Lord, was deemed to be insipid and spiritless.—A popular divine never failed to raise a sigh, or excite a groan, when he introduced the following text into the train of his confessions, “May our mourning be like the mourning of Hadradrимmon in the valley of Megiddon!”—No matter who Hadradrимmon was, or where the valley of Megiddon was situated, or what the mourning was about: there was something doleful in the sound: and that was enough.

The lively passions were equally with the sorrowful ones under the controul of a magical text, artfully introduced at the proper moment. The following, from the Canticles, hath performed wonders in that way; “Or ever I was aware, my soul made me like the chariots of Aminadab.”

Dr. Worthington talks in his prayer of ‘setting up his *Ebenezer*’; and speaks highly of the efficacy of ‘the balm of *Gilead*, and of the physician there.’

Such expressions are, in our opinion, wholly improper for social worship. They convey no meaning, or a wrong one, to weak minds. The language of prayer ought to be as clear and simple as possible—divested of all mystical allusions—all metaphors and figures of speech—all pompous, complimentary phrases—as well as gross and vulgar epithets, or trite and familiar terms. Social worship should be confined as much as possible to general principles of religion, and the common duties of moral and Christian practice. Controversy should be kept aloof from this sacrifice of mutual love to our common parent: and the preacher who introduceth his own speculations into his public prayers, must be very ignorant, or very presuming, or, what is worse, a dupe, for interest's sake, to the prejudices of others, who will have a prayer as well as a sermon, Calvinism all over!

Dr. Worthington may think himself slighted, if we do not produce specimens of his *meditating* as well as his *praying* gifts and graces. In his Good-Friday meditation, he ponders in this wise with himself on the passion of our Lord. 'In the Gethsemane he must likewise experience the *out-pourings* of his father's wrath in our place and stead. Here it was that his righteous soul became exceeding sorrowful, even unto death. Here it was that the spotless victim began to feel the dreadful weight of *imputed guilt* and the terrors of *avenging* justice—when his inward agony forced his blood from his veins through his threefold vesture—when himself lay prostrate on the earth with his garments literally rolled in blood—when, as the surety of the covenant and a *substitute* for his people, he *actually* bore the sins and carried the sorrows of the whole world; and with the names of every true Israelite on his heart, our great High-priest, Jesus, the Son and Lamb of God, sustained *that* punishment for sin which *must* otherwise have been levied on sinners to *all eternity*.'

So much for our Meditant at the bottom of the mount: let us, before we take our final leave of him, attend him to the top, when he swells into rapture, and dances in allegory. 'And now the great High-priest, Jesus Christ, the Son of God, and God the Son, *is for* passing into the heavens, to be glorified himself with that glory which he had with the Father before the world began. When Elijah was taken up into heaven by the ministry of Seraphs, sublimely stiled a chariot and horses of fire, the ascending prophet dropped his mantle on the plaintive Elisha below, with which Elisha smote the waters of Jordan, so that they parted hither and thither and Elisha went over—so the ascending Saviour entailed his blessing, and, as it were, bequeathed his *mantle* to the children he left behind, wherewith they are able to smite the waters of affliction and temptation, nay of death itself, which shall cleave in twain like a scroll that is rolled back, and leave a way for the ransomed of the Lord to pass over.'

We had nearly forgotten to inform our Readers, that Dr. Worthington's 'Exercises of devotion *are laid at the feet*' of Dr. Horne, Vice-Chancellor of the University of Oxford, whose 'patronage is *implored*' in the most humble strain: and whose labours are complimented in the most exalted stile of panegyric. Such exercises indeed may suit the *orthodoxy* of Dr. Horne; but his *ingenuity*, required a better sacrifice.

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ÆT. XI. *The Georgics of Virgil*, translated into English Blank Verse. By William Mills. 4to. 6s. Boards. Robson, &c. 1780.

THE principles of poetic translation being so well known and understood, we the more wonder that a Writer who appears to possess some portion of taste as well as learning, should so far mistake his own powers as to attempt a translation of a poem that has ever been considered as the master-piece of one of the first poets that any age or nation has produced; a poem which exhibits the happiest combination of judgment and enthusiasm. The translation, as far as we have compared it with the original, is sufficiently faithful and close; but closeness and fidelity are but parts of a translator's province. Unless some portion of the original spirit be transfused into the copy, it must of necessity be vapid and uninteresting. How far Mr. Mills's translation falls under this predicament, will appear by comparing any part of it with the corresponding passage in the original.

Me may the Muses I to all prefer,  
 Whose sacred priest I am, smit with the love  
 Of poetry divine, receive, and teach  
 The ways of heav'n and number of the stars;  
 The different eclipses of the sun,  
 And all the labours of the changing moon;  
 What is the cause of earthquakes, by what force  
 Swell the deep waters of the ocean's tide  
 Bursting their bounds, and then subside again:  
 With so much haste why winter suns decline,  
 Or what retards th' approach of summer nights.  
 But if about my heart the languid blood  
 Too slowly flow, forbidding me to reach  
 Nature's sublimer parts, may rural scenes  
 And purling brooks in fertile vallies please,  
 Streams may I love and woods inglorious.  
 Where are the fields? Oh where is Sperchius,  
 And mount Taygeta, where Spartan virgins  
 Perform'd their frantic Bacchanalian rites?  
 Who will convey me to the pleasing vales  
 Of Hemus cool, and with the mighty shade  
 Of spreading branches cover me from heat?

How unanimated and prosaic! how little is the resemblance between this and the genuine raptures of the Mantuan bard!

Me vero primum dulces ante omnia Musæ,  
Quarum sacra fero ingenti percussus amore,  
Accipiant; cœlique vias et sidera monstrent,  
Defectus solis varios lunæque labores:  
Unde tremor terris; quâ vi maria alta tumescant  
Obcibus ruptis, rursusque in seipsa residant:  
Quid tantum oceano properent se tingere soles  
Hyberni: vel quæ tardis mora noctibus obstet;  
Sic, has ne possim naturæ accedere partes,  
Frigidus obliterit circum præcordia sanguis;  
Rura mihi, et rigui placeant in vallibus amœs,  
Flumina amem sylvasque inglorius. O ubi campi,  
Sperchiusque, et virginibus Bacchata Lacœnis  
Taygeta! O qui me gelidis in vallibus Hæmi  
Sistat, et ingenti ramorum protegat umbra!

## FOREIGN LITERATURE.

(By OUR CORRESPONDENTS.)

F R A N C E.

A R T. I.

**RECHERCHES** sur les Causes des Affections Hypochondriques, appellées communement Vapeurs, &c. i. e. *Inquiries concerning the Causes of those Hypochondriacal Complaints, generally known by the Name of Vapours; or, Letters of a Physician concerning these Complaints:—*To which is added, *A Journal of the State of the Body, relative to the Perfection of Perspiration and the Temperature of the Air.* By CLAUDE REVILLON, M. D. Member of the Academy of Sciences of Dijon. 8vo. Paris. 1779.—There are two circumstances adapted to prepossess a judicious Reader in favour of this work, even before he is entirely acquainted with its contents. The first is, that the Author adopts, with respect to the disorder in question, the maxim of Montanus, *Avoid physicians and medicines, and you will be cured*; and the second is, that M. REVILLON, himself, was, during fifteen years, severely visited with a nervous disorder, of which he discovered both the principle and the cure. We must, however, observe, that our Author is not so injudicious as to carry the maxim of Montanus too far. He recommends certain remedies to strengthen the stomach; but a proper diet and regimen are the great objects on which he places his chief dependence for the recovery of his patients.—He considers the suppression or diminution of *insensible perspiration*, as the immediate and efficient cause of hypochondriacal and hysterical disorders, whatever circumstances, of a more remote kind and influence, may have contributed to bring them on; he shews, by a number of curious experiments, made on himself and others, that, in order to keep the body in a right state, the matter exhaled by insensible perspiration

perspiration must be more than equal to all the other sensible evacuations by stool, sweat, &c. More especially he observes, that the matter of this kind of perspiration, when suppressed and retained within the body, is carried to different parts, where it occasions obstructions, and affecting chiefly the organs of digestion, produces flatulencies, cholics, head-achs, diarrhœas, or constipation, while the gross, viscous and acrimonious juices, that arise from vitiated digestions, re-act upon the cause that produced them, contracting and closing the pores through which insensible perspiration must be performed.

Having determined the cause, our Author proceeds to the method of cure, which has succeeded on himself, and which deserves attention. For this method, and the curious journal of the state of his body, which the Author kept during ten weeks, we must refer the Reader to the work itself, in which he will meet with some fanciful things, but on the whole, will find, if we are not mistaken, judicious directions, and useful instruction.

II. *Table Analytique et Raisonnée des Matieres contenues dans les XXXIII Volumes en Folio du Dictionnaire des Sciences, des Arts, et des Metiers, & dans son Supplement.*—i. e. *An Analytical and Philosophical Table of the Matters contained in the XXXIII Folio Volumes and the Supplement of the Dictionary of Sciences, Arts, and Trades, &c.* Volume I. Folio, 944 Pages. Paris. 1779. Much has been said for and against the famous *Encyclopedie* of Paris. The undertaking was certainly great and arduous, and its Authors would have had an undoubted right to the encouragement and applause of the Public, had they not usurped a kind of despotism in the republic of letters, introduced a spirit of cabal and faction into the temple of Science, and attempted alternately to assail and undermine those truths that are the great support of society and morals, and which even the authority of human government should render respectable, to those who are so unhappy as to look no higher. With all its faults, however, the *Encyclopedie* is a valuable work; it contains a great treasure of knowledge; but it often embarrasses instead of enlightening uninstructed readers. Such frequently stand in need of a guide to connect the scattered branches, that belong to one general article, to conduct them without perplexity from one place to another, where the points of communication are wanting, and above all, to enable them to keep clear of the contradictions which are to be found in several articles of that great work, that relate to one and the same subject. It is proposed to remedy these inconveniencies in the work before us, which may be considered as an excellent philosophical abridgment of the *Encyclopedie*; the contents of that celebrated dictionary being reduced to an uniform and consistent system of universal science.

The laborious Author \* has in this Table incorporated the *Supplements* with the work in the proper places;—he has connected the volumes of Plates with those of the Discourses † much better than they are connected in the work itself:—he has sometimes substituted vulgar denominations in the place of technical terms, added new articles from materials scattered in the original work, and placed together the articles that have such a mutual affinity, as to illustrate each other. He has analyzed several of the philosophical and metaphysical articles, (which are of an enormous length) in such a manner, as to give the Reader a general view of the subject, to present to him a notion of the concatenation of the principal ideas that are unfolded in the text, and to put him in a way of finding, with facility, any thought, fact, or particular observation that he is desirous of recollecting. The transpositions, which were inevitable in the original work, from the impossibility of placing under each word, every thing that related to it, are attended with inconveniencies, which our Author has remedied, not only by indicating often under a single word, all that is to be found in the different volumes, relative to it, but also by references, both to the *Encyclopedie* and his Table, which furnish the Reader with a compendious method of satisfying his curiosity. The contradictions of the famous dictionary are here also drawn together, and make a curious figure in the part they occupy of our Author's Analytical Table. At the head of this work (which may be of the greatest utility to those who have purchased the *Encyclopedie*, and which may, in some measure, supply its place to those who have not) we find a Genealogical Table of the Sciences, and another of the Arts and Trades, that are treated in the great work and its supplements.

III. *Composition du Remede de M. DARAN*—i. e. *An Account of the Composition of the Remedy, successfully employed by M. DARAN, Counsellor and Surgeon to the King of France, during the Space of Fifty Years, for the Cure of Suppression of Urine, and the Removal of the Causes that give rise to that Disorder—Published by himself.—To this Work is prefixed a Preface, containing the Reasons why it was published no sooner, and why it is published now; also a Discourse concerning the Theory of the Disorders of the Urethra, the Proofs that ascertain the Efficacy of the Remedy, and the Methods*

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\* This Author is M. MOUCHON, Minister of the French church at Basil, who has employed eight years in analyzing and combining the contents of 33 folio volumes.

† Our Author calls the articles of the *Encyclopedie*, *Discourses*: such indeed they are; they are even pieces of eloquence, and so far they depart from the plain and didactic tone, that belongs to a dictionary.

*By which the Persons afflicted with the Disorder in question, may be acquainted with its Nature and Symptoms.* 12mo. Paris. 1779: 360 Pages—Price 2 Livres in Sheets.—It is a great recommendation of the book, ushered into the world under this clumsy title, that its Author, in the course of his practice, completely cured near *six thousand* persons of disorders in the urethra; and it is an unquestionable mark of generosity and humane public-spirit in M. DARAN, that while his fortune has been hurt by an unexpected incident, and his advanced age exposes him to the infirmities which generally attend that period, he has published his secret, without an eye to any recompence except the pleasure of doing good. It is well known, that this remedy, as to its outward form, consists of *bougies*, i. e. something like small waxen tapers. In order to understand their composition thoroughly, it is necessary not only to know their ingredients, but also to peruse the observations that accompany them, and the preliminary discourse on the disorders of the urethra, which takes up two-thirds of the volume before us: we therefore refer the Reader to the work itself, at the end of which there is a respectable list of testimonies in favour of the efficacy of M. DARAN's remedy.

IV. *L'Action du Feu Central banni de la Surface du Globe, &c.*—i. e. *The Action of the Central Fire banished from the Surface of the Globe, and the Sun re-instated in his Rights and Prerogatives, in Opposition to the Assertions of Messrs. Buffon, Bailly, de Mairan, &c.* By M. R. D. L. Member of several Academies, 8vo. pp. 84 (Price 1 Livre 16 Sous). Paris. 1779.—The initial letters denote M. ROME' DE LISLE, who is the Author of this sensible and spirited piece. By its title it seems to announce a flaming and furious attack on the three celebrated philosophers, who have perhaps exaggerated in their works the action of the central fire; but M. DE LISLE encounters these enemies of the Sun with modesty and politeness: we even think, that there is more temper than evidence in several parts of his work. He is perhaps as much mistaken in attributing too little influence to the central fire, as his adversaries are in giving it too much. They both appeal to the thermometer, and this oracle seems to pronounce (though in different places) in favour of them both: but the decisions of this oracle are not always infallible. M. Darcet, Professor of Chymistry in the Royal College, relates, that on one of the Pyrenean mountains, on the side of Bagnères, he observed, in the month of June, that the liquor of a thermometer, which was placed at the top of a fixed pole, rose to 22 degrees above the freezing point, while he was so affected with the bitter cold, on that mountain (though sheltered, by one still higher, from the north wind), that

that neither he nor his companion could bear it above half an hour.—So much for the infallibility of the thermometer.

#### G E R M A N Y.

V. PYROMETRIE oder vom maasse des Feuers und der Waerme, &c.—i. e. *A Treatise concerning PYROMETRY, or of the Method of measuring Fire and Heat.* By the late M. LAMBERT. Berlin. 4to. 359 Pages, with Plates.—The learned Author of this Work was one of the principal ornaments of the Academy of Berlin, and his reputation is sufficient to prepossess the Public in favour of this, his last, production, which was finished but a few months before his death. It is divided into eight parts. The First treats of *fire* and *heat* in general, of what we call heat in consequence of sensation and experience, and of the terms by which the Greeks expressed the phenomena of fire. The Second, of the rarefaction caused by heat,—of the thermometers of *Drebbet* and of *Florence*—and of the laws of the condensation of the air, according to *Suizer*, *Muller*, and *Maricotte*.—The Third, of the heating and cooling of bodies.—The Fourth, of the motion of heat, of its expansion, repercussion, and exaltation.—The Fifth, of the power of heat to unite or join, and to disunite bodies, as also of fusion. The Sixth contains observations relative to the measure of the force of heat, and of the quantity of the particles of fire. The Seventh treats of the sensation of heat; and the Eighth, of the heat of the sun.

VI. *Fundamenta Geographiæ et Hydrographiæ ad Naturæ Ductum posita.* A JOAN. GUIL. BAUER. 8vo. with five Plates. Gießen. 1779. This piece of subterraneous geography contains a description of the interior and exterior structure and formation of our globe, with observations and remarks of a practical and useful kind. The articles relative to inflammable matter, and *earth-coal*, are both curious and instructive. The subterraneous hydrography is comprehended in several dissertations concerning the origin, motion, and constituent parts of spring water, rain water, sea water—of those waters that are saline, acidulous, bitter, &c. together with circumstantial details relative to springs and fountains in England, France, Italy, Sicily, Switzerland, Germany, Bohemia, Silesia, Hungary, Croatia, Bulgaria, Greece, Asia, Africa, and America.

VII. *Gründliche*, &c.—i. e. *A Philosophical Defence of the new Observations of the Satellites of the Fixed Stars, made in the Electoral Observatory at Mannheim* by M. CHRISTIAN MAYER, Ecclesiastical Counsellor and Astronomer to the Elector Palatine, and Ordinary Professor of Astronomy in the University of Heidelberg, &c. 8vo. Mannheim. 1779. This controversial work contains a refutation of the remarks, which the Abbé HELL, of Vienna, published some time ago, relative to the discovery



very of M. MAYER. The latter affirms, that there is not in the Southern Hemisphere, perhaps, one fixed star of a certain magnitude, which is not accompanied with one or more stars of a smaller size. M. MAYER was assisted, in this discovery, by astronomical instruments carried to a very high degree of perfection, and more especially by an achromatic telescope, which is the only one of its kind in Europe, or, at least, was so when he made his observations.

VIII. *Nova Species Quadrupedum, e Glirium Ordine, cum Illustrationibus variis complurium ex Ordine Animalium.*—i. e. *A New Species of Quadrupeds of the Class of the Glis, together with several Illustrations relative to Animals of that Class.* By M. P. S. PALLAS. Part I. Erlang. 1779.—This first part, or bundle (as it is called, *fasciculus*), of the celebrated M. Pallas, relates to the class of hares, of which he describes five kinds hitherto unknown. M. PALLAS's design was to communicate to M. SCHREBER the observations he might have occasion to make in his travels, in order to assist the latter in completing his history of that class of animals that are provided with paps. But M. SCHREBER found these materials too rich and abundant, to melt them down into his work: he has therefore published them separately, and they are, indeed, worthy of the attention of connoisseurs in natural history.

IX. *Acta Osnabrugensia, &c.*—i. e. *Memoirs relative to the Jurisprudence, Government, and History of Westphalia, and more especially of the Bishopric of Osnabrug.* 8vo. Osnabrug. 1779. *First Part.*—These Memoirs are intended to convey an accurate account of the civil and ecclesiastical state of Westphalia, of its various governments and jurisdictions, of its laws, revenues, revolutions, cities, cloisters, families, &c.—The Editor, M. LODTMANN, has published, in this volume, a memorial relative to the bishopric and principality of Osnabrug, its bishops, its imperial privileges and constitution, as also an ancient register of its feudal tenures and vassals, and the beginning of a topographical description of that bishopric, whose population, according to an accurate list, amounted, in the year 1772, to 116,664 souls.

X. FERBER, *Neue Beytrage zur Mineralgeschichte verschiedner Lander, &c.*—i. e. *New Additions to the Mineralogical History of several Countries: Part I. which contains also an Account of several chymical Elaboratories.* By M. FERBER. 8vo. Mittau. 1779. M. FERBER's labours in natural history and mineralogy have been formerly mentioned by us with the high esteem they so justly deserve. The first thing we meet with in these interesting additions, is a series of observations relative to the mineralogical history of Bohemia. This is followed by an account of some extinguished volcanoes, and of the method in which porphyry

porphyry is formed. After some observations on the mountains of Saxony, M. FERBER treats of chymical laboratories; such as those of England, in which *oil of green vitriol*, the *vitriolic acid of sulphur*, *aqua regalis*, and *spirit of salt* are distilled,—in which *flower of sulphur*, *cinnabar*, *corrosive sublimate*, and *sweet mercury* are sublimated, and *camphor* is refined,—those of Montpellier, where *verdegriſe* is prepared, &c.

## MONTHLY CATALOGUE,

For AUGUST, 1780.

### POLITICAL.

Art. 13. *Le Deſſin de l'Amerique, &c.* The Fate of America; or, Picturesque Dialogues, unfolding the Cause of late Events, the Policy, Interests, Resources, of the Powers of Europe, considered in Relation to the present War; and the Effects which this War is likely to produce on the Happiness of Mankind. 8vo. 124 pp. London †.

THE principal personages introduced in these Dialogues are, the K. G—B—, Lord North, Lord Weymouth; the Duke of Richmond, Lord G. Germaine Lords Bute, Sandwich, and Shelburne; the Ministers of France, Russia, and Holland; a Projector and a Philosopher.

This work is by no means destitute of merit, in point either of information or of composition. We meet with some sorry jokes, and a few weak passages; but in general, the characters are well supported, the language is accurate and perspicuous, and the observations are just and important.

The main scope of the reasoning is to prove, that Great Britain has little friendship to expect from the Dutch, or from any European power. That there is small prospect of her conquering America by her own internal strength. But that should this be effected, the acquisition would not be worth the price. That it is the interest of Great Britain, as well as of humanity, to declare the Thirteen Provinces independent; to enable the southern Continent to throw off the yoke of Spain; to give liberty to all the islands French, Spanish, and English; to declare herself the patroness of general freedom, universal toleration, and unrestrained commerce. Britain would then become the idol of nations; and acquire by her moderation a voluntary empire over the minds of men, far more beneficial, more honourable, and more lasting, than any that can be obtained by arms.

Art. 14. *An Inquiry into the legal Mode of suppressing Riots; with a Constitutional Plan of future Defence.* 8vo. 1s. Dilly. 1780.

It is impossible to say too much in praise of this concise Inquiry. It bespeaks the hand of a master, deep in legal knowledge, and the

† So says the title-page; but we are informed, that this tract was printed in Brabant, and that its circulation has been extensive.

heart of a citizen truly virtuous. Within the compass of a few pages, it makes every reader a lawyer upon the question under discussion; and it points out the means of preserving public peace and freedom with so much clearness, that it is not possible, as we conceive, for any reader to doubt of their efficiency, or to see any difficulty in carrying them into practice.

Art. 15. *A Plan of Association, on Constitutional Principles, for the Parishes, Tythings, and Counties, of Great Britain, &c. In Three Letters to a Member of Parliament.* 8vo. 1s. 6d. Kearsly. 1780.

In assigning the *general cause* of the late tumults and outrages, the Writer sets out with informing us,—‘That the administration of government in England, for many years, has been misemployed, and its attention directed to distant and unimportant objects; while those *provisions, customs, institutions, and laws*, which our ancestors had left for our security, and which are sometimes called the constitution, have been suffered to languish and die.’

His plan is to restore to its ancient vigour, the power of the counties, hundreds, and tithings, by arming the inhabitants, and reviving the decayed authority of the civil officers; *viz.* the Tithingman, the Sheriff, and the Earl of every county. By these means, he presumes, that disturbances, riots, and insurrections, will ever be instantly and effectually suppressed, or rather totally prevented.

Provided every citizen of London had been, what the constitution of England, not only allows, but *requires every man to be*, in a condition to defend himself and his family, and accustomed to appear upon a call of his ward by the magistrate, he asks, ‘Will it be imagined, that any of the mischiefs which followed the Protestant Association would have taken place?’

He then shews the illegality and the inexpediency of employing a standing mercenary army in support of the civil power; and answers the late speech of Lord Mansfield in the House of Peers, by a former speech made by him when Mr. Murray, at a time that he thought it ‘*a libel on the government*, to suppose the civil magistrate not strong enough.’ This essay ranks not in the highest class of political tracts, but it is, in general, well calculated to promote the cause of public peace and freedom.—We must remark, however, that the author seems to bear too hard on the *Protestant Association*, whose views do not appear to deserve the epithet of ‘*villainous*,’ which he has bestowed on them.

Art. 16. *Reasons for Uniformity in the State.* Being a Supplement to the Britannic Constitution, by Roger Acherly, Esq; late of the Inner Temple. 8vo. 1s. Bew. 1780.

The plan laid down in this pamphlet, is the same which has lately been adopted by Lord Abingdon, in his dedication to the people of England: See Review for May.

‘The design of this supplement,’ says the Writer, ‘is to unite the two contending parties, of Whigs and Tories, in the true notions of the constitution of the British kingdom and government, as the only expedient to pull up by the roots all seditious, tumults, treasonable conspiracies, rebellions, and even party distinctions, except that one, *viz.* of those who are for the British constitution, and those

those who are against it, being a distinction that ought to be perpetual: which desirable end can never be effected, without an act for uniformity.\*

If an act for uniformity could really effect all this, how easily might our grievances be removed! But, alas! such an act, we fear, is never likely to take place, at least, while they, whose fortunes and consequence are built upon the irregularities and uncertainty of the constitution, can prevent it.

**Art. 17.** *An Address to the Honourable Admiral Augustus Keppel.*

Containing Candid Remarks on his Defence before the Court Martial; to which are added, Impartial Observations on the late Trial and Acquittal of Vice-Admiral Sir Hugh Palliser, with an Explanation of Sea-phrases, and a Letter to the Monthly Reviewers. By a Seaman. The Third Edition. To which is added, A Supplement, containing the Substance of Eight Letters to the Right Hon. the Earl of Sandwich, Two to Sir Joseph Mawbey, and Three to Admiral Pigot; with a concluding Letter, addressed to the Right Hon. the Earl of Sandwich. 8vo. 3s. Nicoll. 1780.

The first edition of this work was announced in our Review for April 1779; of the second, in which was included the Author's letter to us, we took notice in our number for the month of August following; and we now mention the third edition on account of the supplement: in which the acute writer renews his attack on Admiral Keppel; continues his defence of Sir Hugh Palliser; and *en passant*, condemns Lord Howe, and the opposition-party in general. He concludes, with advising administration to 'entrust the execution of their schemes to those only who approve them; to reward merit, punish delinquency, exterminate that party spirit which has alarmingly pervaded our fleets and armies, and restore discipline to its wonted force.' We have already given our opinion of this Writer's merit.

**Art. 18.** *A Dissertation on the Political Abilities of the Earl of Abingdon, &c. &c.* By a Gentleman of the Inner-Temple. 8vo. 1s. 6d. Fielding and Co. 1780.

This Gentleman of the Temple treats Lord Abingdon in a very ungentle manner. He is, himself, not an elegant writer, and he charges the Earl not only with holding bad [political] principles, but with using bad English in his publications. He roundly pronounces the noble politician's 'Thoughts on Mr. Burke's Letter to the Sheriffs of Bristol'\*, 'a compound of scurrility, incorrectness, and political indigestion.' This reminds us of an ill-favoured fop, a man of fashion, who had a footman whose countenance was not much more amiable than his own. The gentleman, who was fond of his own person, could only see deformity in others, and he always saw it with disgust. It happened, one day, that being unusually offended with his man, while he was dressing him, he exclaimed, 'What an ugly dog!'—*Which of us is your honour looking at?* said the fellow, drily,—observing, that his master was, all the time, attentive to the pier-glass.

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\* See Review, vol. lvii. p. 249.

**Art. 19.** *Letter to the People of Laurencekirk*, on occasion of presenting the King's Charter, by which that Village is erected into a Free and Independent Burgh of Barony. To which are subjoined, an Abridgment of Two Letters published by Sir Richard Cox, giving an Account of the Establishment and Progress of Industry in his Village near Cork in Ireland;—the Guardian, No 9—and the Clause of Erection of Laurencekirk into a Burgh of Barony. Edinburgh printed, and published for the Benefit of the Village. 8vo. 1 s. 6 d. Longman.

Laurencekirk is, we understand, a new-village, settled by a Mr. Francis Garden, somewhere in Scotland; but the public are neither informed whereabouts, in that kingdom; Laurencekirk is to be found, nor of any circumstances of its establishment: this letter consisting only of general wholesome recommendations of industry and frugality, to the members of the rising settlement. The attributes of freedom and independence bestowed on a new burgh, did not fail of producing a smile, when we reflected on the state of our old English burghs; the representation of which is regularly sold and transferred by formal contracts, as if the free and independent electors were so many herds of cattle! But this inclination to risibility was somewhat abated, by the following information, given by the benevolent Letter-writer to his new burghers: viz. 'By your constitution, as a free and independent burgh of barony, you enjoy the useful and desirable power of electing, from time to time, your own magistrates: and they have a jurisdiction sufficient for the purposes of justice, peace, and good order, within your own territory. You have indeed no political capacity or title to share in the election of our representatives in parliament; this is the privilege of royal boroughs, and in my opinion, the single right they have which is not implied in the election of an independent burgh of barony. In truth, this is a privilege not to be envied. It certainly is too often the source of disorders, and destructive corruption of manners among the people, especially of our smaller burghs: and experience, the best guide to truth, proves, that our communities thrive best without it; for in general, those communities, both in England and Scotland, which are from small beginnings in the best train of advancement in useful arts, and consequential prosperity, are endowed with no such political capacity;—and have no exclusive incorporation, which has been another baneful obstacle to the progress of industry, though originally intended as an encouragement, and perhaps conducive to the first introduction of arts.'

It is extremely natural to inquire what we are to think of our political circumstances, when a body of the people are congratulated on not enjoying what we are taught to esteem as the most valuable privilege under the English constitution?

**Art. 20.** *The Out-of-door Parliament.* By a Gentleman of the Middle Temple. 8vo. 1 s. 6 d. Almon. 1780.

An animated vindication of the rights of the people of England, concluding with a judicious recommendation of a proportional representation in parliament, and annual elections, as the proper cure of our state distempers.

REV. AUG. 1780.

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This essay seems to be the production of a young writer, whose style is far from chaste, and whose diction is sometimes obscure.

Art. 21. *Observations on the Opinion of Mr. George Rous*, lately delivered in the House of Commons, That the Crown can give Independence to America, without the Assent of Parliament. 8vo. 1 s. Kearsly.

A feeble comment on an able performance. Both the commentator and his original appear to us to be in an error, in considering the independence of the American States, as a question upon which Great Britain ought to decide from motives, not of *justice* but of *policy*, not of *right* but of *power*.

Were the rules of justice to be the rules of judgment, and they should decide the question in favour of those States, the reasoning of both these writers would fall to the ground. Arguments to that effect have been offered to the public, which we do not remember to have seen refuted. All reasonings upon the residence of powers not previously shewn to exist, seems to be unnecessary at least, if not tending to confound and mislead the public judgment.

Art. 22. *A Letter to the Rev. Dr. Richard Watson*, King's Professor of Divinity in the University of Cambridge. 8vo. 1 s. CadeM. 1780.

This letter-writer professeth the highest esteem for the general character of Dr. Watson, and is lavish of his compliments on the great erudition and exalted generosity of the excellent Professor. 'From our earliest acquaintance (says this Author—who claims the Doctor as his *quondam* friend at the university) I admired you for your candour, your courage, your integrity, and the openness of your hand and heart. I revered that industry and unremitting diligence I could not imitate, and I esteemed the clearness and solidity of your understanding, as a gift God had bestowed on very few of our species. I observed the superior facility these qualities afforded you in your advancement. I was one of your few friends who saw your progress with triumph instead of envy, and at this moment I respect and honour you as much as any man living—your *political* creed only excepted.' *Hinc ille lacrymæ!*—But indeed the Author is more inclined to laugh than to weep at the Doctor's attack on the solid structure of monarchical polity, and his zeal to erect in its stead some visionary fabric of liberty and independence, on the models of a Locke, a Sydney, and a Harrington.

We think this Writer, notwithstanding the profusion of commendation bestowed on Dr. Watson's abilities, hath but a slight claim to the Doctor's gratitude. 'The Opposition (says he) are assailants: they condemn all present measures; they profess amendment and reform; they deal in calumny, crimination and reproach: and in order to forward these, they must have in the number of their adherents a class of men, whose business it is to sound the alarm;

——— *Spargere voces*

*In vulgum ambiguas,*———

to unfold matters by degrees; to try the ground before them:—men, who are not admitted into the depth and extent of their designs;—men of as honest hearts as your own, who *think* they are speaking,

truth while they are only serving a purpose, and who really mean liberty while they are promoting a faction. *If such be your situation, "lay your hand upon your heart, and feel whether it throbs with conscious shame or conscious pride."*—'You deceive your adversaries by your feints, and yourself too, I verily believe: but your friends understand the design perfectly; they glory in the management and vigor of your assault [viz on the citadel of influence and corruption], and disseminate your publication with as much assiduity as if it were a Congress Gazette.' What an invidious and illiberal insinuation! and in what a ridiculous point of view was it designed to place Dr. Watson! The very man whose *clearness* and *solidity* of understanding placed him in the esteem of this Author, so high above the rest of the human species, is now degraded to the most despicable state of an—honest indeed, but weak and credulous dupe, to be made the tool of artifice and knavery, whenever rebellion needs a hand to disseminate its abhorred principles!

This Letter-writer insinuates—nay, he more than insinuates, that it would afford Dr. Watson, and the party that employ him, the height of joy and exultation, to see the constitution overthrown, the parliament annihilated, and the law extinguished. An ill-natured reflection is also thrown on that truly great statesman Lord Chatham, because he complimented the Americans for the spirit they discovered in resisting the encroachments of ministerial rapine; and hence this writer would insinuate, that he had no love for his country. It is certain, that he never shewed his patriotism in the manner in which some other ministers have exhibited theirs. But we think it was not the less real, because it did not appear with the *covering* of Lord G. G. and the Earl of S.

This Letter-writer ridicules Dr. Watson's address to the Deity, at the conclusion of his excellent sermon, by a silly and prophane parody. He also casts a sneer at the language, as well as the sentiments, of this prayer, and would, if possible, make his readers believe that it is a specimen of arrant bombast: that *stippancy* of style, which would suit a pert and captious epistle, would ill become a grave discourse, preached before the university by the professor of divinity.

## MISCELLANEOUS.

Art. 23. *Euphrosyne*: or, Amusements on the Road of Life.

By the Author of *The Spiritual Quixots*. Vol. II. 12mo. 3s. Boards. Doddsley. 1780.

This volume, like the former (see Monthly Review, vol. iv. p. 71.), contains an amusing variety of pieces both serious and comic. Though the best of them will never be considered as efforts of superior genius, they, nevertheless, display evident marks of good sense and cultivated taste: and even in the more trifling performances (of which there are many) there is a vein of good-humoured levity and cheerfulness, that will prevent the most captious critic from being much offended by them.

Art. 24. *Letters of the late Lord Lyttelton*. Small 8vo. 3s.

Bew. 1780.

These Letters have been publicly declared spurious; we are sorry to add, that they indicate abilities in the writer, whoever he be, that

that ought not to have stooped to the contemptible arts of deception.

Art. 25. *A Diary*, kept in an Excursion to *Little Hampton*, near *Arundel* and *Brighthelmstone*, in 1778; and also, to the latter Place in 1779. Vol. II. 12mo. 2s. sewed. Bew.

The first volume of this *Sentimental* \* *Diary* was announced in p. 398 of our Review for Nov. 1778. In this continuation, the Author, who professes, that his \* business is only to trifle, tell stories, and crack jokes, proceeds in the same easy, careless, desultory way — *trifling*, indeed, very often, repeating old stories new vamped, and cracking such jokes as have probably afforded him more pleasure than he is able to convey to those who are to crack them over again.

This disciple of Sterne's does not seem to be aware, that it would be as commendable to imitate the good English as the good humour of his master. Sterne would never have condescended to use the vulgar *whereof*s and *wherebys*, which we meet with in this rambling journal; see particularly p. 12 and 13. Neither would he have talked of 'the charming charms of dear variety,' p. 11. Nor could he have told us, that 'there is one dry and two wet wells open' at Brighthelmstone, that are dangerous to children. Such little slips should be rectified in the next edition; and when the Author's correcting hand is in, he should explain what is meant by the bishop of Pontoppidan; of whom we never heard before. We presume, the Gentleman had his eye upon the good bishop of Bergen, in Norway, who wrote a famous Natural History of that country †; and whose name was Pontoppidan.

Art. 26. *Thoughts in Prose and Verse*, started in his Walks, by John Hope: 8vo. 6s. Bound. Goldsmith. 1780.

The principal part of these essays has already appeared in different periodical publications, in which many of them have been favourably received. This eccentric writer, whose thoughts seem to be expressed with the same undisguised freedom that they presented themselves to his own mind, has blended with his singularity a considerable portion of good sense. Though many of the pieces in this volume will no doubt be thought trivial and uninteresting, yet there are scarcely any in which the reader will not meet with something to entertain him. Perhaps, he will be amused with the reason which Mr. Hope assigns for prefixing his name to this collection: 'I did not determine to put my name to this book, until I read in the Parliamentary debates, that, of the thirty-three Scotch members, who were present in the House of Commons, when Mr. Dunning's motion was put to the vote, "That the influence of the Crown has en-

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\* The first volume was entitled "*Sentimental Diary*;" but the Author has now thought it proper to leave his readers to discover the sentimentality, without the aid of a finger-post. Yet this volume is not (to the best of our recollection) less sentimental than the former; and, in truth, we think, the Writer succeeds more in sentiment than in his attempts at humour.

† Of this celebrated history, the Reader will find a copious abstract in the 12th vol. of our Review.

creased,



creased, is encreasing, and ought to be diminished,"—twenty-eight of them voted against it. As one who had once the honour of sitting in that House, I now willingly risk the acquiring the name of a bad Author, that I may encrease the small number of *constitutional Scurfmen*.

Art. 27. *A Description of the Freedom Box*, voted by the City of London, to the Hon. Augustus Keppel, Admiral of the Blue. To which is prefixed, a succinct Account of his public Services. 4to. Printed for the Artist W. Carron, Little Marlborough Street. 7s. 6d. Coloured 10s. 6d. Sold also by S. Hooper in St. Martin's Lane.

The engravings which accompany this description have considerable merit; nor are the designs deficient in elegance. The principal objection to them seems to be, that they are not, perhaps, sufficiently explanatory of the subject they are intended to illustrate and commemorate. It certainly is a mistake, which, even artists of the first reputation are very apt to fall into, that *poetical allegory* and *emblematical device* are the same. Of poetical allegory it may be observed, that the terms which convey the image explain its meaning: but this is far from being the case when the idea is embodied by the pencil. How seldom is it, that allegorical painting, except when borrowed from a system of mythology obvious and familiar, can be fully understood without an explanation? This fault, to which allegorical painting ever must be liable, is of the same kind, though originating, indeed, from a different cause, with that of the sign-painter, who is obliged to write the name of the animal he has portrayed, that the traveller may know what it is.

## P O E T I C A L.

Art. 28. *Ode to the Rev. William Mason*. By Eliza Ryves, 1s. 4to. Doddsley.

There is a spirit in this little ode that will more than counterbalance the few trifling inaccuracies which an ill-natured critic might point out. The fair Authoress seems to have just ideas of the office and dignity of the muse; and while she reprehends the prostitution of poetry to purposes unworthy of it, she marks out, by the example of the gentleman to whom her poem is addressed, its proper application in the celebration of virtue.—In our 58th vol. p. 237, we noticed a volume of poems by this Lady; whose numbers we commended as easy, and not inelegant.

Art. 29. *Ingratitude*, an Ode; and *Sir Salvadore*, an Allegoric Poem. Canto the First. 8vo. 1s. 6d. Lincoln printed. Sold in London by Crowder.

A dull allegory, unenlivened by fancy or invention. The Author means to be wonderfully severe upon the American Congress. This poor and feeble imitator of Spenser, resembles that immortal bard nearly in the same degree that a Lincolnshire fen goose resembles an eagle.

Art. 30. *Ode*, inscribed to Leonard Smelt, Esq. By Edward Burnaby Green. 4to. 1s. Faulder. 1780.

A quaint and affected string of obscure and far-fetched sentiments. If considered merely as an effusion of friendship, it may, as that score indeed, be intitled to some indulgence.

Art. 31. *A Select Collection of Poems*: with Notes, Biographical and Historical. 4 Vols. Small 8vo. 10s. sewed. Nichols.

Mr. Nichols's own words will convey the best idea of the nature of his miscellany.

“ON DRYDEN’s foundation (says he) the present superstructure is begun. In its progress, almost every undertaking of a similar nature has been consulted, and material parts incorporated. The Collections formed by FENTON and STEELE have been epitomized; whilst POPE’s, PEMBERTON’s, LINTOT’s, and C. TOOK’S, have occasionally contributed to embellishment.

“The Collection by Mr. R. DODSLEY is allowed to be the completest of the kind; and with this the present publication is so far from interfering, that not a single poem is intended to be printed, which is either in “DODSLEY’s Collection,” the Supplement to it by Mr. PEARSON, or in the Sixty Volumes of the “English Poets.” To all or either of these, therefore, this Selection will be a suitable appendage; and the more so, as I have preserved some poems of merit, which before were not known to have existed.

“The Reader will find in these volumes some of the earliest productions of DRYDEN; some originals by Sir WILLIAM TEMPLE; an Ode by SWIFT, which had long been considered as irrecoverable; a considerable number of good poems by STEELE, PARNELL, FENTON, BROOME, and YALDEN, with a few pieces by HALIFAX, DORSET, ROCHESTER, SPRAT, PRIOR †, POPE, BOLINGBROKE, PHILIPS, KING, SMITH, WATTS, PITT, HUGHES, A. PHILIPS, and TICKELL, which are not to be found in any edition of their works.”

As a postscript to Mr. Nichols’s preface, we may add, that his collection contains many things that are curious, and on that account worth preserving, and some few others that are intrinsically valuable and ingenious.

† The following anecdotes of this excellent Poet being curious, I print them in the words of the friend from whom they are received: “At lord Oxford’s seat at Wimble (now lord Hardwick’s) there hung a fine picture of Harley in his Speaker’s robes, with the roll of the bill in his hand for bringing in the present family; which, if I mistake not, was done by his casting vote. In allusion to Harley’s being afterwards sent to the Tower, Prior wrote with a pencil on the white scroll, *Bill paid such a day*.—The late Recorder of Cambridge [Pont] had seen some Mss. Dialogues of the Dead of Prior’s; they were prose, but had verse intermixed freely: and the specimen, I heard, proved it. The Dialogue was between Sir Thomas More and the Vicar of Bray. You must allow that the characters are well chosen; and the speakers maintain their respective opinions smartly: at last the Knight seems to come over to his adversary, at least so far as to allow that the doctrine was convenient, if not honourable; but that he did not see how any man could allow himself to act thus; when the Vicar concludes:—“Nothing easier, with proper management; &c. You must go the right way to work—

“For Conscience, like a fiery horse,  
“Will stumble, if you check his course;  
“But ride him with an easy rein,  
“And rub him down with worldly gain,  
“He’ll carry you through thick and thin,  
“Safe, although dirty, to your inn.”

This certainly is sterling sense.—It would give me great pleasure to be enabled to present these Dialogues to the world; but where they are now deposited is unknown.

Mr.

Mr. Nichols, we apprehend, has received into his Collection many pieces which would have been better omitted. Of these we more particularly reprobate the many tedious translations from the Greek and Roman classics, which abound in every volume. The Writers of the last century seem to have had very imperfect ideas of translation: *doing into English*, was, in general, the utmost of their ambition. There are few translations here exhibited, but what are infinitely inferior to more modern ones that are in every body's hands.

The biographical notes and anecdotes with which the different poems are illustrated, are entertaining and valuable, and do credit to the care and industry of this accurate and very intelligent Editor.

Art. 32. *Poems on Various Subjects*; selected to enforce the Practice of Virtue; and with a View to comprize in One Volume, the Beauties of English Poetry. By Thomas Tomkins. 18mo. 2s. sewed. Wallis. 1780.

Let the ancient artist, who inclosed the Iliad of Homer in a nutshell, from this time be forgotten:—the more ingenious Mr. Tomkins has comprized in one little volume, fairly printed, all the beauties of English poetry, and after all, left room for pieces which are not beauties!

#### N O V E L.

Art. 33. *History of Lady Bettefworth and Captain Hastings*. In a Series of Letters. 2 Vols. 12mo. 6s. Noble. 1780.

It is not easy to 'hit off to a nicety' the distinct characters of the numerous novels which come before us. We shall not however be far from the mark, if, with one stroke of our 'feathered instrument,' we pronounce this history, trifling in incident, confused in method, inelegant in language, and in short, (as the Author of a late *Tour* would say) insipid 'to a degree.'

#### PHILOSOPHICAL.

Art. 34. *Philosophical Considerations*, or a Free Enquiry into the Merits of a Controversy between Dr. Priestley and Dr. Price, on Matter and Spirit, and Philosophical Necessity, with an introductory Essay on the Subject at large. By M. Dawes, of the Inner-Temple, Esq; Author of an Essay on Intellectual Liberty and Toleration. 8vo. 1s. 6d. Cadell. 1780.

The Author of these Considerations, which he styles *Philosophical*, has introduced them with a defence of *Free Thinking*, in its plainest and most obvious sense; to which we should have entirely assented, had he only limited the privilege to those who are *capable* of thinking. It is the general neglect of this limitation, which has brought the term into that contempt from which our Author is by no means qualified to rescue it. He does not (like the animated Author of the *Slight Sketch*\*) pervade the whole controversy, and state those characteristic circumstances which discriminate the several performances, but confines himself to the friendly dispute between Dr. Priestley and Dr. Price, and states the sentiments of each on the several points in debate, with his own observations on them. It must, however, be obvious, that a brick or a board cannot be less a specimen of a house, than detached sentences are of a controversy. To those who

\* See Review for March, p. 223.

have no other knowledge of the dispute than is afforded by the present work, many of these sentences will be unintelligible; and those who are already acquainted with it, will find either a want of discernment, or a want of candor in the selection. His own observations are seldom clear, or easy to be understood,—nor are they often pointed or important. His end is to show, that little has been added to our stock of knowledge from the debate, and that, when Priestley says, that the soul does not ‘*lose its existence*’ at death, and Price allows that it is ‘suspended’ after death, they approach so nearly to each other, that we are unable to discern the difference. We have not leisure, at present, to enquire what public benefit may have resulted from the controversy, but cannot help suggesting, that many, whose characters, as authors and philosophers, are now exposed, might have been safe, if it had been never started. Mr. D. in the passage just quoted, does not perceive, that the great question of matter and spirit is not affected by this mutual acknowledgment of the two opponents. If the operations of the soul result only from a certain organization of matter, and the atoms of which this material machine is constructed are unperishable, as Newton, Leibnitz, and Priestley, have allowed, the soul *cannot lose* its existence, for the several atoms may, in any future period, be again arranged in the same manner, and make up a being *identically* the same as before. It is clear, therefore, that however similar their ideas may appear in this *expression*, it does not affect the real question, whether the animation of this machine depend on a certain arrangement of matter, or on the union of an immaterial principle with it. Mr. D. is better founded in the observation which follows this comparison. If, says he, the resurrection be only the re-animation and re-arrangement of material particles, man is still subject to a *second decay*, and is not fitted for *eternity*; but on this part, for obvious reasons, we shall make no comment.

#### E A S T - I N D I E S .

Art. 35. *Thoughts on improving the Government of the British Territories in the East Indies.* 8vo. 1 s. 6d. Cadell. 1780.

The inexpediency of intrusting the civil government of so extensive and important a territory as that subject to the British Empire in the East-Indies, to a mercantile body, has long been perceived, and is, in this sensible pamphlet, clearly laid open. To remedy the inconveniences which have arisen from the government of the Company, the Author proposes, I. That the British Government should establish such an immediate agency in India, as should give the natives of our own territories a perception, that they live under the authority and protection of the state itself, and assure the Asiatic powers, with whom we are connected, of their undisturbed continuance in their present dominions. II. That, to promote the prosperity of the natives inhabiting the British settlements, and encourage industry, the pernicious custom of letting the lands for a short space of time should be abolished, and the lands be either sold in perpetuity, transferrable according to the Gentoo or Mahometan practice, or be let for very long terms. This would raise, on the most equitable terms, about ten millions sterling, besides an annual quit-rent of considerable value; at the same time that it would

would be the greatest possible benefit to the natives. III. That, to establish the civil power in the East-Indies on a regular, efficacious, and permanent footing, the Governor's office should be new modelled, and accurately defined—that a general superintending government should be established, resident (according to the late Lord Clive's ideas) not at Calcutta, but at Muxudabad, whose authority should be without specific restraint;—that the Governor should be invested with a power of putting a negative upon the proceedings of his Council;—and that not needy adventurers, but men of reputation, ability, and connection, should be placed at once in the higher stations of the government in India: this would give strength and consistency to the whole British Government in Asia, and probably prevent the renewal of those destructive scenes, which have exposed us to the contemptuous hatred of the natives, and the ridicule of Europe. IV. That justice should be administered where the natives are interested, without a rigid adherence to the forms of English law, and the Supreme Court be at liberty to act rather as arbitrators than as lawyers.

These points, with some others nearly connected with them, our Author discusses with much good sense and precision. As they are points which will merit particular attention, when the affairs of the East-Indies come under the consideration of the Legislature, this publication is extremely seasonable, and may be of great utility.

## SCHOOL-BOOK.

Art. 36. *A Practical Grammar of the French Language.* By N. Wanothrocht. 12mo, 2s. Johnson, &c. 1780.

To prevent the inconvenience, in teaching, of referring from book to book, this Author has undertaken to comprise in one volume the essential elements of the French language, with such exercises as are necessary in acquiring a facility of writing and speaking it: and he has, in our opinion, executed the design very successfully; with the material advantage of having a more perfect knowledge of the English language, than commonly falls to the lot of French teachers.

## PAMPHLETS on the POPISH BILL.

Art. 37. *A Letter to a Dissenting Minister*, containing Remarks on the late Act for the Relief of his Majesty's Subjects, professing the Popish Religion, with some Strictures on the Appeal from the Protestant Association to the People of Great Britain; also, Extracts from several Acts of Parliament; with a Brief State of the Penal Law, as it now stands, showing, that neither Popish Priests nor School-Masters are legally tolerated in exercising any Part of their Functions; and recommending Christian Charity and Forbearance towards all the peaceable Worshippers of God. By a Lay Dissenter. 8vo. 6d. Nicoll. 1780.

This very copious title sufficiently expresses the design of this well intended and judicious pamphlet.

It is with particular pleasure that we present our Readers with the following extract: 'I am glad, Sir, to find, that the applications which the Association have made to the several Dissenting congregations in and about London, have met with that contempt which the pernicious views of the leading associators deserve. Some ministers have indeed joined them, and several of the laity have contributed

to their designs by their names and by their money; but almost all the regular Dissenting ministers, with much the greater part of their congregations, have behaved as good subjects, and done real honour to the Protestant cause.—We have observed with indignation and disdain, the malignant but impotent attempts of some Newspaper scribblers, to fix a foul opprobrium on the Dissenters, by charging to their account the cause of the late riots in the capital. The charge was as false as it was invidious, and could gain no credit, unless amongst a set of men whose bigotry having clouded their understandings, left them the sport of a senseless credulity. To calumniate a whole body for the misconduct of a few, is grossly illiberal: and we cannot avoid remarking, that the members of the Church of England will on this partial mode of judgment condemn the very cause they are so zealous to support, for ‘the measure which they mete will be measured to them again.’ Our interest in particular, as well as common justice, concur to prove, that “all mankind’s concern is CHARITY.”

Art. 38. *A Reply to an Appeal from the Protestant Association, to the People of Great Britain, &c. wherein the fallacious Arguments of that Pamphlet are sufficiently exposed, and candidly refuted.* 8vo. 6d. Dilly. 1780.

The Author is a warm advocate for the late bill in favour of the Roman Catholics. He writes with spirit, and reasons with much shrewdness.

We imagine, indeed, that we perceive some little predilection for Popery in this performance, though the Author strongly disavows the character of a Papist. ‘Let me not (says he) be thought a Papist, pleading the cause of popery, for I am a Protestant, jealous of my civil and religious liberties, and profess myself a Christian.’

Zealous Protestants have been very loud in their declamations, against one of the most enormous corruptions of the Romish Church, viz. *the exaction of pecuniary fees for certain crimes committed by its members, according to a rate established by the Conclave at which the Pontiff presided.* This matter, according to the Author of the present Reply, hath been most grossly misrepresented by Protestant writers; and he considers it as a duty incumbent on him, as a man not bigotted to any party, to set this circumstance in a fair and impartial light.

At a grand conclave, held in Rome, at which the Pope presided, it was taken into consideration, to curb the wickedness of men by some wholesome check, exclusive of the civil power. The doctrine of confession was already so sufficiently established, that few ever omitted to acknowledge before the priest the crimes of which they had been guilty. It was, therefore, by them considered, that certain fees, levied by the Confessor, upon the crimes and follies of mankind, would be serviceable to their morals, while it would produce a revenue to the state, infinitely superior to any poll-tax ever levied; and accordingly an edict passed to that intent. But the act of confession, or of receiving absolution, by no means exempted the guilty person from the punishment incurred by his crimes from the civil law. It was only this: The person guilty came to his confessor to relieve his conscience of a burden: the holy Father enjoined him penance and repentance for his sins: and if he had robbed, cheated, or defrauded,

or

or any way deceived his neighbour, straightway to make him reparation, and pay the fees established by the church: and if he repented him sincerely of the crime, then, 'in the name of God, does he absolve him. But this man coming forth from his confessor, being suspected or accused, might, and still may be arrested by the civil power, and tried, and if found guilty, punished or executed as the law should direct; whether the crime committed be towards a Papist or a Heretic. The absurdity of concluding, that absolution was an exemption from the civil law, and at any time to be obtained for the trivial gratuity of a few shillings, is so contrary to all common sense and reason, that it is scarcely credible that any one can be so weak as to credit it. What would become of that state where every enormity could be committed under the protection of, and screened from justice by, a purchased absolution? It could not subsist a twelvemonth. All would be anarchy and confusion; for of what use would be the civil law if subject to the controul of religious tenets acting in opposition to its doctrine?

This representation of the matter is very plausible in a *strictly political* view of it:—but we think, it will not be quite satisfactory to those Protestants who consider ALL absolutions by priests as presumptuous and invalid—all pecuniary mulcts as totally inconsistent with the design and end of the Christian Institution; and the pretence, on which the practice of exacting them is founded, as a mere artifice of priestcraft, and one scandalous and pernicious effect of an usurped authority over the consciences of mankind.

\* A trivial gratuity of a few shillings,\* paid to the priest in *private*, will go but a little way in 'curbing the wickedness of men;' and instead of proving 'a wholesome check,' will, in our opinion, be rather an encouragement to vice—especially that which comes not under the cognisance of the civil power. The paying it, indeed, may 'relieve conscience of a burden,' and when it can be relieved *so easily*, we fear it will make little scruple to avoid a *fresh* burden.

#### RELIGIOUS and CONTROVERSIAL.

Art. 39. *A farther Inquiry into the Case of the Gospel Demoniacs.*

Occasioned by Mr. Farmer's Letters on the Subject. By William Worthington, D. D. 8vo. 4s. sewed. Rivington, &c. 1779.

We find so much to censure, and so little to commend, in this last publication of a deceased Writer, that, for the sake of his reputation, we could willingly pass it over in silence: but this would be incompatible with the nature of our undertaking. The maxim, *Nil de mortuis, nisi bonum*, is not binding upon Reviewers. We owe it to the Public to give a just character of every performance that comes before us; and if the Author have discovered a bad spirit, it is our duty to reprove and condemn it, even though death may have placed him beyond the reach of our censures.

In our account of Dr. Worthington's former publication on the case of the Gospel demoniacs\*, we noticed and censured the weakness of his arguments, and the dissingenuity and illiberality of his representations and reflections. The present work is equally deficient in judgment and candour. The Doctor appears to have set about it

\* See Review, vol. lvii. p. 389.

with a mind full of resentment against Mr. Farmer, and with a determination to treat him with severity and rudeness. We looked in vain for the "new matter" which he promises at the beginning. We found little more than a continued *petitio principii*, and a perpetual train of gross mistakes and misrepresentations, intermixed with low and illiberal reflections. They who deny the reality of demoniacal possessions are still suspected of disbelieving the personality and divinity of the Holy Ghost: it is still thought 'matter of serious consideration, whether the speaking a word against Christ's casting out devils by the Spirit of God, be not speaking against him, and that Divine Spirit too.' Pomponatus and Bekker are still ranked among irreligious and atheistical writers. Dr. Worthington acknowledges that he never saw Bekker's work, but upon the credit of some nameless person he pronounces it a very moderate performance, and intimates, without the shadow of proof, that Mr. Farmer may have been 'obliged to him both for argument, and for some quotations from the ancients.' The Doctor still asserts, that the devil's entering into Judas, after the sop, confirms the opinion that evil spirits conveyed themselves into men's bodies at meals, and that Simon Magus saw evil spirits forced out of the bodies of men in a public manner; and still charges Mr. Farmer with countenancing the notion, that it is lawful to profess one thing and believe another, and with undermining the doctrine of a future state. We are sorry that Dr. Worthington paid so little regard to the friendly counsel we gave him at the close of our remarks on Mr. Farmer's Letters \*. It is to be regretted that a Writer, who had acquired a reputation for benevolence and candour by his earlier performances, should discover such a bigotted and uncharitable disposition in his last publications. But such is the effect of a fond attachment to system, and of an unbridled zeal for indefensible opinions!

Art. 40. *Two Sermons*, preached at Norwich. By Samuel Parr, A. M. 4to. 1 s. 6 d. Norwich, printed. London, sold by Baldwin, &c. 1780.

These discourses are published by request. The Author speaks of them with much diffidence; but they are sensible and judicious performances. In the first, from Gal. iv. 4. he treats of the time of our Saviour's appearance, and in a strain of close and calm reasoning endeavours to obviate some objections which have been offered. His remarks are worthy of the Reader's serious attention, though they do not properly admit of extracts. Those who are much acquainted with these subjects will sometimes think of Butler's Analogy, to which performance the Preacher also directs us. The second sermon was delivered on a charitable occasion, from Hebrews, xiii. 16. It is peculiarly designed to defend the utility and importance of *charity-schools*, and break the force of some objections against them, 'which [observes this writer] have grown up, I fear, to popularity, among persons of captious tempers and shallow understandings.' The last words of this sentence are, we apprehend, rather harsh, and not entirely congruous to the Author's general strain of expression; but the dis-

\* See Review for June 1778.



course is full of good sense and argument, and evinces the Preacher's humanity and piety.

Art. 41. *The Foundry Budget opened; or, the Arcanum of Wesleyanism disclosed.* By John Macgowan. 8vo. 9d. Keith, &c. 1780.

Mr. Macgowan, one of Mr. Wesley's most potent antagonists of the present day, zealously attacks the peculiar doctrines of the Foundry. Those who wish to know what are the modes of faith, &c. for which Mr. Macgowan contends, may be referred to *this tract*,—to his *Dialogues of Devils*,—to his *Familiar Epistles to Dr. Priestley*,—his *Socinianism brought to the Test*,—his *Death, a Vision*,—his *Shaver's Sermon* on the Oxford expulsion (12th edition)—his *Life of Joseph*, &c. &c.—Or, they may resort, for farther satisfaction, to his meeting-house in Devonshire Square; which must, no doubt, be a safer and surer way to heaven, than through Moorfields, by the Foundry.

## S E R M O N S.

I. *National Calamities founded in national Dissention and Dissipation.* Preached on the late General Fast. By William Hunter, A. M. Minister of St. Paul's Liverpool, and Fellow of Brazen Nose College, Oxford. 4to. 1s. Cadell.

*Professus grandia, turget.*

“Heady, not strong, and foaming, but not full.”

The Preacher hath in this sermon very well illustrated that species of the bombast which the Roman and English satirists have made the subject of their ridicule in the above lines.

The rage of this discourse is *foamed* out most unmercifully against ‘the secret intrigues and subdulous machinations of the confederated republican faction’—‘the seditious demagogue and envious *Presbyter*’—‘the hydra-headed monster, which now assumes every shape, and explores various regions to rob us of our civil and religious rights’—against those who ‘had breathed a poisonous air in the bogs of a Leyden or Geneva, where every wholesome consideration, whether natural or moral, for native soil and clime, were counteracted, stupified and drowned.’—But the venom of this *frothy* discourse is mixed up by Mr. Hunter for Sir William Howe and Admiral Keppel much more abundantly. Nevertheless, as he prepared it in his wrath, and scatters it about in his fore displeasure, friends as well as foes may be injured by it; and on that account we think it prudent to retire for *our own* safety.

II. Preached at York on the 29th of March, 1780, for the Benefit of the Lunatic Asylum. By James Scott, D. D. Rector of Simonburn, and late Fellow of Trinity College, Cambridge. 4to. 1s. Cadell.

This truly sensible and benevolent discourse does equal credit to the understanding and disposition of the Author. Its object is so humane, that every generous heart must wish it the greatest success: and Dr. Scott hath pleaded its cause with such sound judgment, and unaffected eloquence, that we think the coldest hearts must take some share in its interest.

The

The Author adopts Mr. Farmer's hypothesis respecting dæmoniacal possessions, and offers some brief but very cogent reasons in support of it \*.

In the more pathetic part of this discourse the Preacher is moderate, but not dull, and withes rather to persuade by gentle reasoning, than inveigle by extravagant declamation. The latter is that spiritous kind of oratory, which is only calculated to fascinate the vulgar, but which the wise will ever turn from with contempt and disgust. The former, while it engages the heart, enlignens the understanding; and though its effects may not be violent, they will be lasting; as, where the stream is silent, it is often deep.

We shall select one passage to justify our approbation of Dr. Scott's skill in the pathetic.

Speaking of the poor lunatic as 'a forlorn individual,' he thus describes him. 'He stands in the world like a rock in the mid of the vast Atlantic, the dread and terror of those who approach him, and exposed to the fury of his own wild and tempestuous passions! Cut off from all the relations and charities of life, he is dead to the joys of friendship, the soft endearments of conjugal tenderness, the inexpressible, heart-felt yearnings of paternal affection; and every other gentle sympathy which God hath graciously ordained, to make our journey through this vale of tears less wearisome and painful. In short, insanity is the parent of dismal thoughts, distracting terrors, and horrible apparitions, which not only rob the soul of the sweetest comforts and most endearing connections of human life, but render it also incapable of those purer and sublimer pleasures which arise from a pursuit of knowledge, an investigation of truth, a communion with God and Christ, and a stedfast assurance of a glorious and blessed immortality.'

Surely the Divine Philanthropist, who went about doing good, could not select sadder objects of his power and compassion than these: nor can we better imitate his example, than by promoting the institution for which I am here an advocate; an institution founded entirely for the relief of these afflicted, pitiable wretches.' We trust these benevolent wishes will produce something more than love and esteem for the Preacher who uttered them.

III. *The Scripture Doctrine of Grace* explained in a Commemoration Sermon upon the Conversion of St. Paul. By the Rev. C. De Coetlogon, A. M. 8vo. 6d. Doddsley. 1780.

This is a precious banquet for the dear, tender lambs of the Tabernacle. Our high-stomached *rationalists* may have no appetite for such simple food: but babes and sucklings must be fed, as well as strong men; and we heartily wish their milk may do them good.

IV. *The Excellency of the sacred Writings*, illustrated in a Sermon preached to raise a Subscription to purchase Bibles to distribute among the Navy and Army of Great Britain and Ireland. Addressed to his Majesty. By Clericus. 8vo. 6d. Doddsley. 1780.

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\* The text is from Mark v. 15.

V. *The Power of Faith considered*—at St. Ana, Black-Friars, March 19, 1780, for the Benefit of a Society instituted for the Purpose of distributing Bibles among his Majesty's Forces by Sea and Land. By William Bromley Cadogan, A. M. Rector of St. Luke's, Chelsea, and of St. Giles's, Reading, and Chaplain to Lord Cadogan. 8vo, 6d. Rivington. 1780.

Mr. Cadogan informs us in his Preface, that 'a number of religious persons have entered into an association to furnish his Majesty's army and navy with the brightest ornament and proper badge of a Protestant, the BIBLE. For *them* this discourse was preached; and to testify my hearty concurrence with *them*, it is now made public. That soldiers and sailors were never more needful than at this alarming crisis, I believe nobody will deny. That they are never completely armed without the ARMOUR of GOD, deny it who will, I dare to affirm and appeal to Scripture, to reason, to fact and experience for the truth of the assertion.'—Mr. Cadogan and his coadjutor, Mr. Clericus, alias Costogon, have our hearty wishes for their success in procuring as many Bibles as they can for the use of his Majesty's army and navy—as long as they are satisfied with putting the plain word of God's without *enthusiastical* interpretations of it, into the hands of poor illiterate soldiers and seamen. The Bible is sufficient. 'Here is *Muse* (as Mr. Cadogan says) to which, if we had faith, we might *march* to eternity.'

VI. *Liberty Moral and Religious*. A Sermon preached before the University of Cambridge, on Feb. 27, 1780, at Great St. Mary's Church. By William Cooke, M. A. Fellow of King's College. 4to. 1s. Cadell. 1780.

VII. *Civil Liberty*. A Sermon preached before the University of Cambridge, on April 9, 1780, at Great St. Mary's Church. By William Cooke, &c. 4to. 1s. Cadell.

These Discourses are very logical and very dry. There is a great parade of Aristotelian-ratiocination and refinement in them. The Author's capital object is, to overthrow those theories of government which have been generally adopted by writers of the most liberal and independent principles.

The Author of the Letter to Dr. Watson would perhaps produce the following as a specimen, not only of sound politics, but of the *true sublime*. 'The Mosaic history, confirmed by the best Heathen testimony (viz. by Aristotle), gives us a very natural account of the rise and progress of society from families to tribes, from tribes to nations; severally dependent, first on fathers, next on patriarchs, then on governors. Dependency implies power. Be that *where* it will, it is enough for us that *it is*; and as Scripture teaches us—from God. We receive it as his gift:—we own its influence:—we feel its blessings:—whether collected in one stream, it flow strait and rapid, or circulate more slowly with divided current—it is still manifest—a *work of God*.—Nor does it like the Nile mock our gratitude, and frustrate all attempt to trace it to its source, and present the first fruits of its rich exuberance at the fountain head—the house of waters.—'Tis thine, O Power, to ascertain and protect our rights of nature, and ingraft thy penalties on the natural restrictions of the human will! observant of these rights—obedient to these restraints, accordingly

accordingly as they are adjusted and secured by thee—we are free—in any government. But if, with an evil eye, and a false heart, we mistake thee, and cast off the others—we make malicious use of our liberty—apostatize from all engagements—to God—or man—or country.’

VIII. *Christian Submission to Civil Government*: A Discourse preached on Jan. 3, 1780, at the Meeting-house in St. Andrew’s, Cambridge. By Robert Robinson. 8vo. 6d. Buckland. 1780.

Another Cambridge orator!—but in almost every respect the reverse of the former. Instead of the dull and crabbed logician, advancing by short steps, we have here a volatile declaimer bounding rapidly on the wings of republican zeal o’er some of the awful inclosures of Majesty itself.

Mr. Robinson hath chosen a text \* that at first sight makes little for his purpose. The Sacheverells have universally claimed it as *their prescriptive property*. But our shrewd and ingenious Preacher disputes the validity of that claim; and, with much spirit and plausibility too, hath rescued it from monarchical oppression, and given it liberty to range at large on the republican common.

We can pay Mr Robinson the compliment that *Alumnus* (the author of *Fanatical Divinity exposed*) did not merit for his attempt at *turning of tables*.

“It is sport to see the engineer hoist with his own petar.”

SHAK.

\* Romans xiii. 1—7.

## E R R A T A.

A mistake has been discovered in p. 555, of our last Appendix, occasioned by the transposition of two or three words. The sense will be restored by reading the passage, corrected as follows:

‘The death of Cardinal Richlieu and of Lewis the XIIIth; the rise, favour, and qualities of Mazarin; and the beginning of the regency of Ann of Austria,—make an interesting part of the contents of the sixth book. In the same period, the *Frondeurs* †, though supported by the Parliament, and become masters of the metropolis, by the famous *Jour des Barricades*, are obliged to conclude a peace that was followed by a variety of intrigues, in which the political operations of Mazarin are curious, and well represented.’—The seventh, eighth, &c.

In the title of Mr. de Luc’s *Lettres Physiques et Morales*, &c. (in the same Appendix) Mr Doddsley’s name is by mistake inserted. The work is sold by Mr. Elmsly in London.

In our last,—p. 67, in the *note*, for *Mrs.* read *Mr. Capel Loft*.

† A name given to the malcontents, or anti-ministerial party. The other party were called *Mazarins*.



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T H E

# MONTHLY REVIEW,

For SEPTEMBER, 1780.



ART. I. *Young's Irish Tour.* ART. CONCLUDED. See last Month's Review.

**M**R. Young's Work, it is to be observed, is divided into two Parts. In one, the minutes of his journey are registered, simply as they arose; in the other, they are digested and methodized, so as to bring the principal corresponding articles of information into the same point of view. It is this latter Part which is now under consideration. The subject is divided into 24 sections: the first treats of the extent of Ireland; the second, of the soil and face of the country; the third, of the average rental. From various deductions, Mr. Young makes it appear, that rents in Ireland are to those of England as two to five.

From the next section we learn, that the products in wheat are as nine to twelve; and in barley and oats, as seven to eight or nine.

In the section which follows, and which is a very important one, the state of the tenantry comes under consideration. In Ireland, as in many parts of Scotland, Gentlemen of fortune let their estates to one man, who is called the Middle man; he re-lets, at a profit rent, to the occupying tenant. This system, which is not without its defenders and advocates, oppressive and ruinous as it is, Mr. Young reprobates in the strongest and most pointed terms, deducing a great part of the misery and wretchedness of the common people in Ireland, and, indeed, of the kingdom in general, from this prolific source. Those who have estates upon such tenure will do well to give this section an attentive perusal; as also that which follows it, on the labouring poor.

On this head Mr. Young observes, that 'such is the weight of the lower classes in the great scale of national importance, that a traveller can never give too much attention to every circumstance that concerns them; their welfare forms the broad basis of public prosperity; it is they that feed, clothe, enrich, and fight the battles of all the other ranks of a community; it is their being able to support these various burthens without oppression, which constitutes the general felicity; in proportion to their ease is the strength and wealth of nations, as public debility will be the certain attendant on their misery. Convinced that to be ignorant of their state and situation in different countries, is to be deficient in the first rudiments of political knowledge, I have upon every occasion made the necessary enquiries, to get the best information circumstances would allow me. What passes daily, and even hourly, before our eyes, we are very apt entirely to overlook; hence the surprising inattention of various people to the food, clothing, possessions, and state of the poor, even in their own neighbourhood; many a question have I put to gentlemen upon these points, which were not answered without having recourse to the next cabin; a source of information the more necessary, as I found upon various occasions, that some gentlemen in Ireland are infected with the rage of adopting *systems* as well as those of England: with one party the poor are all starving, with the other they are deemed in a very tolerable situation, and a third, who look with an evil eye on the administration of the British government, are fond of exclaiming at poverty and rage, as proofs of the cruel treatment of Ireland. When truth is likely to be thus warped, a traveller must be very circumspect to *believe*, and very *assiduous to see*.'

Speaking of their provisions, and their manner of subsistence, he remarks, that 'the food of the common Irish, potatoes and milk, have been produced more than once as an instance of the extreme poverty of the country, but this I believe is an opinion embraced with more alacrity than reflection. I heard it stigmatized as being unhealthy, and not sufficiently nourishing for the support of hard labour; but this opinion is very amazing in a country, many of whose poor people are as athletic in their form, as robust, and as capable of enduring labour, as any upon earth. The idleness seen among many when working for those who oppress them, is a very contrast to the vigour and activity with which the same people work when themselves alone reap the benefit of their labour. To what country must we have recourse for a stronger instance than lime carried by little miserable mountaineers thirty miles on horses back to the foot of their hills, and up the steep on their own? When I see the people of a country in spite of political oppression with well formed vigorous bodies, and their cottages swarming with children; when I see their men athletic, and their women beautiful, I know not how to believe them subsisting on an unwholesome food.

'At the same time, however, that both reason and observation convince me of the justice of these remarks, I will candidly allow ~~that~~ I have seen such an excess in the laziness of great numbers, even when working for themselves, and such an apparent weakness in their exertions when encouraged to work, that I have had my doubts

of

of the heartiness of their food. But here arise fresh difficulties; were their food ever so nourishing, I can easily conceive an habitual inactivity of exertion would give them an air of debility compared with a more industrious people. Though my residence in Ireland was not long enough to become a perfect master of the question, yet I have employed from twenty to fifty men for several months, and found their habitual laziness or weakness so great, whether working by measure or by day, that I am absolutely convinced 1 s. 6 d. and even 2 s. a day in Suffolk or Hertfordshire much cheaper than sixpence halfpenny at Mitchelstown: it would not be fair to consider this as a representation of the kingdom, that place being remarkably backward in every species of industry and improvement; but I am afraid this observation would hold true in a less degree for the whole. But is this owing to habit or food? Granting their food to be the cause, it decides very little against potatoes, unless they were tried with good nourishing beer instead of their vile potations of whisky. When they are encouraged, or animate themselves to work hard, it is all by whisky, which though it has a notable effect in giving a perpetual motion to their tongues, can have but little of that invigorating substance which is found in strong beer or porter; probably it has an effect as pernicious, as the other is beneficial. One circumstance I should mention, which seems to confirm this, I have known the Irish reapers in Hertfordshire work as laboriously as any of our own men, and living upon potatoes, which they procured from London, but drinking nothing but ale. If their bodies are weak, I attribute it to whisky, not potatoes; but it is still a question with me whether their miserable working arises from any such weakness, or from an habitual laziness. A friend of mine always refused Irishmen work in Surrey, saying his bailiff could do nothing but settle their quarrels.

‘ But of this food there is one circumstance which must ever recommend it, they have a bellyfull, and that let me add is more than the superfluities of an Englishman leave to his family: let any person examine minutely into the receipt and expenditure of an English cottage, and he will find that tea, sugar, and strong liquors, can come only from pinched bellies. I will not assert that potatoes are a better food than bread and cheese; but I have no doubt of a bellyfull of the one being much better than half a bellyfull of the other; still less have I that the milk of the Irishman is incomparably better than the small beer, gin, or tea of the Englishman; and this even for the father, how much better must it be for the poor infants; milk to them is nourishment, is health, is life.

‘ If any one doubts the comparative plenty, which attends the board of a poor native of England and Ireland, let him attend to their meals: the sparingness with which our labourer eats his bread and cheese is well known: mark the Irishman's potatoe bowl placed on the floor, the whole family upon their hams around it, devouring a quantity almost incredible; the beggar seating himself to it with a hearty welcome; the pig taking his share as readily as the wife; the cocks, hens, turkeys, geese, the cur, the cat, and perhaps the cow—and all partaking of the same dish. No man can often have been a witness of it without being convinced of the plenty, and I will add the cheerfulness, that attends it.’

After considering the situation of the Irish poor with respect to some other circumstances attendant upon their condition, he proceeds to a matter of very serious import, and which seems to call loudly for redress. The nature of this grievance will be best learned from his own words :

' Before I conclude this article of the common labouring poor in Ireland, I must observe, that their happiness depends not merely upon the payment of their labour, their clothes, or their food ; the subordination of the lower classes, degenerating into oppression, is not to be overlooked.' The poor in all countries, and under all governments, are both paid and fed, yet is there an infinite difference between them in different ones. This enquiry will by no means turn out so favourable as the preceding articles. It must be very apparent to every traveller through that country, that the labouring poor are treated with harshness, and are in all respects so little considered, that their want of importance seems a perfect contrast to their situation in England, of which country, comparatively speaking, they reign the sovereigns. The age has improved so much in humanity, that even the poor Irish have experienced its influence, and are every day treated better and better ; but still the remnant of the old manners, the abominable distinction of religion, united with the oppressive conduct of the little country gentlemen, or rather vermin of the kingdom, who never were out of it, altogether bear still very heavy on the poor people, and subject them to situations more mortifying than we ever behold in England. The landlord of an Irish estate, inhabited by Roman Catholics, is a sort of despot who yields obedience in whatever concerns the poor, to no law but that of his will. To discover what the liberty of a people is, we must live among them, and not look for it in the statutes of the realm : the language of written law may be that of liberty, but the situation of the poor may speak no language but that of slavery ; there is too much of this contradiction in Ireland ; a long series of oppressions, aided by many very ill judged laws, have brought landlords into a habit of exerting a very lofty superiority, and their vassals into that of an almost unlimited submission : speaking a language that is despised, professing a religion that is abhorred, and being disarmed, the poor find themselves in many cases slaves even in the bosom of *written* liberty. Landlords that have resided much abroad, are usually humane in their ideas, but the habit of tyranny naturally contracts the mind, so that even in this polished age, there are instances of a severe carriage towards the poor, which is quite unknown in England.

' A landlord in Ireland can scarcely invent an order which a servant labourer or cottar dares to refuse to execute. Nothing satisfies him but an unlimited submission. Disrespect, or any thing tending towards sauciness, he may punish with his cane or his horfewhip with the most perfect security, a poor man would have his bones broke if he offered to lift his hand in his own defence. Knocking down is spoken of in the country in a manner that makes an Englishman stare. Landlords of consequence have assured me that many of their cottars would think themselves honoured by having their wives and daughters sent for to the bed of their master ; a mark of slavery that proves  
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the oppression under which such people must live. Nay, I have heard anecdotes of the lives of people being made free with without any apprehension of the justice of a jury. But let it not be imagined that this is common; formerly it happened every day, but law gains ground. It must strike the most careless traveller to see whole strings of cars whipt into a ditch by a gentleman's footman to make way for his carriage; if they are overturned or broken in pieces, no matter, it is taken in patience; were they to complain, they would perhaps be horfewhipped. The execution of the laws lies very much in the hands of justices of the peace, many of whom are drawn from the most illiberal class in the kingdom. If a poor man lodges a complaint against a gentleman, or any animal that chuses to call itself a gentleman, and the justice issues out a summons for his appearance, it is a fixed affront, and he will infallibly be *called out*. Where MANNERS are in conspiracy against LAW, to whom are the oppressed people to have recourse? It is a fact, that a poor man having a contest with a gentleman must—but I am talking nonsense, they know their situation too well to think of it; they can have no defence but by means of protection from one gentleman against another, who probably protects his vassal as he would the sheep he intends to eat.

The colours of this picture are not charged. To assert that all these cases are common, would be an exaggeration; but to say that an unfeeling landlord will do all this with impunity, is to keep strictly to truth: and what is liberty but a farce and a jest, if its blessings are received as the favour of kindness and humanity, instead of being the inheritance of RIGHT?

Consequences have flowed from these oppressions which ought long ago to have put a stop to them. In England, we have heard much of whiteboys, steelboys, oakboys, peep of-day boys, &c. But these various insurgents are not to be confounded, for they are very different. The proper distinction in the discontents of the people is into Protestant and Catholic. All but the whiteboys were among the manufacturing Protestants in the North. The whiteboys, Catholic labourers in the South: from the best intelligence I could gain, the riots of the manufacturers had no other foundation, but such variations in the manufacture as all fabrics experience, and which they had themselves known and submitted to before. The case, however, was different with the whiteboys; who being labouring Catholics, met with all those oppressions I have described, and would probably have continued in full submission, had not very severe treatment in respect of tythes, united with a great speculative rise of rents about the same time, blown up the flame of resistance; the atrocious acts they were guilty of made them the object of general indignation; acts were passed for their punishment which seemed calculated for the meridian of Barbary; this arose to such a height, that by one they were to be hanged under certain circumstances without the common formalities of a trial, which, though repealed the following sessions, marks the spirit of punishment; while others remain yet the law of the land, that would, if executed, tend more to raise than quell an insurrection. From all which it is manifest, that the gentlemen of Ireland never thought of a radical cure from overlooking the real cause of the disease, which in fact lay in themselves, and not in the wretches

they doomed to the gallows. Let them change their own conduct entirely, and the poor will not long riot. - Treat them like men who ought to be as free as yourselves: put an end to that system of religious persecution which for seventy years has divided the kingdom against itself: in these two circumstances lies the cure of insurrection; perform them completely, and you will have an affectionate poor, instead of oppressed and discontented vassals.

' A better treatment of the poor in Ireland is a very material point to the welfare of the whole British empire. Events may happen which may convince us fatally of this truth—If not, oppression must have broken all the spirit and resentment of men. By what policy the government of England can for so many years have permitted such an absurd system to be matured in Ireland, is beyond the power of plain sense to discover.'

We have been much pleased with the political knowledge which is displayed on the article, Religion. Mr. Young proves, in the clearest manner, that the Popery laws have been as impolitic and absurd, as they are wicked and unjust.

In the section in which he speaks of waste lands, we have the following theory of the formation of bogs:

' In the variety of theories which have been started to account for the formation of bogs, difficulties occur which are not easily solved: yet are there many circumstances which assist in tracing the cause. Various sorts of trees, some of them of a great size, are very generally found in them, and usually at the bottom, oak, fir, and yew the most common; the roots of these trees are fast in the earth; some of the trees seem broken off, others appear to be cut, but more with the marks of fire on them. Under some bogs of a considerable depth there are yet to be seen the furrows of land once ploughed. The black bog is a solid weighty mass which cuts almost like butter, and upon examination appears to resemble rotten wood. Under the red bogs there is always a stratum, if not equally solid with the black bog, nearly so, and makes as good fuel. There is upon the black as well as upon the red ones a surface of that spongy vegetable mass which is cleared away to get at the bog for fuel, but it is shallow on these. Sound trees are found equally in both sorts. Both differ extremely from the bogs I have seen in England in the inequality of the surface; the Irish ones are rarely level, but rise into hills. I have seen one in Donnegal which is a perfect scenery of hill and dale. The spontaneous growth most common is heath; with some bog-myrtle, rushes and a little sedgy grass. As far as I can judge by roads, laying gravel of any sort, clay, earth, &c. improves the bog, and brings good grass. The depth of them is various; they have been fathomed to that of fifty feet, and some are said to be still deeper.

' From these circumstances it appears, that a forest cut, burnt, or broken down, is probably the origin of a bog. In all countries where wood is so common as to be a weed, it is destroyed by burning, it is so around the Baltic, and in America at present. The native Irish might cut and burn their woods enough for the tree to fall, and in the interim between such an operation, and successive culture,

wars and other intestine divisions might prevent it in those spots, which so neglected afterwards became bogs. Trees lying very thick on the ground would become an impediment to all streams and currents, and gathering in their branches, whatever rubbish such waters brought with them, form a mass of substance which time might putrefy, and give that acid quality to, which would preserve some of the trunks though not the branches of the trees. The circumstance of red bogs being black and solid at the bottom, would seem to indicate that a black bog has received less accession from the growth and putrefaction of vegetables after the formation than the red ones, which from some circumstances of soil or water might yield a more luxuriant surface vegetation, till it produced that mass of sponge which is now found on the surface. That this supposition is quite satisfactory I cannot assert, but the effect appears to be at least possible, and accounts for the distinction between the two kinds. That they receive their form and increase from a constant vegetation appears from their rising into hills; if they did not vegetate, the quantity of water they contain would keep them on a level. The places where the traces of ploughing are found, I should suppose were once fields adjoining to the woods, and when the bog rose to a certain height, it flowed gradually over the surrounding land.'

Ingenious as this theory may appear, there are objections to it, which we think will be insuperable. One, not the least material, is, that in America (as we learn from a gentleman who resided many years in a very uncultivated part of it, and where the practice of burning down woods has been followed at intervals for a century back) no such bogs as the Irish are to be met with in any of those places where the woods have been burned. It is an axiom in logic, that similar causes produce similar effects. It is possible, indeed, the intense frosts which prevail through the northern parts of America during the winter months may in some degree prevent the same cause from producing the same effect there as in Ireland, where the climate is humid, and the weather mild and open.

When our Author comes to treat of manners and customs, he observes, possibly alluding to a late Tourist, that, 'it is but an illiberal business for a traveller, who designs to publish remarks upon a country, to sit down coolly in his closet, and write a satire on the inhabitants. Severity of that sort must be enlivened with an uncommon share of wit and ridicule, to please. Where very gross absurdities are found, it is fair and manly to note them; but to enter into character and disposition is generally unexcusable, since there are no people but might be better than they are found, and none but have virtues which deserve attention, at least as much as their failings; for these reasons this section would not have found a place in my observations, had not some persons, of much more flippancy than wisdom, given very gross misrepresentations of the Irish nation. It is with pleasure, therefore, that I take up the pen, on the present occasion; as a much longer residence there enables me to exhibit a very different picture; in doing this, I shall be free to remark, wherein I

think the conduct of certain classes may have given rise to general and consequently injurious condemnation.'

The inhabitants of Ireland Mr. Young divides into three classes. The first are persons of rank and considerable property; the second, country gentlemen, and renters of land; the last class consists of those in still lower situations. In characterizing the last, the circumstances which struck our traveller most in the common Irish were, 'vivacity, and a great and eloquent volubility of speech; one would think they could take snuff and talk without tiring till doomsday. They are infinitely more chearful and lively than any thing we commonly see in England, having nothing of that incivility of sullen silence, with which so many Englishmen seem to wrap themselves up, as if retiring within their own importance. Lazy to an excess at *work*, but so spiritedly active at *play*, that at *burling*, which is the cricket of savages, they shew the greatest feats of agility. Their love of society is as remarkable as their curiosity is insatiable; and their hospitality to all comers, be their own poverty ever so pinching, has too much merit to be forgotten. Pleased to enjoyment with a joke, or witty repartee, they will repeat it with such expression, that the laugh will be universal. Warm friends and revengeful enemies; they are inviolable in their secrecy, and inevitable in their resentment; with such a notion of honour, that neither threat nor reward would induce them to betray the secret or person of a man, though an oppressor, whose property they would plunder without ceremony. Hard drinkers and quarrelsome; great liars, but civil, submissive and obedient. Dancing is so universal among them, that there are every where itinerant dancing-masters, to whom the cottars pay six-pence a quarter for teaching their families. Besides the Irish jig, which they can dance with a most *luxuriant* expression, minuets and country dances are taught; and I even heard some talk of cotillions coming in.

'Some degree of education is also general; hedge schools, as they are called (they might as well be termed *ditch* ones, for I have seen many a ditch full of scholars), are every where to be met with where reading and writing are taught. Schools are also common for men; I have seen a dozen great fellows at school, and was told they were educating with an intention of being priests. Many strokes in their character are evidently to be ascribed to the extreme oppression under which they live. If they are as great thieves and liars as they are reported, it is certainly owing to this cause.'

After doing justice to the politeness and urbanity of those in the more elevated ranks of life, he concludes with a race of people, against whom, as may be collected from many different parts of this volume, he seems to have a particular spleen. 'I must now come, says he, to another class of people, to whose conduct it is almost entirely owing, that the character of the nation has not that lustre abroad, which, I dare assert, it will soon very generally merit: this is the class of little country gentlemen; tenants, who drink their claret by means of profit rents; jobbers in farms; bucks; your fellows with round hats, edged with gold, who hunt in the day, get drunk in the evening, and fight the next morning. I shall not dwell on a  
subject

subject so perfectly disagreeable, but remark that these are the men among whom drinking, wrangling, quarelling, fighting, ravishing, &c. &c. &c. are found, as in their native soil; once, to a degree that made them the pest of society; they are growing better, but even now, one or two of them, got by accident (where they have no business) into better company, are sufficient very much to *derange* the pleasures that result from a liberal conversation. A new spirit; new fashions; new modes of politeness exhibited by the higher ranks are imitated by the lower, which will, it is to be hoped, put an end to this race of beings; and either drive their sons and cousins into the army or navy, or sink them into plain farmers like those we have in England, where it is common to see men with much greater property without pretending to be gentlemen. I repeat it from the intelligence I received, that even this class are very different from what they were twenty years ago, and improve so fast, that the time will soon come when the national character will not be degraded by any set.

That character is upon the whole respectable: it would be unfair to attribute to the nation at large the vices and follies of only one class of individuals. Those persons from whom it is candid to take a general estimate do credit to their country. That they are a people learned, lively and ingenious, the admirable authors they have produced will be an eternal monument; witness their Swift, Sterne, Congreve, Boyle, Berkeley, Steele, Farquhar, Southerne, and Goldsmith. Their talent for eloquence is felt and acknowledged in the parliaments of both the kingdoms. Our own service, both by sea and land (as well as that unfortunately for us) of the principal monarchies of Europe, speak their steady and determined courage. Every unprejudiced traveller who visits them will be as much pleased with their cheerfulness, as obliged by their hospitality: and will find them a brave, polite, and liberal people.

The sections on the corn trade and linen manufacture contain much interesting information. The author's inferences and arguments appear to be built upon documents of unquestionable authority, taken from public records, or communicated by gentlemen of veracity and honour, many of whom being in office themselves, their communications ought to be considered as authentic. Mr. Young's reasonings on these subjects are much too complicated for us to give any succinct detail of them in the compass of the present article. Nevertheless, that our Readers may form some idea of this Writer's commercial opinions, we shall make no apology for laying before them the following passage; and we the rather do it, because the indulgences lately granted to Ireland have awakened in some minds an illiberal and groundless jealousy.

Relative to the other manufactures of Ireland, I am sorry to say, they are too insignificant to merit a particular attention; upon the subject of that of wool I must however remark, that the policy of England, which has always hitherto been hostile to every appearance of an Irish woollen manufacture, has been founded upon the mean  
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contractions of illiberal jealousy; it is a conduct that has been founded upon the ignorance and prejudices of mercantile people, who, knowing as they are in the science which teaches that two and two make four, are lost in a labyrinth the moment they leave their counting-houses, and become statesmen; they are too apt to think of governing kingdoms upon the same principles they conduct their private business on, those of monopoly, which, though the soul of private interest, is the bane of public commerce. It has been the mistaken policy of this country to suppose, that all Ireland gained by a woollen manufacture would be so much loss to England; this is the true monopolizing ignorance. We did not think proper to draw these bands of commercial tyranny so tight as to interdict their linens; we gave them a free trade; nay we import an immense quantity of Russian and German linen, and yet between this double fire of the Irish and foreigners has our own linen manufacture flourished and increased; it is the spirit and effect of every species of monopoly to counteract the designs which dictate that mean policy. The rivalry of the Irish (if a rivalry was to ensue) would be beneficial to our woollen trade; as a fast friend to the interest of my native country, I wish success to those branches of the Irish woollens which would rival our own; a thousand beneficial consequences would flow from it; it would inspirit our manufacturers; it would awaken them from their lethargy, and give rise to the spirit of invention and enterprize. How long did our old broad cloth trade sleep in the West, without one sign of life strong enough to animate a new pursuit; but a different spirit breaking out in Yorkshire and Scotland, new fabrics were invented, and new trades opened. A free Irish woollen trade would put our manufacturers to their mettle, and would do more for the woollen trade of England than any other measure whatever. Our merchants think such a rivalry would ruin them; but do they think the French would not have reason for such fears also? Have we not lost the Levant and Turkey trade through the obstinacy of our monopolists? And why should not Ireland have a chance for such a branch as well as Languedoc? But such has been our narrow policy, with respect to that kingdom, that we have for a century sat down more contented with the successful rivalry of France, than with the chance of an Irish competitor.

‘Whenever any question, relative to commercial indulgence to Ireland, has come into the British parliament, its friends have always urged the *distressed state of Ireland* as a motive. This is taking the ground of duplicity, perhaps of falsehood; they ought to be more liberal, and avow that their principle is not to relax the present laws as a matter of humanity to Ireland, but of right and policy to themselves; to demand a free trade to Ireland as the best friends to Britain; to demand that France may be rivalled by the subjects of the British empire, if those of one kingdom cannot, or will not do it, that those of another may.

‘One would have reason to suppose, from the spirit of commercial jealousy among our woollen towns, that whatever Ireland got was lost to England: I shall in a succeeding section insert a table, which will shew that, in exact proportion to the wealth of Ireland, is the balance of the Irish trade in favour of England. That kingdom is

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one of the greatest customers we have upon the globe; is it good policy to wish that our best customer may be poor? Do not the maxims of commercial life tell us, that the richer he is the better? Can any one suppose that the immense wealth of Holland is not of vast advantage to our manufactures; and though the Russia trade, upon the balance, is much against us, who can suppose that the increasing wealth of that vast empire, owing to the unparalleled wisdom of its present empress, the first and most able sovereign in the world, is not an increasing fund in favour of British industry?

We cannot dismiss this article without acknowledging our obligations to this agreeable Tourist for the information and entertainment which his publication has afforded us. We have met with little or nothing of that passion for theory and paradox in which this Writer sometimes indulges himself. The work before us never could have appeared at a time when it would have been more worthy the public attention than at present.

With respect to England, her sister island is at this moment an object of political magnitude much greater than she has ever been, since the two islands were connected. With respect to herself, she stands in a predicament different in many respects from any that she was ever in before; as it will be entirely owing to want of steadiness and virtue if she be now prevented from establishing her claim to what seems to be the indisputable birth-right of all mankind.

Should Ireland obtain and make use of those privileges which her own interest and the real interests of this kingdom point out to her, she will soon feel the advantages of them in the internal improvement that will gradually extend itself through the most uncultivated parts of her territories. Mr. Young's book may then answer the most important purposes: by pointing out what she has been, and the wretchedness she has formerly experienced, it may teach her how to value the blessings that will then flow in upon her; and the picture it will exhibit of her past situation may give an additional relish to her present enjoyments.

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ART. II. *Essays on the Trade, Commerce, Manufactures, and Fisheries of Scotland*; containing, Remarks on the Situation of most of the Sea-ports; the Number of Shipping employed; their Tonnage: Structures on the principal inland Towns; the different Branches of Trade and Commerce carried on, and the various Improvements made in each: Hints and Observations on the Constitutional Police; with many other curious and interesting Articles never yet published. By David Loch, Merchant, and General Inspector of the Fisheries in Scotland. 12mo. 3 Vols. 7 s. 6 d. Edinburgh printed.

**W**E remember to have heard it remarked as a singular characteristic of a man of great eminence in the literary world,

world, that he was able in all cases to discover the reach of talents of those with whom he conversed, and to adapt the nature of his arguments to their capacity; with men who had accustomed themselves to reason closely, his arguments were clear, philosophical, and strictly logical; with those who were incapable of following a close chain of reasoning, he adopted a more popular and diffusive strain; and with others, whose mental faculties were of a meaner class, he descended still lower, so as to adopt those arguments which alone were within their reach. But few are the men who are possessed of this versatility of genius, and therefore, in general, one man is only capable of making himself agreeable to one set of companions, who are nearly on a level, as to mental faculties, with himself; and his conversation is disrelished by all others, because his style of reasoning is either above or beneath them. It is happy for society, that in every case of great moment, authors of different talents address themselves to the public, each of whom discussing the matter in his own particular manner, adapts his reasoning to the capacities of those who are in the same class with himself; and as among mankind at large the class of accurate reasoners is very small in comparison with those who are incapable of investigating any subject with a philosophical precision, it usually happens that, in those disquisitions especially that are intended to engage the attention of the people at large, the best written book is not the most useful, as an inferior performance will more engage the attention of the multitude. Newton's *Principia* was not in general esteem, even among men of science, till it came to be explained in their own manner by persons of inferior genius: and, were it not an invidious task, we could furnish a numerous list of books that have afforded materials for many a popular performance, which, but for these neglected originals, could never have existed. We only remark this, to shew with what infinite wisdom the affairs of the universe are directed. Winds, storms, birds and insects, scatter the seeds of plants upon the surface of this globe, where they spontaneously spring up for the sustenance of those animals which take no care for themselves; and the knowledge that is produced by the exertions of men of superior genius is, in like manner, happily disseminated among mankind by the more feeble efforts of those whom nature has adapted to that inferior, though most necessary office.

The work before us is of that class which is merely adapted to *the multitude*. Instead of conclusions logically deduced from premises established on firm *data*, we meet with assertions uttered with great confidence. Nothing appears doubtful; and where it would be difficult to refute an opposing argument, the reader is overwhelmed with a multiplicity of words, which although



though they may not convey any distinct ideas, yet as they end in a way that is favourable to the hypothesis of the Author, a Reader of the class for which this work is chiefly calculated, believes that what he has been reading contains unanswerable arguments in proof of that hypothesis, and he remains entirely convinced by the Author.

Mr. Loch seems to have a confused idea of many particulars relating to commerce and manufactures, which he throws together in chaotic confusion, frequently starting from one subject to another, where there is no apparent connection—and as frequently returning with equal disorder to the subject he had quitted. Our Author seems, however, to be possessed of abundance of zeal in the cause of his native country, and is no less vehement against the English for sending their manufactures to Scotland. We wish to see manufactures flourish in every part of the kingdom, and cannot help thinking, that little good can result from inflaming the minds of the lower people in either part of the island against their brethren on the other side the Tweed.

Without attempting to give an analysis of this desultory work, we shall only observe, that the bulk of the first volume consists of many arguments tending to prove that the linen manufacture is an unprofitable one for Scotland, and that the woollen manufacture would be extremely profitable; in which we think he is right. This we had occasion to observe was demonstrated some time ago in another work relating to the manufactures of Scotland\*, from which performance our Author seems to have borrowed largely, without making the smallest acknowledgement for it†. Indeed, his observations on the management of sheep are little more than a transcript of what Mr. Anderson has said, put into a different dress; intermixed with a few observations picked up from other authors, by whom he

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\* Observations on the means of exciting a spirit of national industry, &c. See Review, vol. lviii.

† Example. "It is a certain fact, says Mr. Loch, that that part of a fleece which grows in the coldest season, or in winter, is infinitely finer than that which grows in the summer; and that these threads or filaments on any fleece are exactly proportional to the different degrees of the temperature of the air, or the variations of heat and cold in the district in which the sheep are reared." In our Review, referred to in the above Note, we detailed the experiment by which this curious fact was first demonstrated, and the uses to which it might be applied. A fact that does not seem to have been attended to by any one before these experiments were made. See also a Note, p. 170, of Mr. Loch's work, which is almost literally taken from Mr. Anderson's book, as transcribed into our Review.—Many other examples might be given.

is frequently mislaid, or bold assertions of his own, that too often stand in need of proofs to establish them † : interspersed with strokes of humour and wit, *of his own style*, that may perhaps divert some Readers, though it may not convince their understandings.

But although we cannot say much in favour either of the originality or the elegance of this Writer, yet many observations incidentally occur in this miscellany (for such it might have been with propriety named) that are curious, and deserve attention. Among which is an account of *the manufactures of Paisley*, furnished by an anonymous writer, who seems to have been very well informed.

The second volume of these Essays contains observations by the Author on the different manufacturing towns in Scotland, made in a tour undertaken by him in quality of General Inspector of manufactures and fisheries: with the journal of a traverse among the Western Isles during the fishing season, in 1778.

From the first part, we are happy to see that the numerous infant manufactures in Scotland are in a much more promising state than we had apprehended, and that industry is coming more and more into fashion in that part of the island. We heartily wish the gentlemen of landed property in that country may continue to give every encouragement to these manufactures, and that the legislature may in future bestow a greater degree of attention to the improvement of Scotland than it has hitherto obtained: for undoubtedly the prosperity of that part of the nation will contribute more to its internal defence than that of any distant colonies ever can do. In this respect we agree in opinion with our Author,—nor do we hesitate to pronounce, that the spirit of colonization has been the hobby-

† Example. “ They (the Highlanders), says he, p. 21, ‘ are also endeavouring to mend their breed (of sheep) by adopting the example of the nobility and gentry; who, to effect this, have spared no expence to import tups of the best kinds from the above-mentioned gentlemen (viz. Messrs. Bakewell, Chaplin, and Culley), by which means they have now sheep, which instead of two or three pounds of coarse wool, yield eight or ten pounds of fine wool; and in lieu of mutton of six and seven pounds per quarter, now sixteen and eighteen pounds—and yet these very sheep do not require a fifth part more food to support them than the hungry half-starved breed of this country.” Let this fact be fully proved, and we will undertake that in a very few years not one of the old breed of sheep will be found in the country. Again, he observes, p. 12, “ for hairy sheep, transported to rich pasturage, will cause the wool to grow much finer, and *contrariwise*.”

Where is the proof of this to be found?

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horse of Europe for a century past, and has been productive of much national distress. But the time is not perhaps yet come when the force of this observation will be fully felt.

Will it be believed, in future ages, that Britain has exhausted her treasury for more than a century past, and thrown out every alluring bait that could be devised, to induce the natives of her own island to relinquish their habitations, and migrate to distant [desert] countries, where they stand in perpetual need of support from the weakened state, instead of strengthening it—and all this without enquiring whether it was possible to convert the labour of these persons at home to any more valuable purpose? Can it be believed, that a nation not absolutely stupid should have gone thousands of leagues in quest of fishing grounds—should have peopled a barren inhospitable island, and undertaken two expensive wars to obtain possession of that fishing ground, without so much as founding their own coast, to see if any thing of the same kind could there be found, even after they had received the strongest intimations that it might? Yet, astonishing as this may appear, it is undoubtedly true:—and, whether the observations of our Author on the number and magnitude of the fishing banks on the West coast of Scotland, may turn out as he imagines, or not, still we are inexcusable in not having, long ago, explored them with the utmost care, so as not to leave room for a doubt concerning them.

From the whole train of our Author's observations on the fisheries, it is evident, that he means to magnify every advantage that his nation enjoys in that respect as much as possible.—We are sorry that our scanty limits forbid us to enter into this discussion so fully as we could wish. We could, but for this objection, have been glad to collect together several interesting facts relating to the subject, that are scattered through the volume before us, so as to place them in one conspicuous point of view.—Would the nation be at the expence of sending a man of genius and public spirit to that part of the country, to collect facts and make observations on the spot, who could be capable of judging of the expediency or non-expediency of the measures that should be pointed out by the natives and others whom he might there meet with, who had frequented these seas, and who could arrange his ideas in a clear and perspicuous manner, we are persuaded that the observations of such a person, made public, would be of much more national advantage than the discovery of a Southern Hemisphere, and might be accomplished at less than the thousandth part of the expence of an expedition to Otaheite. In the mean time, we recommend the journal of this Author to the attention of our countrymen—as it may serve to excite in them a desire to explore these unknown regions, in which we are happy to see that the fishings are beginning to be attended

attended to by the natives, although the laws are little calculated to promote their industry. We hope the time is fast approaching when this great national object will obtain a more unbiassed degree of attention from all ranks of people, than has hitherto been bestowed upon it \*.

The third volume consists of some general observations on trade—on some of the manufacturing towns in England—on the police of the city of Edinburgh—on the trade to Campvere—on the canal between Clyde and Forth—on the advantages of making a navigable canal through the peninsula of Cantyre—on the trade to Ireland; with some smaller articles: to which is added a supplement, containing the Author's thoughts on the means of quieting the rebellion in America, which seems to have no other claim to a place here but that of filling up a part of the volume.

On all these subjects, persons who are unacquainted with them may receive some information.

\* The following instance of industry and attention in a Mr. Campbell of Loch Goyl, deserves to be particularised, as it tends to show that the natives are neither so stupid nor indolent as they are commonly represented:

"I dined, says Mr. Loch, vol. ii. p. 225, with the reverend Mr. M'Lea, who told me in the course of conversation, that Alexander Campbell, one of Ardkinglass's tacksmen or farmers, had great merit in fishing the head of this loch; that he had, within these four years, encreased the number of his boats and nets as six to one; and that most of his fishers came over to him at the proper season from Nairn. This information excited my curiosity to be fully acquainted with their mode of payment, the nature of their fishing, and to what market the fish were sent for sale; upon which I was told, that Mr. Campbell provides boats, nets, lines, and every material for fishing, and allows his fishermen one half of the fish caught for their trouble. Mr. Campbell has contrived nets with which they catch salmon, cod, feaths, seals, haddocks, and many other kinds of salt water fish, and mackrel when in season, in vast quantities. Nay, so great has been their success in this last kind, that they have often caught from 3000 to 5000 at a draught, the market for which, as well as the others, is principally Glasgow, Paisley, Greenock, &c.; and the very inhabitants themselves, who often assist the fishermen in hauling their nets on shore, when heavy loaded, are most generously rewarded by Mr. Campbell, who gives them as many fish as they can carry home for the use of their families." This is acting with a liberality of spirit that shows Mr. Campbell is capable of forming extensive views of trade and manufactures. We heartily wish him all the success his industry deserves, and are glad to see that his *laird* is not insensible of the value of such a tenant.

**Act. III. *Three Discourses.*** I. On the Progress of religious and Christian Knowledge. By William Enfield, LL. D. II. On religious Zeal; with a comparative View of the Protestant Dissenters of the last and present Age. By Richard Godwin. III. On the Character, Offices, and Qualifications of the Christian Preacher. By Philip Holland. 8vo. 3s. 6d. Boards. Johnson. 1780.

**W**E are informed, in the Preface, that the Discourses 'here offered to public attention, were, in substance, lately delivered on occasions on which a considerable number of dissenting ministers were assembled; and that the Authors are so nearly agreed in their general views, that they wish to appear in the world as friends united in the support of an important common cause.'

The leading objects of these Discourses are to encourage free enquiry, and to excite an active but temperate zeal for the great interests of rational Christianity. The Authors are particularly careful to guard against the fatal extremes of infidelity and fanaticism—bigotry and indifference.

The first Discourse, by Dr. Enfield, is sensible and ingenious. The Author traces with judgment and candour the progress of religious knowledge through its various gradations, and amidst the obstructions which ignorance or policy, pride or interest, superstition or enthusiasm, have from time to time thrown in its way.

The testimony which the Doctor hath borne to the high merit of the *Polonian brethren*, who assisted *Socinus* in perfecting his daring system of reformation, will perhaps be objected to, as partial, if not extravagant, by some of our Readers. We will transcribe this singular passage. 'Soon after the first dawn of the Reformation, several great men arose who possessed such strength and acuteness of understanding, and freedom of spirit, as to be able, at one effort, to separate the pure religion of Christ from the mass of absurdities and superstitions with which it had been mixed; and to conceive themselves, and to represent to others, a system of faith so rational and scriptural, that all the labours of modern times have done little to improve it.'

It must indeed be acknowledged, even by the most bigotted adversaries of Socinianism, that its first founders were men, not only of uncommon fortitude, but of great erudition and distinguished abilities. And it would be the height of prejudice not to allow them even higher praise than is due to their literary endowments. They are entitled to that praise which is the just reward of an unyielding integrity, and of the purest and most amiable virtues that could adorn the characters of men and

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Christians.

Christians. It is not our business to decide on the truth of their theological system. But they had that merit which all can judge of—founded on universal principles, and directed to the common interests of religion and morality.

Dr. Enfield justly considers the good work of reformation as having been chiefly retarded in its progress by two causes: ‘First, The appointment of subscriptions to articles of faith, as the term of admission into every national church; and secondly, The propensity which hath always prevailed among the vulgar, to prefer a religion, which either captivates the senses and imagination, or agitates and enflames the passions, to one which is immediately addressed to the understanding and the moral principle, and hath no other object than to make men wise and virtuous.’ To the former may be referred every species of hierarchical domination, with their mischievous effects in enslaving the minds of men, and producing an illiberal timidity in the priests, and a blind submission in the people—to the latter may be traced up all the various absurdities which have been generated between folly and fancy:—mysticism with its “moping melancholy,” and enthusiasm with its “moon-struck madness.”

The Doctor congratulates his brethren on the prospect of the advancing power of “pure and undefiled religion.” He mentions some auspicious appearances of its progress; and kindling with his subject, he gives full scope to the generous wishes of his heart, till what he wishes he imagines he foresees. ‘Yes (says he), I will foretel (and may it please the great Lord of Nature to fulfil the prediction!) that the cloud which was once “no bigger than a man’s hand” shall at length spread over the whole heavens, and water every region of the earth with the dews of heavenly wisdom:—and that the whole earth shall be one holy temple consecrated unto the Lord.’

The second Discourse, by Mr. Godwin, contains a variety of judicious reflections, and breathes an amiable and truly Christian spirit. The zeal which he recommends is perfectly consistent with the charity he professes; and both are happily allied with that “wisdom which cometh down from above, which is first pure and then peaceable; gentle and full of good fruits.” The Author hath nothing of that little spirit and those low views of party which would confine all truth and all virtue to its own circle. His objects are equally liberal and important. He wishes to excite his brethren to that manly zeal which wastes not its force on those theological trifles and absurdities which have so long disgraced the controversies of the Christian Church, but which directs its influence to the most important and essential interests of mankind, and would restore the Christian religion

to its primitive simplicity, unencumbered with needless ceremonies, and unobscured by incomprehensible mysteries.

The bigots to Puritanism will think he hath sketched the picture of the old Nonconformists with too free a pencil, and will accuse him of a want of duty and natural affection to his forefathers, by exhibiting them with such a harsh outline, and with such unpleasing features. 'The diligent and impartial inquirer, however candid, must acknowledge that the Protestant Dissenters, in less time than even half a century past, were in general austere in their temper and manners; that they painted religion with a gloomy aspect; betrayed a spirit of singularity and opposition in trifles; were excessive and almost indiscriminate in their invectives against pleasure; laid too much stress upon modes and opinions; made too little allowance for human infirmities; fixed too high a value on long and frequent retirements for the sake of devotional exercises in private; placed as much too low the standard of the moral virtues, *those especially which are humane, generous, and of all others the most engaging*; confined *almost all* their approbation and good-will to the people of their own sect; discovered an over-weening conceit of their own spiritual attainments; and—what is still worse than all the rest!—that there were undoubtedly instances of those who put on the semblance of rigorous piety to atone for, conceal, and give success to heinous immorality.—It is with all readiness acknowledged, that there are upon record many exceptions to this heavy charge; but the above-mentioned may, I think, be exhibited as some of the *principal* outlines in the character of those who were, or affected to be, amongst the best and most religious persons of the last age. Nay, further, if a diligent and impartial inquiry were now made into the *prevailing* temper of large bodies of Protestant Dissenters in several different parts of this kingdom, it would be found that something of the same spirit is *still* remaining amongst us.'—This is bold speaking in a Dissenting minister. But truth and integrity beget courage. We have only to remark, that when the wound is deep and dangerous, the probe must not be held with a timid and trembling hand.

We can only speak in general terms our approbation of Mr. Holland's Discourse, having no room for extracts. It may be thought too prolix:—but it contains some excellent and valuable remarks on the great principles of natural and revealed religion, and offers some important advices to ministers with respect to their intellectual qualifications and moral character; their private studies and public duties.

ART. IV. *Four Elegiac Tales.* 4to. 2 s. 6 d. Flexney.

**T**HE Elegiac Tale is a species of composition in which it is not so easy to excel as at first view might be imagined. The narrative is required to be not only simple, but interesting; the versification, at the same time that it is familiar and concise, should also be elegant and harmonious: and over the whole must be diffused that plaintive tenderness which flows from native sensibility. If the poems before us be examined by these rules, they will not be found destitute of merit. In the choice of his subjects the Author has been peculiarly happy.—His narrations are unfolded with ease and perspicuity, and the sentiments with which they are embellished breathe the true spirit of elegy. In the construction of his verse also, if allowance be made for some little hardness of manner, he will not be thought strikingly deficient. Where he has failed in point of versification, we attribute the failure in great part to the confinement of his measure; which, notwithstanding some respectable attempts, has seldom of late succeeded. Well as the stanza of eight and six syllables alternately might be adapted to the unadorned simplicity and nakedness of the ancient ballad, it leaves not scope enough for that ornament which is looked for in more modern compositions. To avoid simplicity (we mean in its less respectable sense) on the one hand, and stiffness on the other, is what few who have adapted this measure to narratives of any length, have ever been able to compass. Of this writer's success the Reader will form his own opinion from the following extract from *Bertram and Matilda*, the second tale in this collection.

“ The morning drinks my husband's blood :

“ Go page (Matilda cries)

“ Haste to the holy Anselm's cell

“ And bid the hermit rise.”

He came—but when with hands uprais'd,

And kneeling on the ground,

Bent o'er her sleeping babe in tears

The forr'wing fair he found ;

With kindred sorrow torn, long time

The rev'rend hermit staid :

“ Say, lady, whence thy grief? and why

“ To Heaven these lifted hands?”

“ The morning drinks my husband's blood :

“ By doom unjust he dies ;

“ Bound in the dungeon's dreary cell,

“ The prison'd Bertram lies.

“ Oh



" Oh, father! by our Saviour's cross  
" Which guards thy holy breast!  
" By him, whose bosom bled for all  
" Receive my sad request!

" Grant in thy sacred garb disguis'd,  
" To seek the dungeon's cell,  
" Receive a husband's kiss of death,  
" And sigh a last farewell."

" Yes! lady, take my hermit's dress,  
" My pray'rs, and blessings take;  
" The Pow'r whose bosom bled for all  
" Shall ne'er thy truth forsake."

Veil'd, in the rev'rend father's hood  
She sought the prison round.  
" 'Tis Bertram's flinty bed, and fast  
" His eyes in sleep are bound—

" Is this the bed of guilt?—Such rest  
" Ne'er sooth'd a traitor's sense;  
" Such is the rest of virtue, such  
" The sleep of innocence."

Awak'ning, by the glimm'ring lamp,  
He saw the father stand—  
And thrice he kiss'd th' extended cross,  
And press'd the trembling hand.

" Oh, father! mourn not o'er the scene,  
" Which soon in death will close;  
" Mourn, where each length'ned hour of life,  
" Prolongs a widow's woes.

" Watch o'er an orphan child, and soothe  
" A mother's grief to rest."  
—Matilda clasps her Bertram's neck!  
She sunk upon his breast!

" Thy hour of death is mine!—I come  
" Resolv'd to share thy doom.  
" The morning's light, which sees thee fall  
" Shall guide me to the tomb.

" Oh! by our tender pledge of love,  
" Avert the dire design!  
" Our joys were one—one be our fate—  
" Thy hour of death be mine."

At day-break, from his bed, enrag'd  
The watchful Richard flies;  
" Lead out the victim, to his fate,  
" E'en now, the traitor dies."

Encircled by the murmur'ing croud,  
The monarch press'd the throne;  
No eye, save his, refus'd a tear,  
No breast, save his, a groan,

When slow, the sad procession mov'd.  
 The minister of fate  
 Came first; his right-hand bore aloft  
 The ax's ponderous weight.  
 The hermit next, wrapt in the hood,  
 With faltering footsteps went;  
 His arms were cross'd, low towards the earth,  
 His looks were downwards bent.  
 Bareheaded last, with mien erect  
 The dauntless Bertram came,  
 Unmov'd he gaz'd on all, no fear  
 Could shake the warrior's frame,  
 "Now strike the blow."—Firm on the block  
 His guiltless neck he laid;  
 The naked ax, uplifted high,  
 Hung trembling o'er his head.  
 "Hence vain disguise," Matilda cry'd,  
 "One little moment stay!"  
 With eager haste, she instant cast  
 The friar's garb away;  
 Down her white breast, that wildly heav'd,  
 Her hair luxuriant hung;  
 "Now strike the blow!" o'er Bertram's neck  
 Her snowy arms she flung.  
 "One death shall end us both!"—"No, live"  
 (The wond'ring Richard cries)  
 "To life, to liberty, to fame,  
 "Thy monarch bids thee rise."

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ART. V. *An Ode. Pignorum quisquis sudet amulari.* 4to. 1s. 6d.  
 Doddsley. 1780.

**R**IDICULE has been said to be the test of truth.—When applied to the principles of those who make use of it, the observation is, in some degree, just. The province of ridicule is to laugh at vanity, affectation, folly, or absurdity; and to expose incongruity and imposture. When, therefore, it is employed in pulling off the mask from hypocrisy, or in detecting the dangerous delusions of fanaticism, it is then, no doubt, properly directed; but to attack, by the means of this weapon, the foundations of religious obligation, even though religion were a mere human institution, is to proceed upon false principles, as the attempt then is to destroy what has the peace of society and the happiness of individuals for its object. To stigmatize the blunders of ignorant statesmen, or the pretended patriotism of designing and interested demagogues, comes, in like manner, within the province of ridicule; but to represent every mode of ~~management~~ <sup>assumed</sup> as contemptible, and to consider all public virtue as

assumed for the purposes of private emolument, is to forget its legitimate object, and to act upon the false and pernicious supposition, that all men are fools or hypocrites;—a supposition that, in the end, must introduce either anarchy or despotism.

The same mode of reasoning may be extended to ridicule, when applied to the elegant arts. Its objects, in this case, are the pretenders to knowledge, or the perversers of it; those who assume to themselves an excellence they do not possess, or who, endeavouring to excel by unnatural efforts and affected peculiarity, overleap the modesty of nature. But to laugh at the bold conceptions of a comprehensive and elevated mind, merely because we ourselves are unequal to such exertions, argues not only a want of true principles of taste, but implies also a mean and malignant envy, that would bring down others to a level with ourselves.

The empty fashion of the day, to turn every thing serious into jest, has led us into these remarks: and let us add, there is no fashion that brings with it a more unerring and lamentable proof of general depravity.

The present Writer, suiting his composition to the complexion of the times, has chosen the serious Ode for the butt of his buffoonery; but, unfortunately, the little joke that he intended is lost, as it certainly has no proper object. The attempts of unsuccessful scribblers are beneath notice, and the few effusions of real genius, that have had the stamp of public approbation, though obnoxious to parody, are not open to burlesque: defective neither in sense nor connexion, and without any incongruous mixture of dignity and meanness, they have no unnaturally prominent features for ridicule to lay hold of. Do they ever introduce a farrago of heterogeneous ideas and quaintnesses of expression, that can in any degree be resembled by “Morning’s saffron-coloured gown, and her head-dress of pink and pea-green ribbands, of celestial staircases, and gilt balconies, fruit-trees with vast white perriwigs, &c.”—But enough of this foolery.

Though this Writer cannot boast the most dexterous method of wielding the weapon he has assumed, that he knows, however, how to write a *Dedication*, is evident from the following compliment to Lord Carlisle, to whom he addresses his poem: The very few pieces, says he, with which you have favoured the Public, are as *elegant and beautiful as any in our language*.

Of the poem itself take the following specimen:

Hail, Liberty, fair goddess of this isle!  
 Deign on my verses, and on me, to smile;  
 Like them unfetter’d by the bonds of sense,  
 Permit us to enjoy life’s transient dream,  
 To live, and write, without the least pretence  
 To method, order, meaning, plan, or scheme;

And shield us safe beneath thy guardian wings,  
From Law, Religion, Ministers, and Kings.

It is difficult to say, whether this Writer's political principles are more liberal, or his mind (witness the Dedication) more ingenuous, than his literary taste is classical and just.

**ART. VI.** *Russia*: or, a complete historical Account of all the Nations which compose that Empire. 2 Vols. 8vo. 10s. sewed. Nichols. 1780.

**T**HIS Work has a very promising title, and is therefore well fitted to disappoint the expectations of the Reader. Whether it be an original or a translation, who is the Author, and on what authority his assertions are built, are particulars concerning which we receive not any information. Yet if this anonymous Writer had intended that his publication should acquire any credit with the world, he ought to have been at some little pains to satisfy the reasonable curiosity of his Readers; but as he has not thought fit to take this trouble, we are obliged to estimate his Work by its own intrinsic merit, and to be contented with such discoveries as may be made by internal evidence alone.

The first volume contains an introduction giving an account of the Siberjans, together with what the Author calls a complete history of the Finnish nations. It would not, we apprehend, be very entertaining to enter into any minute detail concerning the Kara-Kitans, Tsongares, Tscheremisses, Tschouwatches, Terptyaireis, and Votiaks, whose manners and customs are described with an appearance of laborious accuracy in this superlatively dull and tiresome performance. The Author seems not to us to possess any very clear idea of the duties, and requisites, of an historian. He knows not how to select from the great mass of materials which his subject affords, those particulars which are worthy of being laid before the public. He describes with a tedious minuteness circumstances of the most frivolous nature, and passes slightly over matters of the highest moment. The events which he relates stand altogether unconnected with each other, or with any general plan. He enjoys not in any degree the faculty of interesting the Reader in the subject of his narration; and as to the power of generalising his ideas, of tracing out their mutual connection or dependence, and thus making the customs and usages of the different nations which he describes throw light on each other, these are matters which lie far beyond his reach, and which he possesses neither the means to execute, nor even the capacity to comprehend. We should be glad to insert, as a specimen, some passage that might entertain our Readers: but such a passage we have not

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been

been able to discover in either of the two volumes. We shall therefore take the liberty of laying before them a chapter relative to the Lettonians, &c. recommended only by its brevity.

‘ The Lettonians, the Estonians, and Lieffs, inhabit Lieffland, or Livonia; the former make also a part of the inhabitants of Courland, Estonia, or Estland, and Livonia, bear the name of their inhabitants. They have all an affinity with one another; but make not one nation. The Lettonians are of the same race with the Lithuanians and the ancient Prussians; that is to say, descended from the Slavonians and Finns.

‘ At the beginning of the thirteenth century they formed themselves, by degrees, into a nation, near the mouth of the Vistula, and have since expanded themselves to a wider compass. Three parts out of four of their language is composed of Slavonian terms, and the rest of Finnish origin. The Estonians are less mixed; and the Lieffs, as well as the inhabitants of the isle of Oesel, are simply a branch of Finns. Their Finnish dialects differ in the same degree, and that so conspicuously, that every one of them is at length become a language by itself. These three nations are usually confounded by the Germans under the name of *Undeutsche*, which signifies Non-Germans, and comprehends them all. If any one should chuse to derive the name Lettonians from the word *Lada*, or *Leide*, which signifies *to root up*, or *break up land*, it would not be more destitute of probability than many hundreds of derivations daily imagined. They have been cultivators of the ground from all antiquity.

‘ When they left their situation on the Vistula to settle in Livonia, about the middle of the thirteenth century, the Finns, who lived chiefly by their flocks, and neglected the culture even of their arable lands, were not at all averse to the union; for the Lettonians immediately set about clearing the ground; and, by the preparation of that sort of manure which is made by burning the trunks of trees and bushes in the field, spread themselves so, that they obliged most of the Finns to retire. But such as chose to remain, adopted a life of agriculture; and this method of manuring is universal among them to this day. About the same period, the Knights of the Teutonic order having completed the conquest of Courland and Livonia, all the inhabitants of these two countries were converted to Christianity, and declared the slaves of this foreign nobility, who took them as their property, and have kept them as such ever since.

‘ In their stature and whole exterior the Lettonians differ; but, in general, they are very like the Finns. Great numbers of them are of a phlegmatic and melancholy disposition. Except life itself, and the pleasures of love, every thing in the world is indifferent to them. The oppression they groan under, poverty, a hard education, and their general constitution, have inured them to the severity of the climate, want, and submission. They are of a phlegmatic temperament, idle, filthy, and addicted to drunkenness. They are not, however, destitute of capacity. Their women feel not so severely the hand of oppression as the men; and are not without a share of beauty and vanity.

‘ Their villages are small, and their habitations dirty. Their houses are little huts made of baulks, placed upon one another, and fastened

fastened together by notches at the corners. This is the common architecture of the people of all these parts of the North. A peasant wants nothing but timber and a hatchet to build his house\*. The habitations are small, but warm, and suited to the climate, as being easily heated in the sharpest winter. Their little villages are distributed about the estates of the nobility to whom they belong. Their food and furniture indicate the greatest indigence. Those whom their lord does not take into his immediate service, have a little field or meadow, with some cattle to procure a sort of subsistence from. The time, however, to look after it must be subtracted from their sleep, the day being scarcely sufficient to till the ground of their lord, repair the buildings, fences, and other works, which they do for the most part as a commutation for taxes. The women sew, and do other works which they are obliged to carry to the lordship. The Lettonians seldom give themselves any trouble, because their masters are obliged to maintain them without it. Such of them, however, as live under a mild proprietor, know how to turn the gentleness of their master to their own account, and often get a great deal of money: but they commonly defraud the community of it, by burying it in the earth.

\* The men dress themselves like the Finns, excepting that they do not all wear their beard.

\* The dress of the women is very pretty, and has some resemblance to that of the Slavonian women. They wear stockings, shoes or slippers, white shifts with sleeves very full towards the shoulder, but close at the wrist. They wear the common gown of females, with long aprons, and a kind of boddice which comes down no lower than the petticoat. They wear a necklace of glass beads, which falls down likewise on their breast: and, being composed of a number of rows, serves as a tucker. The sides of the sleeves are worked or pinked, and the boddice is made of a party-coloured stuff, or of linen worked with various colours. The bottom of the petticoat and apron is adorned with a border five inches wide, made of another stuff, or of a different colour from that of the petticoat. Sometimes there are many borders all alike, except in size, round the petticoat. They have a girdle likewise prettily worked, and fastened above the hips.

\* Married women are distinguished from maidens only by the head-dress. The former wear little caps to the shape of the head, of several colours, and ornamented with gold or silver lace. They fix to these caps behind a cockade, from which descend a number of ribbons and strings of various colours, which wave upon their shoulders. Maidens do not wear the little under-cap, but have a stiffened circlet on the top of the forehead, covered with gold lace, raised in front, and tied behind with cockades of different colours, the ends of which, being about six inches in length, fall upon their loose hair, like the ribbons of the married women.

\* These people were first converted to the Christianity of the Church of Rome: but force had more influence than conviction on their conversion. About the middle of the sixteenth cen-

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\* Except moss, with which he crams the interstices against the cold.

tary they were converted from Popery to the profession of the Lutheran faith. Some merchants of Bremen laid the first foundations of Christianity among them; the Knights of the Sword contributed to it rather by their arms than their arguments; and those of the Teutonic Order brought it to perfection. When their Pagan religion was at its height, the documents of it were only preserved by oral tradition: it is therefore no wonder, that, after so long an abrogation of its tenets, we should now be so much in the dark about them. However, besides the ignorance with which they hold the dogmas of Christianity, such a superstition predominates among them, that the vestiges of Paganism are easily traced. It was, without doubt, exactly that of the Finns and Laplanders. With the latter, they named the Great First Cause, *Joumala*, and *Tbor*; believing that the properties of the divinity, as well as the phenomena of nature, were subject to him as so many inferior powers. They called the devil *Vils*; and ghosts or demons, *Raggana*. *Grieva* was the title of their high-priest, who was at the same time their temporal sovereign.

The above specimen sufficiently proves that, corresponding with the other imperfections of this work, the style is low, vulgar, inaccurate, exhibiting in many parts the appearance of a bad translation written by a foreigner, or of a pen long unpractised in its native language\*.

\* From the year 1732 to 1776 several Russian academicians were commissioned to travel through the remote provinces of this extensive empire; some of whom published their journals; particularly Messrs. Pallas and Gmelin. Of these journals an abridgment was made in the Russian language, of which, we are told, the present work is a literal translation. But as we have not ourselves seen this abridgment, we have avoided to mention it in the text.

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ART. VII. *Letters on Iceland*: containing Observations on the Civil, Literary, Ecclesiastical, and Natural History; Antiquities, Volcanos, Basalters, Hot Springs; Customs, Dress, Manners of the Inhabitants, &c. &c. Made during a Voyage undertaken in the Year 1772 by Joseph Banks, Esq; F. R. S. assisted by Dr. Solander, F. R. S. Dr. J. Lind, F. R. S. Dr. Uno Von Troil, and several other literary and ingenious Gentlemen. Written by Uno Von Troil, D. D. First Chaplain to his Swedish Majesty, Almoner of the Swedish Orders of Knighthood, and Member of the Academy of Sciences at Stockholm. To which are added, the Letters of Dr. Ihre and Dr. Bach to the Author concerning the Edda and the Elephantiasis of Iceland: Also Professor Bergman's curious Observations and chemical Examination of the Lava and other Substances produced on the Island. With a new Map of the Island, and a Representation of the remarkable Boiling Fountain, called by the Inhabitants Geyser, 8vo. 5 s. sewed. Robson, &c. 1780.

**T**HIS very curious island, which, within a small and almost inconsiderable space, freezes with the utmost rigour, and burns

burns with all the violence of the most intense flame, has hitherto been little visited by persons who were capable of giving a scientific account of its productions, or disposed to exhibit an impartial view of its history. It has been supposed by many judicious cosmographers to be the *Thule* of the ancients; the title of *Ultima* best agreeing with its situation: and the several accounts that are given of the inhospitableness of the country, and the extreme rigour of the climate, have been produced as convincing proofs to strengthen this hypothesis. The opinion which some ancient writers maintained of Thule, was the most extravagant that fancy could conceive: for regarding it as the extremity of the world, their imaginations ran riot in conjecture, and every thing strange and out of the common course of nature was supposed to be collected in Thule, and to exist there as in a common receptacle of confusion, prodigy, and "chimeras dire." Some affirmed, that there was no day beyond this magic island; and improving still farther in the art of exaggeration, Pytheas, in Polybius, affirms that all the elements were here jumbled together in a confused and heterogeneous mass, without any distinction of water, air, or earth (*αλλα συγκριμα ἡ ἐκ ἑλῶν*), but a mixture of all, like the primitive chaos of the poets.

But leaving the dispute respecting the situation of Thule to others who have more patience than we have to investigate an unimportant inquiry through the dark and doubtful labyrinths of antiquity; we shall confine ourselves to the history of facts; and we are happy to be under the direction of so good a conductor as the learned and ingenious Author of the present publication.

Iceland is one of the largest islands in the world: its population hath been very considerable; though from the ravages of the plague and small pox the inhabitants are now reduced to about sixty thousand. The waste occasioned by the former in the beginning of the 15th century (called in the Icelandic Annals the *Black Death*) is almost incredible. Its effects on the state of the country were astonishing, and produced almost a new scene of things, and a new revolution in its political and moral history.

Iceland hath long engaged the attention of the Danish Powers: but their attention hath not always contributed to the welfare and happiness of that country: for they have not been content to leave those poor islanders to the enjoyment of their frozen deserts and burning mountains, without the oppression of taxes and the fetters of a monopoly.

Their mosses and grasses, of which their Flora chiefly consists, have been long ago so fully examined, and so regularly classed by botanists from the school of Linnæus, that we are credibly informed that Mr. Banks and Dr. Solander found only a few species



species of græs which had eluded the attention of former travellers; and that even this was suspected to be rather an accidental variety than a distinct species.

Amidst all the complicated horrors with which this country abounds, it hath however been the seat of the Muses. Icelandic poetry hath been much celebrated for the boldness of its images, and a certain wildness of sentiment and manner strongly characteristic of sublime but uncultivated genius\*. The celebrated Edda, which consists in a great degree of a collection of rules for the structure of Icelandic verse, with examples to illustrate them, was produced so early as the beginning of the 13th century.

In the 11th century Christianity was introduced amongst the inhabitants of this island: schools were erected soon after; and classical knowledge had made a considerable progress in the 12th century, even in this unpromising region.

Their histories and genealogies are the most ancient writings of the Icelanders which have reached the present times; they were the productions of the 12th century, and they relate the lives and actions of several of their more renowned chiefs, with an openness and candour which interest our feelings, and demand our credit.

In the 14th century, literature declined in Iceland, as well as in various other parts of Europe; and again raised its head under the auspices of the Reformation. Soon after this great revolution in the ecclesiastical and literary world, printing-presses † were introduced and established in Iceland, schools were again erected, and every circumstance promised fair to restore this country to its former distinction in the scale of learning. Iceland, however, though by no means an illiterate country, cannot with propriety be called a learned one; and we need not be long in inquiring into the reason, when we observe the effects of despotism at a small distance from the immediate view of the

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\* A small specimen of Icelandic poetry (not very sublime) may be seen in our Review, vol. liii. p. 593.

† Dr. Von Troil informs us, that a printing-office was established in Iceland about the year 1530 by John Mathieson, a native of Sweden. The Icelandic Bible was printed in 1584. This office was established at *Hoolum*, or *Hola*, in the North part of the island, and within the Arctic Circle. In Messrs. Bowyer and Nichols's Essay on the Origin of Printing, the date of this admirable art in Iceland is placed no higher than 1612, as they were unacquainted with any books printed there before that period. Mr. Bryant speaks of a small treatise, which is in his possession, and on which he appears to set a high value for its antiquity, that was printed at Hoolum in 1612. It was written by a native of that country, *Arngrim Jonas*, and is the book mentioned by the learned Printers above mentioned. Rev.

monarch. In such circumstances, we cannot expect to find the people possessed of quick and lively talents; they are hardly content, and seldom cheerful. Historians and travellers agree in representing them to be of a serious and sullen disposition, who gather the little amusement their temper and situation qualify them to enjoy, from hearing the histories of former times—a period of independence to which they look back as to the golden age of Iceland.

The great natural curiosities of Iceland are the volcanos and hot springs, which abound in the country, and present objects to the philosophical traveller equally amusing and astonishing. This island hath suffered very much from earthquakes: and the ravages occasioned by hurricanes and tempests have been great. Formerly there were considerable woods in Iceland: but at present they are reduced to a small number: and trees, which once were the produce of the island, never grow at present to a greater height than twelve feet, and in thickness seldom exceed three or four inches. To the storms which so violently rage in this country of desolation, and the blasting influence of those immense shoals of ice that float thither from the shores of Greenland, Dr. Von Troil attributes the scarcity of wood; which may be very true with respect to the *coasts*, in particular. Agriculture is also greatly checked in Iceland by the very severe frosts, which frequently set in so early as May and June. The cold of this and other northern countries hath certainly increased since the time that fir-trees flourished in Iceland. One cause of this increase of cold may be the yearly accumulation of the floating ice-islands. The eastern shores of Greenland (now called *East Greenland* by some geographers) were formerly inhabited by a colony of Norwegians, who had an episcopal see established among them. Ships formerly sailed to this coast from Iceland, as well as from the continent; whereas, at present, it is totally inaccessible, and hath been so for a number of years, on account of the immense masses of ice that are found there, and entirely obstruct the passage from the western coast of Iceland to the eastern coast of Greenland. *Ars Frode*, a very ancient writer of Icelandic annals, says, “That at the first landing of the Norwegians (toward the conclusion of the 9th century) on Iceland; they found it covered with woods and forests in the space between the shores and mountains.”

The cold occasioned by the vast masses of ice that float near the shores of this island, is sometimes so intense, that both man and beast fall a sacrifice to it.

‘The bears which arrive yearly with the floating ice, commit great ravages, particularly among the sheep. The government takes every possible method to encourage the natives in destroying these animals, by paying a premium of ten dollars for every bear

beast that is killed, and in purchasing the skin, of him who killed it."

The houses of the inhabitants are small, and inconvenient: their employment is fowling, fishing, and spinning. They are not much acquainted with the use of money; but their taxes are paid, and their barter settled, by ells of coarse cloth (called by the natives *Wadmal*), and by fishes; two of the latter being judged equivalent to one of the former.

Their diet is similar to that of other northern nations, and consists chiefly of dried fish, sour butter, and a flour made by the moss which the botanists call *Lichen Islandicus*.

We have given this general sketch of Iceland from the work before us, rather to excite curiosity than to gratify it. There are many important and striking particulars in it, which will equally contribute to entertain and instruct its Readers. We have hitherto known little of this very curious spot; but have been contented with the partial accounts of Horrebow, the imperfect and unsatisfactory compilations of Richter, or the meagre abridgment of some French translator.

The Author of the present Letters is a gentleman of great distinction in the Swedish church. He is equally conspicuous for the lustre of his descent, the extent of his learning, and the excellence of his private character. When Mr. Banks and Dr. Polander were disappointed in their intended scheme of resinsiting the South Seas, they determined on a northern voyage, in which they were accompanied by Dr. Von Troil, and other learned and ingenious gentlemen.

They touched at some of the Hebrides, particularly at I-Colm-Kill, that illustrious seat of learning in the middle ages, and at Staffa—the Island of Pillars—as it might be called. But Iceland was the capital object of this voyage, and to that country Dr. Von Troil hath chiefly confined his observations.

Though the philosophers of Sweden and Denmark had access to many accounts of Iceland, collected at the expence of government, and published by the authority of the court of Copenhagen, yet they anxiously requested the observations of Dr. Von Troil. These Letters are the result of their applications. They were afterwards published, received with avidity, and were soon translated into the German language; from which translation they are now rendered into English. Three of the Letters published in the present work are the production of the Chancelier Ihre of Upsal, Dr. Bach, and Professor Bergman of Stockholm: the first on the Edda; the second on the Icelandic curvy and elephantiasis: and the third on the effects of fire at the volcanos and hot springs; together with observations on the fates and such columns as are found at Staffa and elsewhere. This last is a most curious production, but abounds too much in

in technical terms to be generally entertaining. The modesty of the learned Professor is not less singular than his ingenuity, and we earnestly recommend his cautious method of philosophising as a rule to all future adventurers in the world of nature.

The Letters of Dr. Von Troil are in number twenty-two. Their general contents are as follows. On the effects of fire in Iceland—Of Iceland in general—Of the constitution of the country—Of the arrival of the Norwegians, the government and laws in Iceland—Of its ecclesiastical affairs—Of the character and manner of life of the Icelanders—Of their dress—Their houses and buildings—Their food—Their employment, with remarks on their chronology—Of the diseases of Iceland—Of fishing, fowling, and the breed of cattle in Iceland—Of its trade—Of Icelandic literature—Of printing in Iceland—Of the remains of antiquity still visible in this island—Of Icelandic poetry—Of the volcanos in Iceland—Of Mount Heckla—Of the hot spouting springs in Iceland—Of the pillars of basalt in the islands of Staffa and Bo-sha-la among the Hebrides; to which is subjoined, Mr. Banks's curious account of Staffa, &c. in a letter to Mr. Pennant.

Where we receive valuable information, we should not be forward to criticise; and the little that may appear for the exercise of this ungrateful employment in the present work will be overlooked amidst the numerous appearances of candour, ingenuity, and good sense.

We shall extract a very considerable part of the first letter as an entertaining and instructive specimen: and we fix on this letter more particularly, because it gives a general account of what is afterwards more diffusely related.

‘ On our arrival in Iceland, on the 28th of August 1772, we directly saw a prospect before us, which though not pleasing was uncommon and surprising. Whatever presented itself to our view, bore the marks of devastation: and our eyes, accustomed to behold the pleasing coasts of England, now saw nothing but the vestiges of the operation of a fire, Heaven know how ancient!

‘ The description of a country, where, quite close to the sea you perceive almost nothing but sharp cliffs, vitrified by time and where the eye loses itself in high rocky mountains covered with eternal snow, cannot possibly produce such emotions as a first sight might entirely prepossess the thinking spectator. It is true, beauty is pleasing both to our eyes and our thoughts: but gigantic nature often makes the most lasting impressions.

‘ We cast anchor not far from Bessstedn, the dwelling-place of the celebrated Stourlison, where we found two tracts of lava (called in Iceland *Hraun*), of which particularly the last was remarkable.

remarkable, since we found there, besides, a whole field covered with lava, which must have been liquid in the highest degree, and whole mountains of turf. Chance had directed us exactly to a spot on which we could, better than on any other part of Iceland, consider the operations of a fire which had laid waste a stretch of sixty or seventy English miles. We spent several days here in examining every thing with so much the more pleasure, since we found ourselves, as it were, in a new world.

‘ We had now seen almost all the effects of a volcano, except the crater, from which the fire had proceeded. In order, therefore, to examine this likewise, we undertook a journey of twelve days to Mount Heckla itself. We travelled between three and four hundred English miles over an uninterrupted tract of lava, and had at last the pleasure of being the first who ever reached the summit of this celebrated volcano. The cause that no one has been there before is partly founded in superstition, and partly in the extreme difficulty of the ascent before the last discharge of fire. There was not one in our company who did not wish to have his clothes a little singed, only for the sake of seeing Heckla in a blaze: and we almost flattered ourselves with this hope, since the Bishop of Skalholt had informed us, in the night between the 5th and 6th of September, the day before our arrival, flames had proceeded from it; but now the mountain was more quiet than we wished. We however passed our time very agreeably, from one o'clock in the night till two next day, in visiting the mountain. We were even so happy, that the clouds, which covered the greatest part of it, dispersed towards evening, and presented us the most extensive prospect imaginable.

‘ The mountain is something above five thousand feet high, and separates at top into three points, of which that in the middle is the highest. The most inconsiderable point of the mountain consists of lava; the rest are ashes, with hard, solid stones thrown from the craters, together with some pumice stones, of which we found only a small piece with a little native sulphur.

‘ Amongst many other openings, four were peculiarly remarkable; the first, the lava of which had taken the form of chimney-stacks half broken down; another, from which water had streamed; a third, all the stones of which were red as brick; and lastly, one from which the lava had burst forth in a stream, which was divided at some distance into three arms. I have said before, that we were not so happy as to see Heckla throw up fire; but there were sufficient traces of its burning inwardly; for on the upper half of it *covered over* with snow of the depth of four or five inches, we frequently observed spots *without* any snow; and on the highest points where Fahrenheit's thermometer was at 24° in the air, it rose to 153° when it was

set down on the ground ; and in some little holes, it was so hot that we could no longer observe the heat with a small pocket thermometer.

‘ It is not known, whether since the year 1693 Heckla hath been burning, till 1766, when it began to throw up flames on the 1st of April, and was burning for a long time, and destroyed the country for many miles round. Last December some flames likewise proceeded from it ; and the people in the neighbourhood believe it will begin again to burn very soon, as they pretend to have observed, that the rivers thereabout are drying up. It is believed that this proceeds from the mountain’s attracting the water, and is considered as a certain sign of an impending eruption. Besides this, the mountains of Myvatn and Kaltlegia are known in this country, on account of the violent inflammations of the former between the years 1730 and 1740, and the latter 1756.

‘ But permit me, Sir, to omit a farther account of the volcano \* at this time, in order to speak of another effect of the fire, which is much finer, and as wonderful as the first ; and so must be the more remarkable, as there is not in any part of the known world any thing which resembles it ; I mean the hot springs of water which abound in Iceland.

‘ They have different degrees of warmth, and are on that account divided by the inhabitants themselves into *Laugar*, warm baths, and *Heuren*, or jets d’eaux : the first are found in several parts of Europe, though I do not believe they are employed for the same purposes in any other place ; that is to say, the inhabitants do not bathe in them here merely for their health, but they are likewise the occasion for a scene of gallantry. Poverty prevents the lover of Iceland from making presents to his fair one ; and nature presents no flowers of which elsewhere garlands are made ; it is therefore customary, that, instead of all this, the swain perfectly cleanses one of these baths, which is afterwards honoured with the visits of his bride.

‘ The other kind of springs mentioned above deserve more attention. I have seen a great number of them ; but will only say something of three of the most remarkable. Near Laugervatn, a small lake of about a mile in circumference, which is about two days journey distant from Heckla, I saw the first hot jet-d’eau ; and I must confess, that it was one of the most beautiful sights I ever beheld. The morning was uncommonly clear, and the sun had already begun to gild the tops of the neighbouring mountains ; it was so perfect a calm, that the lake, on which some swans were swimming, was as smooth as a

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\* The subject is resumed by Dr. Von Troil, and more largely discussed in the 18th, 19th, and 20th letters.

looking-glass; and round about it arose in eight different places the steam of the hot springs, which lost itself high in the air.

‘ Water was spouting from all these springs; but one in particular continually threw up a column from eighteen to twenty-four feet high; and from six to eight feet diameter. The water was extremely hot. A piece of mutton and some salmon-trouts were boiled in it; and likewise a Ptarmigan, which was almost boiled to pieces in six minutes, and tasted excellently.

‘ I wish it was in my power to give such a description of this place as it deserves; but I fear mine will always remain inferior in point of expression. This much is certain at least, Nature never drew from any one a more cheerful homage to our great Creator than I here paid him.

‘ At Reikum was another spout of the same sort, the water of which I was assured rose to sixty or seventy feet perpendicular height some years ago; but a fall of earth having almost covered the whole opening, it now only spouted between fifty-four and sixty feet, sideways. We found a great many petrified leaves in this place, as likewise some native sulphur, of which too the water had a much stronger taste than any where else.

‘ I have reserved the most remarkable water-spout for the end, the description of which will appear as incredible to you as it did to me, could I not assure you, that it is all perfectly true, as I would not aver any thing but what I have seen myself.

‘ At Geyser, not far from Skalholt, one of the episcopal sees in Iceland, a most extraordinary large jet-d’eau is to be seen, with which the celebrated water-works at Marly and St. Cloud, at Gassel and Herrenhausen, are hardly to be compared. One sees here, within the circumference of about three miles, forty or fifty boiling springs together, which, I believe, all proceed from one and the same reservoir. In some the water is perfectly clear, in others thick and clayey. In some, where it passes through a fine ochre, it is tinged as red as scarlet; and in others, where it flows over a paler clay, it is as white as milk.

‘ The water spouts up from all: from some continually, from others only at intervals. The largest spring, which is in the middle, engaged our attention particularly the whole day, which we spent here from six in the morning till seven at night. The aperture through which the water arose (the depth of which I cannot determine) was nineteen feet in diameter: round the top of it is a basin, which, together with the pipe, has the form of a cauldron. The margin of the basin is upwards of nine feet one inch higher than the conduit, and its diameter is of fifty-six feet. Here the water doth not spout continually,

but only at intervals, several times in the day; and, as I was informed by the people in the neighbourhood, in bad, rainy weather, higher than at other times.

‘On the day that we were there the water spouted at ten different times, from six in the morning till eleven in the forenoon, each time to the height of between five and ten fathoms. —The people who were with us told us, that the water would soon spout up much higher than it had till then done, and this appeared very credible to us. To determine its height therefore with the utmost accuracy, Dr. Lind, who had accompanied us on this voyage in the capacity of an astronomer, set up his quadrant.

‘Soon after four o’clock, we observed the earth began to tremble in three different places, as likewise the top of a mountain which was about 300 fathoms distant from the mouth of the spring. We also frequently heard a subterraneous noise, like the discharge of cannon, and immediately a column of water spouted from the opening, which at a great height divided itself into several rays, and, according to the observations made by the quadrant, was ninety-two feet high. Our great surprise at this uncommon force of the air and fire was yet increased, when many stones, which we had thrown into the aperture, were thrown up with the spouting water. You can hardly conceive, Sir, with what pleasure we spent the day here. Nor am I much surprised, that a people so much inclined to superstition as the Icelanders are, imagine this to be the entrance of hell; for this reason, they seldom pass one of these openings without spitting into it; or, as they say, *uti sandens munn*, into the devil’s mouth.’

Of Mount Heckla and Geyser Dr. Von Troil gives a more particular account in some succeeding letters.

The Icelandic chronicles inform us of no irruptions from any volcanos in that country before the arrival of the Norwegians in the 9th century. Since that period, they have been recorded with considerable accuracy. These chronicles give a list of sixty-three eruptions at Heckla and other places from the year 1000 to 1766, of which twenty-three were eruptions of Mount Heckla only.

Dr. Von Troil observes, that, ‘in the year 1728, many farms were destroyed near Kraske, and a large lake called Myvatn was entirely dried up, into which the streams of fire that rolled from the mountain flowed during some years, and formed a tract of lava of four miles in length and one and a half in breadth. In 1755, Kattlegiaa laid waste six parishes, and in the same year, the last eruption of Heckla ravaged a tract many miles to the North-east.’



In another letter to Professor Bergman, on the subject of volcanos, our Author remarks, that 'the first thing that is usually observed before a new eruption of fire, is the bursting of the mass of ice on the mountain with a dreadful noise. Flames then, with lightning, and balls of fire, issue with the smoke, which are seen several miles off. With the flames proceed a number of larger and smaller stones which are sometimes thrown to an incredible distance. I have seen a round stone about a mile from Heckla which was an ell in diameter, and had been thrown there in the last eruption of Heckla. Egbert Olafsen also relates, that at the last eruption of Kattlegias, a stone, which weighed 290 pounds, was thrown to the distance of four miles.'

The 14th letter, on Icelandic literature, is particularly curious and instructive. *Are Frode* and *Snorre Sturleson*, the writers of the Edda, are produced by our Author as testimonies to the learning of Iceland in the twelfth and thirteenth centuries. They were both natives of the country, and were educated there. 'It may be affirmed (says Dr. Von Troil), that Iceland, from the introduction of the Christian religion in 1000, till the year 1264, when it became subject to Norway, was one of the few countries of Europe, and the only one in the North, where the sciences were cultivated and held in esteem. This period of time hath also produced more learned men than any other period since. We need only read their ancient chronicles to be convinced, that they had great knowledge in morality, philosophy, natural history, and astronomy. They had tolerably clear ideas of divinity, and used to read the Fathers: but their poetical and historical productions in particular have bid defiance to time, even when ignorance was again beginning to resume her empire.'

Dr. Finneus, the learned Bishop of Skalholt, in his Ecclesiastical History of Iceland, published in 1772, compares the state of the sciences in Iceland to the four stages of human life. 'Their infancy extended to the year 1056, when the introduction of the Christian religion produced the first dawn of light. They were in their youth till 1110, when schools were first established, and the education and instruction of youth began to be more attended to than before. The manly age lasted till about the middle of the 14th century, when Iceland produced the greatest number of learned men. Old age appeared towards the end of the same century, when the sciences gradually decreased, and were almost entirely extinct, no works of any merit appearing. History now drooped her head, poetry had no relish, and all other sciences were enveloped in darkness. The schools began to decay, and in many places they had none at all. It was very uncommon for any one to understand Latin,

and few priests could read their Breviary and Rituals fluently. —We cannot wonder at this in Iceland, when the history of the church affords so many examples of Bishops who were present at Councils, at the conclusion of which they caused to be written under the acts the following testimony of their ignorance, “*Quoniam dominus episcopus scribere nescit, ideo ejus loco subscripsit N. N.*” i. e. *Because my Lord the Bishop is unable to write, therefore N. N. subscribes his name for him.*

Dr. Von Troil pays a compliment to some learned and ingenious gentlemen, natives of Iceland, who either reside in the country, or are travelling abroad in the laudable pursuit of knowledge. He places the present Bishop of Skalholt in the first class of Icelandic *literati*, and speaks of his Ecclesiastical History as ‘replete with information, criticism, and erudition.’

Our opinion of the merit of these letters may be collected from what we have before said. As to the translation (which is probably the work of a foreigner), it is on the whole well performed: and though the construction in some places is perplexed and inelegant, yet it is in general correct, and sufficiently intelligible.

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ART. VIII. *An Account kept during thirteen Months in the Royal Observatory at Greenwich, of the going of a Pocket Chronometer; made on a new Construction, by John Arnold, having his new invented Balance Spring, and a Compensation for the Effects of Heat and Cold in the Balance. Published by Permission of the Board of Longitude. 4to. 1 s. 1780. Sold by John Arnold, No. 2, Adam-street, Adelphi; also by T. Becker, Strand.*

**P**REVIOUS to the account of the going of this excellent machine, which we shall extract from the present pamphlet it may not be impertinent to give our Readers a short detail of what had been done by others, in the same way, before the matter was taken up by Mr. Arnold.

*Gemma Frisius* seems to have been the first who suggested the method of finding the longitude at sea by means of watches, or time-keepers; which machines were then, as he says, but lately invented. After him *Matius*, and some others, attempted it; but the state of watch-making, as will easily be imagined, was then too imperfect for this purpose. The dispute between *Hooke* and *Huygens*, concerning the invention and application of the pendulum spring to watches, was long and violent: each of them claiming this curious and most useful invention, and representing the other as a pirate. We sincerely believe that their claims were each of them just, and consequently their accusations of each other equally unjust: nor is this the only instance in which different persons have made the same discovery, nearly about the same time. The geometrical construction of solar eclipses by *Flamsted*, *Halley*, and *Sir Christopher Wren*;

and

and the invention of instruments for taking angles at sea by reflection, by the late illustrious Sir *Isaac Newton* and Mr. *Hadley*, are now well known, and acknowledged to have been discovered by the several persons, intirely independent of each other. Moreover *Hooke* and *Huygens*, each of them, on making this discovery, applied it to the purpose of discovering the longitude at sea. Some disputes, however, between the former of those gentlemen and the English ministry, at that time, prevented the making any experiments with watches constructed by him; but many experiments were made with watches constructed by Mr. *Huygens*, from which it appeared that those watches were of no real use at sea, for this purpose. Dr. *Hooke* never, as far as we know, made a full discovery of his inventions of this kind; but many hints are dropped, in different parts of the *Philosophical Transactions*, his *Philosophical Collections*, and *Cutlerian Lectures*, of which later mechanics have undoubtedly availed themselves.

In 1714, an act passed for giving 20,000*l.* to that person who should first discover a method, by which a ship might sail from England to any port in the West Indies, without having committed an error of 30' in her longitude, on arriving at the said port. The first who turned his thoughts this way, in consequence of this public encouragement, was *Henry Sully*, an Englishman, but who had left England before the passing of this act: for in 1714 he printed, at Vienna, a small tract on the subject of watch-making; and soon after he removed from thence, and settled at Paris, where he spent the remainder of his life in improving time-keepers for the discovery of the longitude. In 1716 he presented a watch, of his own making, to the Royal Academy of Sciences, which was much approved. It is particularly said, that he had greatly diminished the friction; and that what he had not taken entirely away, he had, by a very singular address, rendered uniform. He went to Bourdeaux in 1726 for the convenience of trying his watches, and died there in 1728. The greater part of what is yet known of watch-making in France is principally to be attributed to him; for the famous *Julien le Roy* was his pupil, and owed most of his inventions to him, which he afterwards perfected and executed; and this gentleman, his son, and *M. Berthoud*, are the only persons in France who have turned their thoughts this way since the time of *Sully*. Several watches, made by the two latter artists, have been tried at sea, at the expence of the King of France, and very voluminous accounts of these trials have been published with great pomp; but the facts which are there related are so very few, and those few enveloped in such a volume of words, vague and indeterminate in their meaning, that it is

scarcely possible to discover, from thence, what these watches are capable of performing\*.

M. Bertboud, in a pretty bulky pamphlet in 4to, entitled *Eclaircissements sur l'invention, &c. des nouvelles machines proposées en France pour la détermination des longitudes en Mer par la mesure du temps*, has with great labour collected together a few of the principal facts which resulted from the three last trials that were made of two time-keepers constructed by M. Le Roy, marked *A* and *S*; and of two of his own construction, denominated No. 6 and No. 8, which are as follow:

June 8th, 1768, being then at *Havre de Grace*, M. Le Roy's time-keeper *A* lost  $1''\frac{1}{2}$  a day on mean time; and *S* gained  $4''$  a day. At the island Miquelon, on the coasts of Newfoundland, *A* was losing at the rate of  $0''\frac{2}{3}$  a day, and *S* gaining about  $10''$  a day on mean time. At Cadiz *S* gained on different days between the 16th and 30th of September  $1''\frac{1}{2}$ ,  $1''\frac{1}{2}$ ,  $3''$ ,  $2''\frac{1}{2}$ ,  $3''\frac{1}{2}$ ,  $2''\frac{1}{2}$  and  $6''\frac{1}{2}$  a day on mean time; and *A* gained on the same days, respectively,  $2''$ ,  $2''\frac{1}{2}$ ,  $3''\frac{1}{2}$ ,  $2''\frac{1}{2}$ ,  $5''\frac{1}{2}$ ,  $4''\frac{1}{2}$ , and  $14''\frac{1}{2}$  a day. *A* gained on mean time, at Brest, from the 4th of November to the 7th, at the rate of  $7''\frac{1}{2}$  in 24 hours, and *S* at the rate of  $5''\frac{1}{2}$ .

In November 1768, the time-keepers, No. 6 and No. 8, made by M. Bertboud, were put to the trial in a voyage conducted by M. Fleurieu.

	No. 8 lost per day.	No. 6 lost per day.
Nov. 14th to Dec. 7th, at Rochford, - - -	4" 12	6" 33
Dec. 22d to Jan. 18th, 1769, Isle d'Aix, - -	5 09	4 80
March 1st to the 4th, at Cadiz, - - -	8 54	5 61
April 13th to 18th, at St. Jago, - - -	11 61	7 81
May 11th to 14th, Martinico, - - -	13 47	4 17
June 7th to the 11th, at St. Domingo, - -	14 42	7 94
July 25th to the 31st, at Tercera, - - -	16 75	12 78
Aug. 18th to the 21st, at Teneriffe, - - -	19 27	14 05
Oct. 4th to the 10th, at Cadiz, - - -	15 92	25 03
Nov. 1st to the 13th, at the Isle of Aix, - -	18 60	25 10

\* See *Journal du Voyage de M. le Marquis de Courtauvaux sur la Frégate L'Aurore pour essayer, par Ordre de l'Académie, plusieurs Instrumens relatifs à la Longitude*, 4to, 1768.

*Voyage fait par Ordre du Roi en 1768, &c. par M. Cassini, fils*, 1770.

*Voyage fait par Ordre du Roi, en 1768 & 1769, pour éprouver les Horloges Marines inventées par M. Ferdinand Bertboud, par Fleurieu*, 4to. II. Tom. 1773.

*Voyage fait par Ordre du Roi en 1771 et 1772 pour vérifier l'Utilité de plusieurs Methodes et Instrumens, servant à déterminer la Latitude et la Longitude. Par Mess. Verdun de la Crenne, Le Chevalier de Borda, et Pinget*, 4to. II. Tom. 1778.

In the month of October 1771, two watches made by M. Le Roy, marked A and S, and M. Berthoud's No. 8, were again sent out on trial under Mess. Verdun, Borda, and Pingrè. A was the same watch which had been tried before by the *Marquis de Courtanvaux*, and M. Cassini; but that marked S was a new one. They had also with them a small watch made by M. Le Roy, which, on account of its size and form, they called *La petite ronde*: but this did not answer at all. The performances of the other three were as follow:

	No. 8.	Watch A.	Watch S.
At Brest, Oct. 10th to 26th, 1771,	Gain. 1' 39"	Loft 2' 14"	Gain. 1' 48"
Cadiz, Nov. 21st to Decem. 1st,	Do. 0 50	Do. 1 00	Do. 1 38
St. Cruz, Dec. 24th to Jan. 3d,			
1772,	Do. 0 19	Gain. 0 44	Do. 2 63
Gorée, 16th to 25th Jan. - -	Do. 1 46	Do. 1 44	Do. 1 67
Fort Royal, 17th to 26th Feb.	Do. 1 11	Do. 2 66	Do. 0 66
Fort Royal, 12th to 16th March,	- - -	Do. 4 19	Do. 1 12
Fort Royal, 28th Mar. to 7th Apr.	Do. 0 50	- - -	Do. 1 09
C. François, 18th Mar. to 30th Ap.	Loft 0 63	- - -	Do. 2 24
Miquelon, 30th May to 4th June,	Do. 3 00	- - -	Do. 9 00
Patrizford, 10th to 18th July,	Do. 4 72	- - -	Do. 8 22
Copenhagen, 20th Aug. to 4th			
Sept. - - -	Gain. 0 51	- - -	Do. 7 01
Brest, 10th to 17th Oct. - -	Do. 0 04	- - -	Do. 8 07

On the 17th of March the ship struck on the Wilmington Rock, which lies off the island of Antigua; and the thermometer of compensation for heat and cold of the watch A was broken by the shock, and the watch put entirely out of order. This accident was the cause of their putting back to Port Royal.

Were we to form our judgement from this account, it would appear, that M. Berthoud's time-keepers greatly exceed those of M. Le Roy: but it ought, perhaps, to be observed, that this (No. 8.) is the only one of his making which has performed so well; and even this, on the former trial, did not go with any very great degree of regularity.

About the year 1726, Mr. John Harrison, whose name is now so well known on account of his time-keepers, began to apply himself to the construction of them: and in the year 1736, one of them was tried, on board his Majesty's ships, in a voyage to and from Lisbon; in which trial it gave so much satisfaction, that he received public encouragement to proceed, and began to entertain hopes of obtaining the reward offered by the act of the 12th of Queen Anne; in order to which, he made three other time-keepers, every one of which was more accurate, and better adapted to the purpose of measuring time truly at sea, than the former. The second of these was finished in 1739; and during the next ten years its going was so much admired, by the ingenious men of those times, that the annual prize medal, distributed

buted by the Royal Society, for improvements in experimental philosophy, was given to Mr. Harrison on St. Andrew's day, 1749. Mr. Harrison did not finish his third machine until the year 1758; having then a fourth in considerable forwardness, and which he finished in October 1761: this proved so much to his satisfaction, that he wrote immediately to the commissioners of the board of longitude, informing them that he was then ready to make the ultimate trial prescribed by the above-mentioned act. Accordingly Mr. William Harrison, son of the inventor, embarked on board his Majesty's ship *Deptford*, in November 1761, with this fourth time-keeper, on a voyage for Jamaica; and the longitude of the island, as shewn by the time-keeper, on his arrival there, differed but one minute and a quarter of the equator from the true longitude deduced from Astronomical Observations. The time-keeper also pointed out the longitudes of the several places, which they saw in the course of the voyage, in a very exact manner. Mr. Harrison junior returned to England, with the time-keeper, in the latter end of March 1762, and found that it had erred in the whole, from its setting out to its return to England, no more than  $1^{\circ} 54''\frac{1}{2}$  in time, or  $28\frac{1}{2}$  minutes of longitude.

*Mr. Harrison* now claimed the whole reward of 20,000 l. offered by the act of the 12th of *Queen Anne* (1714); but some doubts arising in the minds of the Commissioners concerning the true situation of the island of Jamaica, the manner in which the time at that place had been found, as well as at Portsmouth; and it being further suggested by some, that although the time-keeper happened to be right at these two times, namely when at Jamaica, and on its return to England, it was by no means a proof that it had been always so in the intermediate times, another trial was proposed in a voyage to the island of Barbadoes, in which precautions were taken to obviate as many of those objections as possible. Accordingly, the Commissioners having previously sent out proper persons to make astronomical observations at that island, which, when compared with other corresponding ones made in England, would determine, beyond a doubt, its true situation; *Mr. William Harrison* again set out, with his father's time-keeper, in the latter end of the month of March 1764, the watch having been compared with equal altitudes before he set out, at Portsmouth; and arrived at Barbadoes about the middle of May: where, on comparing it again with equal altitudes of the sun, it was found to shew the difference of longitude between Portsmouth and Barbadoes  $3^{\circ} 55' 3''$ : the true difference of longitude between these places, resulting from astronomical observations, is  $3^{\circ} 54' 20''$ : consequently the error of the watch was  $43''$ , or  $10' 45''$  of longitude. The watch gained at the rate of  $2''$ , 58 a day on mean time, from

from February 29th, to March 21st, at Portsmouth; and lost the rate of 2", 8 a-day, from May 14th to May 17th, at Barbadoes.

In consequence of this and the former trials, Mr. Harrison received a moiety of the reward offered by the act of the 13th of *Queen Anne*, on his explaining the principles by which his time-keeper was constructed, and delivering it, as well as the former three, up to the Commissioners of the Longitude, for the use of the Public. He was also promised the other moiety of the reward, when other time-keepers were made, on the same principles, either by himself or others, which performed equally well with that which he had last made. This last time-keeper was also sent down to the Royal Observatory at Greenwich, to be tried there, under the direction of the *Rev. Mr. Maskelyne*, his Majesty's Astronomer Royal. It did not appear, however, that during the time of this trial\*, the watch went with the regularity that was expected; nor, indeed, with any thing near the regularity that it must actually have gone with during the course of the two voyages that had been made with it; which surprised many, and conveyed no favourable impression of the general utility of this method of discovering the longitude at sea; as it gave reasons for apprehending that the performance, even of the same watch, was not at all times equal; and consequently that little certainty could be expected in the performance of different ones. Moreover, the watch was now found to go faster than it did during its voyage to and from Barbadoes, by about 18 or 19 seconds in twenty-four hours: but this circumstance was accounted for by Mr. Harrison, in a publication entitled, *Remarks on a Pamphlet lately published by the Rev. Mr. Maskelyne*; where he tells us, that not expecting the watch would be required of him so soon as it was, he had altered the rate of its going, by trying some experiments which he had not time to finish before he was ordered to deliver the watch up to the board. Is it not possible that the watch might be disordered by these experiments, and that disorder be the cause of its subsequent irregularity?

Soon after this trial, the Commissioners of Longitude agreed with *Mr. Kendall*, one of the watchmakers appointed by them to receive *Mr. Harrison's* discoveries, to make another watch on the very same construction with this, in order to determine whether other watchmakers could make them from the account which *Mr. Harrison* had given, as well as himself. The event proved the affirmative: for the watch produced by *Mr. Ken-*

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\* See an account of the going of Mr. John Harrison's watch at the Royal Observatory, by the *Rev. Nevil Maskelyne*, Astronomer Royal. Published by order of the Commissioners of Longitude.

dall, in consequence of this agreement, went considerably better than that which had been made by *Mr. Harrifon* himself: and indeed better than any which have been made since on other principles, this only excepted which is the subject of the account before us.

This watch, made by *Mr. Kendall* on *Mr. Harrifon's* construction, was sent out in the second voyage which *Captain Cook* made towards the South Pole, and round the world, in the years 1772, 1773, 1774 and 1775, to be tried under the care of *Mr. Wales*, who was employed by the Board of Longitude for that purpose: and it appears, from his account, that this watch was losing at the rate of  $\frac{1}{2}$  of a second a day, from March the 24th, to April 25th, 1772, at the Royal Observatory at Greenwich. August 1st, 1772, at the island of Madeira, latitude  $32^{\circ}\frac{1}{2}$  N. longitude  $17^{\circ}$  W. it lost at the rate of  $1''$ , 77 a-day on mean time. At the Cape of Good-Hope, latitude  $33^{\circ}\frac{1}{2}$  S. longitude  $18\frac{1}{4}$  E. it gained at the rate of  $1''$ , 2 a-day on mean time, from November 2d, to the 14th, 1772; and the greatest variation between the rates of its going, on any two days was  $5''$ , 4. At Dusky Bay, in New-Zealand, latitude  $45^{\circ}\frac{1}{4}$  S. longitude  $166^{\circ}$  E. the watch gained at the rate of  $6''$ , 7 a-day, from the 6th of April to the 25th, 1773, and its greatest variation was  $3''$ , 6 from any one day to any other in that time. The watch gave the longitude of the island of Madeira  $17^{\circ} 6'\frac{1}{2}$  W. which, for aught that is yet known to the contrary, is the exact longitude of that place. It made the longitude of the Cape of Good-Hope  $18^{\circ} 12'\frac{1}{2}$  E. which is about  $1'$  short of the truth; and the longitude of Dusky Bay, in New Zealand,  $163^{\circ} 47'\frac{1}{2}$  E. or too little by about  $2^{\circ} 15'\frac{1}{2}$ . But we ought, perhaps, with the person who had this watch then under his care, to observe, that in the compass of these 13 months, the watch had passed through all climates, from the latitude of  $51\frac{1}{2}$  N. to  $67^{\circ}$  S. and over a space nearly equal to the whole equatorial circumference of the earth. The only defect which appears to have been in this watch is, that its rate of going was continually accelerated; but in the three years and an half, that it was under this trial, it never amounted to  $14''\frac{1}{2}$  a-day; for on its return to Greenwich, in the month of August 1775, it gained only  $13''$  a-day; and its greatest rate during the voyage was at Fyal, one of the western islands, where it gained at the rate of  $13''$ , 5 a-day on mean time.

In consequence of the going of this watch, the House of Commons were pleased, in 1774, to order the other moiety of the reward, offered by the act of the 12th of *Queen Anne*, to be given to *Mr. Harrifon*: and to enact, that any other person, who, by means of a time-keeper, the principles of which had not then been made public, should enable a ship to keep her longitude,



longitude, during a voyage of six months, within 60 geographical miles, or a degree of a great circle, should be entitled to a reward of 5000l.; that in case he could enable her to keep her longitude for the same time, within 40 geographical miles, or two-thirds of a degree of a great circle, he should be entitled to a reward of 7500l.; or to a reward of 10,000l. if he enabled her to keep it, for that time, within 30 geographical miles, or half a degree of a great circle. It is scarcely possible to reflect on the circumstance, without smiling at the oddness of it, that in all the acts of the British legislature, concerning the longitude, a standard, or measure, should be made choice of, for determining the reward, which, strictly speaking, has no relation to the subject. Sixty geographical miles, or one degree of a great circle, may make either one, or one hundred and eighty degrees of longitude! The determination ought clearly to have been in minutes of the equator: as it now is, it may be subject to numberless disputes. Accordingly, we find *Mr. Arnold*, in the introduction to the account before us, hinting, that although the greatest error of his watch be 38 minutes at the equator, which is more than is allowed by the act, yet, that it amounts to no more than about 25 geographical miles at the entrance of the channel of England.

It appears from this report of the going of *Mr. Arnold's* watch, that the mean rate which it went at, during the month of February 1779, was losing 0", 31 a-day on mean solar time: during the month of March, its mean daily loss was 1", 37: during the month of April, 1", 38; during the month of May, 1", 34; the month of June, 1", 47; July 0", 31; August 0", 55. In the month of September it gained, on mean solar time, at the rate of 0", 44 a-day; in October, at the rate of 0", 38; at the rate of 0", 04 in the month of November; and it lost at the rates 0", 50, 0", 68, and 0", 60, respectively, in the months of December 1779, January and February 1780. From hence it appears, that the parts of this machine, which are to counteract the effects of heat and cold, are most exactly adjusted; and perform their office with all the regularity that can ever be expected.

It further appears, that *Mr. Arnold* has very happily adjusted his balance, to go alike in the different positions that the watch may be put into: for we find, that when the watch was in an horizontal position, with the face upwards, it gained at the rate of 1", 72 a-day, on mean solar time; with the face downwards, it gained 2", 83: in a vertical position, with the hour XII. upwards, it gained at the rate of 0", 35 a-day; with the hour VI. highest, at the rate of 3", 85 a-day; with the hour IX. highest, at the rate of 0", 29 a-day; and with the hour III. highest, it lost at the rate of 0", 35 per day. Artists, who know from experience

perience the great difficulty of adjusting the balance of a watch in this respect, will allow, that notwithstanding the most happy combination of accidents that could possibly have concurred, the labour and judgment that must have been employed, to produce this agreement, in all the possible positions that the watch can be placed in, deserves admiration; and as so nice an agreement, in this respect, has, perhaps, never happened in any watch before, so it will no way reflect on the ingenious constructor's judgment and skill, should he never, himself, be able to produce the like agreement again. — Neither is so great a nicety, in this respect, absolutely necessary for the purpose of discovering the longitude at sea, as there never can be occasion to put the watches into all these positions. — The greatest difference between the rates at which the watch went on any two days, in these 13 months, is 6", 69; namely, between its rates on October 8th, and December 26th. The greatest difference between its rates of going on any day, and the next to it, is 4", 11; namely, between the 26th and 27th of December. So that the greatest error that it would have committed in the difference of longitude, on any one day, would have been very little more than one minute; which, as *Mr. Arnold* justly observes, is determining the longitude daily, to as great precision as the latitude can, in general, be determined.

If we take the mean rate which it went at during the month of February 1779, as a standard rate with which we may compare its going for the following twelve months, we shall find that the greatest error which it would have committed in the longitude, shewn by it, would have been 2', 33", 2, or 38' 18" in longitude: and this error happened about the end of six months, or in the beginning of September; for, during these six months, the watch had all along gone slower than it did in the month of February, with which rate of going it is compared; but, about the beginning of September, it began to go rather faster than it did in the month of February, and, by that means, began to lessen its total error. And it continued to do so until the latter end of November, when it began again to go slower than it had done in the month of February, and, of course, to increase the quantity of its total error. And this it continued to do until the latter end of February 1780, when the error appeared again to be at a *maximum*, and equal to 2' 6", 6 in time, or 31' 39" of longitude. After this time it rather decreased to the end of the month.

So far as this watch has been tried, it must be acknowledged by all, that it is superior to every one that had been made before it. Nothing therefore seems to remain but for this watch to go equally well at sea, and for *Mr. Arnold*, or, which would still be better, for some other artists, under his direction,

to make other watches, on the same principles, that perform equally well with this, to entitle him to the second reward offered by Parliament for improvements in this branch of mechanics, and also to the universal approbation and applause of his fellow-citizens.

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ART. IX. *Davies's Life of Garrick.* CONTINUED. See our last Month's Review.

HAVING given a general view of Mr. Garrick's private character, as A MAN, we now proceed to extract, from the entertaining work before us, a few particulars relative to his merit, as AN ACTOR:—observing, by the way, once for all, that as in the first respect,—(that of the pleasing companion, the affectionate husband, and the generous friend) few men have excelled him,—so, in the latter (his professional walk), none, that we have heard of, ever equalled him.

Mr. Garrick was born at Hereford, in 1716. His father was a Captain in the army, and generally resided at Lichfield; from which circumstance, it has commonly been supposed that our celebrated David was a native of the last mentioned city.

At about ten years old, young Garrick was placed under the care of Mr. Hunter, master of the Grammar-school at Lichfield. It appears, that even at this early age he had conceived a passion for theatrical representations. When but little more than eleven, he formed the project of getting a play acted by young gentlemen and ladies. Having made trial of his own and his companion's abilities, and prevailed on the parents to give their consent, he pitched on the *Recruiting Officer* for the play; and assembled his little company in a large room: where his comedy was acted in a manner so far above the expectations of the audience, that it was much applauded. The part of Serjeant Kite, a character of busy intrigue, and bold humour, was performed by little Davy, with that ease and vivacity which (as our Biographer observes) 'is still remembered with pleasure at Lichfield.'

Not long after, he was invited to Lisbon, by an uncle, who was a considerable wine-merchant in that city; but his stay there was very short, for he returned to Lichfield in the year following. Mr. Davies conjectures, that the gay disposition of the young gentleman was not very suitable to the temper of the old one: which was, perhaps, says he, 'too grave and austere to relish the vivacities of his nephew.'

On his return to England, our young traveller was sent once more to Mr. Hunter's school, where, Mr. Davies says, 'it is certain, he did not make a very considerable progress in learning.'—'His temper was too volatile to apply closely to any particular

ticular study. Several of his father's acquaintance, who knew the delight which he felt in the entertainments of the stage, often treated him with a journey to London, that he might feast his appetite at the playhouse.'

Mr. Samuel Johnson of Lichfield, who hath since made so great a figure in the learned world, was one of David's earliest acquaintance. In the year 1735, as we are here informed, this gentleman undertook the instruction of youth\*, and Garrick, who was then turned of eighteen, became one of his scholars.—

'Notwithstanding the brilliancy of his parts, the classic authors had as yet no charms for Mr. Garrick; his thoughts were constantly employed on the stage; for even at that time he was very busy in composing plays. When his master expected from him some exercise or composition upon a theme, he shewed him several scenes of a new comedy which had engrossed his time; and these, he told him, were the produce of his third attempt in dramatic poetry.'

'After a trial of six months, Mr. Johnson grew tired of teaching the classics to three or four scholars; and he and his pupil Garrick agreed to try their fortunes in the great metropolis.'

As this is an incident in the lives of two very celebrated men, our Biographer authenticates it by the following letters, originally published in the *Gentleman's Magazine*, a work with which Mr. Johnson hath had much connection. These letters were written by the very worthy Mr. Walmesley, Register of the Ecclesiastical Court in Lichfield, and a friend of Captain Garrick; and were addressed to Mr. Colson, a celebrated mathematician at Rochester.

" *To the Rev. Mr. COLSON.*

" My dear old friend,

Lichfield, 1737.

" Having not been in town since the year thirty-one, you will the less wonder at seeing a letter from me; but I have the pleasure of hearing of you sometimes in the prints, and am glad to see you are daily throwing in your valuable contributions to the republic of letters.

" But the present occasion of my writing is a favour I have to ask of you. My neighbour Capt. Garrick, who is an honest, valuable man, has a son, who is a very sensible young man, and a good scholar, and whom the Captain hopes, in some two or three years, he shall send to the Temple, and breed to the bar; but at present his pocket will not hold out for sending him to the university. I have proposed your taking him, if you like well of it, and your boarding him, and instructing him in the mathematics, philosophy, and human learning. He is now nineteen, of sober and good disposition, and is as ingenious and promising a young man as ever I knew in my life. Few instructions on your side will do; and in the intervals of study he will be an agreeable companion for you. His father will

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\* See more of this in the "*Remarks on Johnson's Life of Milton*," small edit. p. 47, *two vols.*—For an account of these *Remarks*, see *Review* for June, 1780.

be glad to pay you whatever you shall require within his reach. I shall think myself very much obliged into the bargain.

GILB. WALMSLEY."

"To the Rev. Mr. COLSON.

"Dear Sir,

Lichfield, March 2.

"I had the favour of your's, and am extremely obliged to you; but cannot say I had a greater affection for you upon it than I had before, being long since so much endeared to you, as well by an early friendship, as by your many excellent and valuable qualifications. And had I a son of my own, it would be my ambition, instead of sending him to the university, to dispose of him as this young gentleman is.

"He and another neighbour of mine, one Mr. S. Johnson, set out this morning for London together. Davy Garrick is to be with you early the next week, and Mr. Johnson, to try his fate with a tragedy, and to see to get himself employed in some translation, either from the Latin or the French. Johnson is a very good scholar and poet, and I have great hopes will turn out a fine tragedy writer. If it should any ways lay in your way, doubt not but you would be ready to recommend and assist your countryman.

G. WALMSLEY."

Mr. Davies observes, that Mr. Johnson, in his *Biographical and Critical Prefaces* to the late edition of the *English Poets*\*, has, in the life of Edmund Smith, embraced an opportunity of shewing his gratitude to the memory of Mr. Walmsley.—This gratitude, however, we cannot help remarking, appeared in a very questionable shape. After passing the highest encomiums on "Gilbert Walmsley's" character; and even commending and instancing his *candour* on political points, Mr. Johnson strangely adds, "He was a Whig, with all the virulence and malevolence of his party." Could the most bigotted Whig speak with more *virulence* and *malevolence* of Samuel Johnson, as a Tory?

Mr. Garrick's further progress, in his out-set on the road of life, is thus related in the second chapter of these *Memoirs*;

"When Mr. Garrick arrived in London, he found that his finances would not enable him to put himself under the care of Mr. Colson till the death of his uncle, who, about the year 1737, left Portugal, with an intention to settle in London, in which place he soon after fell sick and died. Some time before his death, his nephew David insinuated to him, that he ought to make him some compensation in his will for the disappointment which he had obliged him to incur by a fruitless voyage to Lisbon. The old gentleman was convinced that the remonstrance was just, and bequeathed to David a larger portion of his effects than to any of his brother's children; for to him he left one thousand pounds, and to the others five hundred pounds each.

"With the interest of the one thousand pounds Mr. Garrick prudently embraced the means of acquiring useful knowledge, by the

\* For an account of these *Prefaces*, see our *Reviews* for July, August, and September, 1779.

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instruction of Mr. Colson. His proficiency, however, in mathematics and philosophy, was not extensive; his mind was theatrically led, and nothing could divert his thoughts from the study of that to which his genius so powerfully prompted him. However, in the company of so rational a philosopher as Mr. Colson, he was imperceptibly and gradually improved in the talent of thinking and reasoning; and the example and precepts of so wise a man were not vainly bestowed on a mind so acute and rational as that of the young boarder.

His father, Capt. Garrick, had been many years upon half-pay; but, with a view to the better support of his family, he had embraced an offer to receive the whole emoluments of his post from a brother officer, on condition that he should reside at Gibraltar in his stead. Much about the time when his son David lived with Mr. Colson, the Captain returned to England from that fortress, where he had lived several years. He purposed to sell his commission, from an affectionate and tender motive to procure some permanent subsistence for a wife and seven children; but his health was so shattered, and his constitution so entirely broken, that he was not permitted to accomplish his purpose; and he died very soon after.

There was not much more than the intervention of a year between the death of Mr. Garrick's father and his mother.

Mr. Garrick now found himself free from all restraint, and in a situation to indulge himself in his darling passion for acting. From which nothing but his tenderness for so dear a relation as a mother had hitherto restrained him.

However, during the short interval between his mother's death and his commencing comedian, he engaged for some time in the wine trade, and was in partnership with his brother, Mr. Peter Garrick; they hired vaults in Durham Yard for the purpose of carrying on the business. The union between the brothers was of no long date; Peter was calm, sedate, and methodical; David was gay, volatile, impetuous, and, perhaps, not so confined to regularity as his partner could have wished. To prevent the continuance of fruitless and daily altercation, by the interposition of friends, the partnership was dissolved amicably.

And now Mr. Garrick prepared himself in earnest for that employment which he so ardently loved, and in which nature designed he should so eminently excel.

He was frequently in the company of the most eminent actors; he got himself introduced to the managers of the theatres, and tried his talent in the recitation of some particular and favourite portions of plays. Now and then he indulged himself in the practice of mimicry, a talent which, however inferior, is never willingly resigned by him who excels in it. Sometimes he wrote criticisms upon the action and elocution of the players, and published them in the prints. These sudden effusions of his mind generally comprehended judicious observations and shrewd remarks, unmixed with that gross illiberality which often disgraces the instructions of modest stage critics, who first knock the actor down, and then graciously tell him his faults.

Mr. Garrick's diffidence withheld him from trying his strength at first upon a London theatre. He thought the hazard was too great, and embraced the advantage of commencing novice in acting

ing with a company of players then ready to set out for Ipswich, under the direction of Mr. William Giffard and Mr. Dunfall, in the summer of 1741.

'The first effort of his theatrical talents was exerted in Aboan, in the play of Oroonoko, a part in which his features could not easily be discerned; under the disguise of a black countenance, he hoped to escape being known, should it be his misfortune not to please. Though Aboan is not a first-rate character, yet the scenes of pathetic persuasion and affecting distress, in which that character is involved, will always command the attention of the audience when represented by a judicious actor. Our young player's applause was equal to his most sanguine desires. Under the assumed name of Lyddal, he not only acted a variety of characters in plays, particularly Chamont in the Orphan, Captain Brazen in the Recruiting Officer, and Sir Harry Wildair; but he likewise attempted the active feats of the Harlequin. In every essay he gave such delight to the audience, that they gratified him with constant and loud proofs of their approbation. The town of Ipswich will long boast of having first seen and encouraged so great a genius as Mr. Garrick.'

The third and fourth chapters exhibit the characters of the most considerable actors on the British theatre, at the time when D. G. commenced player: for it was a considerable part of our Author's plan, to include, in a narrative of Mr. Garrick's Life, 'many theatrical anecdotes, and a variety of observations on several performers of both sexes, who distinguished themselves by superiority in their profession.' In doing this, he has displayed their merits, and delineated their characters, with judgment and candour.

In Chap. V. he resumes the direct thread of Mr. Garrick's part of the narrative; and entertains us with the following anecdotes; some of which will be new to many of our Readers.

'Mr. Garrick had performed a noviciate at Ipswich; and even before his going to that place, he had studied, with great assiduity, a variety of parts in the different walks of acting. The Clown, the Fop, the Fine Gentleman, the Man of Humour, the Sor, the Valet, the Lover, the Hero, nay, the Harlequin, had all been critically explored, and often rehearsed and practised by him in private. After long reflection and much serious weighing of consequences, he fixed upon Richard the Third for his first part in London. He had often declared he would never chuse a character which was not suitable to his person; for, said he, if I should come forth in a hero, or any part which is generally acted by a tall fellow, I shall not be offered a larger salary than forty shillings per week. In this he glanced at the folly of those managers who used to measure an actor's merit by his size.

'He could not possibly give a stronger proof of sound judgment, than in fixing his choice on Richard. The play has always been popular, on account of its comprehending such variety of historical and domestic facts, with such affecting scenes of royal misery and distress. Richard was well adapted to his figure; the situations in which he is placed are diversified by a succession of passion, and dignified

nified by variety and splendor of action. A skilful actor cannot wish for a fairer field on which to display his abilities.

' On the 19th of October, 1741, David Garrick acted Richard the Third, for the first time, at the playhouse in Goodman's-fields. So many idle persons, under the title of gentlemen acting for their diversion, had exposed their incapacity at that theatre, and had so often disappointed the audiences, that no very large company was brought together to see the new performer. However, several of his own acquaintance, many of them persons of good judgment, were assembled at the usual hour; though we may well believe that the greatest part of the audience were stimulated rather by curiosity to see the event, than invited by any hopes of rational entertainment.

' An actor, who, in the first display of his talents, undertakes a principal character, has generally, amongst other difficulties, the prejudices of the audience to struggle with, in favour of an established performer. Here, indeed, they were not insurmountable. Cibber, who had been much admired in Richard, had left the stage. Quin was the popular player; but his manner of heaving up his words, and his laboured action, prevented his being a favourite Richard.

' Mr. Garrick's easy and familiar, yet forcible style in speaking and acting, at first threw the critics into some hesitation concerning the novelty as well as propriety of his manner. They had been long accustomed to an elevation of the voice, with a sudden mechanical depression of its tones, calculated to excite admiration, and to intrap applause. To the just modulation of the words, and concurring expression of the features from the genuine workings of nature, they had been strangers, at least for some time. But after he had gone through a variety of scenes, in which he gave evident proofs of consummate art, and perfect knowledge of character, their doubts were turned into surprise and astonishment; from which they relieved themselves by loud and reiterated applause. They were more especially charmed when the actor, after having thrown aside the hypocrite and politician, assumed the warrior and the hero. When news was brought to Richard, that the Duke of Buckingham was taken, Garrick's look and action, when he pronounced the words,

————— Off with his head!  
So much for Buckingham!

were so significant and important, from his visible enjoyment of the incident, that several loud shouts of approbation proclaimed the triumph of the actor and satisfaction of the audience. The death of Richard was accompanied with the loudest gratulations of applause.

' The same play was acted six or seven times successively. The receipts of the treasury, which I have before me, amounted, in seven nights, to no more than 216 l. 7 s. 6 d. and this conveys a certain evidence, of what use the kindness, as well as judgment of the manager, is to the growing fame of an actor. Giffard to a good understanding joined a sense of honour, with great humanity. He saw Garrick's merit, and did all in his power to support it. Several other parts, among which were Aboan in *Oroonoko*, Chamont in the *Orphan*, Clodio in the *Fop's Fortune*, Bays in the *Rehearsal*, succeeded Richard; which favourite character was repeatedly called for, and acted to crowded audiences.



Such was the universal approbation which followed our young actor, that the more established theatres of Drury-Lane and Covent-Garden were deserted: Mr. Garrick drew after him the inhabitants of the most polite parts of the town. Goodman's Fields was full of the splendor of St. James's and Grosvenor-Square. The coaches of the nobility filled up the space from Temple Bar to White-Chapel. He had so perfectly convinced the public of his superior accomplishments in acting, that not to admire him would not only have argued an absence of taste, but the grossest stupidity; those who had seen and been delighted with the most admired of the old actors, confessed that he had excelled the ablest of them in the variety of his exhibitions, and equalled them all in their most applauded characters.

Mr. Pope was persuaded by Lord Orrery to see him in the first dawn of his fame: that great man, who had often seen and admired Betterton, whose picture he had painted, and which is now in the possession of Lord Mansfield, was struck with the propriety and beauty of Mr. Garrick's action; and, as a convincing proof that he had a good opinion of his merit, he told Lord Orrery, that he was afraid the young man would be spoiled, for he would have no competitor.

Mr. Garrick shone forth like a theatrical Newton; he threw new light on elocution and action, he banished ranting, bombast and grimace, and restored nature, ease, simplicity and genuine humour.

We must not wonder that the comedians were the last who became proselytes to the new philosophy of the theatre: the players, from their limited station, and not from malignity of temper, are more liable to envy and jealousy than persons of most other professions. Incroachments and altercations, in a small circle, are as disagreeable as they are unavoidable. The superior merit of one player is often detrimental to the interest of him who thinks himself a competitor. The loss of parts which the actor has played, and, perhaps, with approbation, for a considerable time, is attended with loss of reputation and diminution of income.

Quin, who had hitherto been esteemed the first actor in tragedy, could not conceal his uneasiness and disgust from the great success of Mr. Garrick. After he had been a spectator of his manner in some important character, which, I believe, was Richard the Third, he declared peremptorily, "That if the young fellow was right, he, and the rest of the players, had been all wrong:" and, upon being told that Goodman's-Fields theatre was crowded every night to see the new actor, he said, "That Garrick was a new religion; Whitefield was followed for a time; but they would all come to church again."

Mr. Garrick, who had a quick and happy talent in turning an epigram, gave this smart reply to Quin's bon mot:

Pope Quin, who damns all churches but his own,  
Complains that heresy corrupts the town:  
Schism, he cries, has turn'd the nation's brain;  
But eyes will open, and to church again!

Thou great infallible, forbear to roar,  
Thy bulls and errors are rever'd no more;  
When doctrines meet with gen'ral approbation,  
It is not heresy, but reformation.

Colley Cibber, from whom more candour might have been expected, after he had seen Garrick's *Bays*, which the public esteemed a master-piece of comic humour; said, "Garrick was well enough, but not superior to his son Theophilus, who had little more to recommend him in the part than pertness and vivacity."

Mrs. Bracegirdle, a celebrated actress, who had left the stage for more than thirty years before Garrick's first appearance, and was visited by many persons of condition and taste, thought very differently of this rising genius. In a conversation which she had with Colley Cibber, who spoke of him with an affected derogation, she reproved his malignity, and generously said, "Come, come, Cibber, tell me, if there is not something like envy in your character of this young gentleman. The actor who pleases every body must be a man of merit." The old man felt the force of this sensible rebuke; he took a pinch of snuff, and frankly replied; "Why faith, Bracey, I believe you are right—The young fellow is clever."

Mr. Garrick's weekly income was, at first, very moderate, not exceeding fix or seven pounds. But when it was evident, that the great emoluments from the playhouse treasury were chiefly, if not entirely, owing to his labours, and that the benches of the playhouse were almost always empty when his name was not seen in the playbills, Mr. Giffard very heartily concurred with Mr. Garrick, and his friends, to allow him a full moiety of the profits; and, in this, the manager found his advantage, for the actor was constantly employed in consequence of his being perpetually admired. To a very long and fatiguing character in the play, he would frequently add another in a farce. The distresses which he raised in the audience by his *Lear* and *Richard*, he relieved with the roguish tricks of the *Lying Valet*, or the diverting humours of the *School-boy*.

The great arrear of articles now before us, all pressing for admission into our journal, obliges us to rise, somewhat abruptly, from our present entertainment;—but to which we hope again to sit down, with a good appetite, at a future opportunity. We must not, however, part company without remarking, from our Author's previous advertisement, that he acknowledges himself greatly indebted to his learned friend, Dr. Samuel Johnson, for his encouragement in the prosecution of his design; and particularly for many of the anecdotes relative to the early part of the life of his hero: for which the Doctor was well qualified, having been familiarly acquainted in the family, and with the nearest relations of Mr. Garrick.

*[To be concluded in our next.]*

**ART. X.** *A Complete Body of Heraldry; containing an Historical Inquiry into the Origin of Armories, and the Rise and Progress of Heraldry, considered as a Science: the Institution of the Offices of Constable, Marshal, and Earl Marshal of England; their concurrent and separate Jurisdictions, Functions, Powers, &c. the Creation and Establishment of Kings, Herald, Pursuivants, and other Officers of Arms, with their several and respective Duties, Badges, Liveries, Wages, Visitations, &c. The proper Method of blazoning and marshalling Armorial Bearings; and therein of Ordinaries, Charges, Marks of Cadency, Additions and Abatements of Honour; Assumptions, Grants, Augmentations, Alienations, Exchanges, &c. The Arms, Quarterings, &c. of all Sovereign Princes and States; as also the Achievements of the Peers, Peeresses, and Baronets of England, Scotland, and Ireland. An Historical Catalogue of all the different Orders of Knighthood. The Arms of the Counties, Cities, &c. of England, Scotland and Wales. The Arms of Archiepiscopal and Episcopal Sees in England and Ireland. A Discourse on the Origin, Use, and Abuse of Funeral Trophies. GLOVER'S *Ordinary of Arms*, augmented and improved. An Alphabet of Arms, with a copious Glossary explaining technical Terms. Illustrated with Copper-plates. Carefully compiled from the best and most undoubted Authorities by Joseph Edmondson, Esq; F. R. S. A. Mowbray Herald Extraordinary; and Author of the *Baronagium Genealogicum*, and Genealogical Tables of the English Peers. Folio. 2 Vols. 3 l. 3 s. unbound. Doddsley, &c. 1780.*

**T**HIS title-page seems sufficiently copious, although we have taken the liberty of sometimes inserting the &c. a little sooner than is done in the original. The whole work, indeed, as well as its title, is rather *verbose*; and, in too many instances, *inaccurate*.

Among our rude ancestors, when military valour was the only virtue in request, because war was the great business of society, gentlemen were principally distinguished by their bravery and conduct in the field. The bravery, indeed, of such an age, was little better than fierce brutality; and the perfection of military conduct was nothing more than the artificial stratagem of crafty barbarians. It is probable, therefore, that many families have been ennobled by exploits, which would scarcely, at present, do honour to the meanest of mankind. Yet such exploits being in ancient times thought worthy of general applause and admiration, they formed the main foundation of the distinction of ranks, which afterwards gave birth to the important prerogatives of nobility. But in an improved, commercial age, many new sources are opened to the active ambition of man. The progress of arts, learning, laws, and government, furnish a wide field of emulation; pre-eminence may be attained by the elegant arts of conversation and literature; and it

is expected that a gentleman should be distinguished from a peasant, not merely by his superior courage and more delicate sense of honour, but by the justness and extent of his ideas, and the propriety of his expression.

In carefully examining the different branches of this very voluminous performance, a Reader may extract a satisfactory account of the rise and progress of *gentilitial distinctions*, as well as of the present state of that art by which they are ascertained and perpetuated. The Author first examines the much disputed questions, whether armorial ensigns, analogous to our present coats of arms, were known to the ancients. He allows that the Egyptians, Assyrians and Greeks made use of symbolical devices, as public and national standards; and also that their principal leaders represented a variety of figures on their shields and armour. But the former, it is plain, were intended to distinguish communities, and not, as our coats of armour, families and individuals. The latter, he observes, were not hereditary and permanent marks of gentility, but merely personal and casual ornaments, which were assumed or laid aside according to the whim, fancy, or caprice of the wearer. As to the Romans, it is observed by SILIUS ITALICUS, that the family of the *Corvini* constantly bore a raven for their crest; and SÆTONIUS, in the life of Caligula, seems to infer, that the *Torquati* had a chain, and the *Cincinnati* a tuft of hair, for their family ensigns. The words are, “*Vetera familiarum insignia nobilissimo cuique ademit, Torquato torquem, Cincinnato crinem, & Pompeio stirpis antiquæ magni cognomen.*” The Author explains this passage: ‘Caligula ordered the chain and tuft of hair to be taken from the respective statues of Torquator and Cincinnatus:’ and he justly remarks, that this meaning is confirmed by the order for erasing the word *magnus* from the inscription under the statue of Pompey.

The Romans were indeed divided into *nobiles*, *novi*, and *ignobiles*; a distinction taken from the *jus imaginum*, or the right of having the statues and images of their ancestors. But there is an essential difference between the *jus imaginum* and the armories of later times. The former was established in favour of those families whose ancestors had executed some important office in the state, and was therefore a *civil* honour; the latter was established in favour of those only who had signified themselves in battle, or who held some command in the army.

Having sufficiently refuted the opinion of those writers who maintain the high antiquity of armorial bearings, the Author explains their real origin.

‘Upon the whole, the Romans were the first people who thought of distributing the conquered lands amongst the soldiery, to hold by military service; that is, on condition of their fighting for, and defending

sending them whenever attacked by the enemy. The northern nations, on their irruption into the Roman empire, from the great opposition which they every where met with on the frontiers, plainly saw the advantages which accrued from the lands being thus granted out in property to those whose interest it was, and who had in themselves power, to defend them: wherefore, as soon as they had driven out the Romans, and had got possession of their territories, they adopted the same plan; and the conquering general allotted his new acquits to the superior officers under his command, who subdivided them amongst their inferiors, to hold likewise by military service. These military benefices, or, as Sir Henry Spelman very justly styles them, *prædia militaria* \*, afterwards were called *feuda*, or *feuds* †, and evidently became the basis of the feudal system.

\* At first the allotments or military benefices were personal, and granted during the life only of the possessor, after whose decease they reverted to the prince or original grantor: but the feudal system being enlarged and improved, these feuds occasionally and by degrees became hereditary; and accordingly we find that, towards the close of the ninth century, feudatories frequently obtained the Prince's consent, that they might transmit their beneficiary lands to their posterity; and they not long after had the like permission to divide them amongst all their children, charged however with military service in the defence of the kingdom.

† The obligations which each principal feudatory was under of assembling and keeping together his quota of soldiers in time of service, and the necessity there was that the prince or principal commander should be satisfied that his army was joined by all the chief military tenants, with their several powers according to the obligations of their respective tenures, pointed out the utility of each leader's carrying with him some mark or token, whereby not only he himself might be known by his followers, but his place and station in the host might likewise be particularised, and distinguished by those whose duty it was to note down his attendance, to muster the whole body, to regulate its line of march, and to mark out the encampment for each party. In the preceding times, each leader had been habituated to charge his shield and other pieces of armour either

\* Posthumous Treatise on Feuds.

† Mr. Somner supposes that the word *Feud* is a German compound, which consists of *Feb*, *Feo*, or *Feoh*, signifying a Salary, Stipend, or Wages; and of *Hæde*, *Head*, or *Hæde*, importing Quality, Kind, or Nature: so that, says he, *Feudum*, Fee, or land holden in Fee, is no more, considered in its first and primary acceptation, than what was holden in *Fro-hæde*, by contraction *Feud*, or *Feod*, i. e. a Stipendiary conditional mercenary way and nature; with the acknowledgement of a superior, and a condition of returning him some service for it, upon the withdrawing whereof the land was revertible unto the lord. This etymon, according to Sir Martin Wright, not only suggests the most probable account of the word, but gives the clearest description of the thing itself, and is agreeable to the book of Feuds, lib. II. tit. xxiii. which says that *Beneficium (Feudum) illud est quod ex benevolentia ita datur alicui, ut proprietas rei penes eundem remaneret, usus fructus ad accipientem ejusque hæredes pertineret, ad hoc, ut ille & ejus hæredes domino fideliter servirent*. The sense whereof is thus expressed by Mr. Selden: *Feuds* or *Feuda*, being the same which in our laws we call *Tenancies*, or *Lands held*, and *Feuda* also, are possessions so given and held, that the possessor is bound to do service to him from whom they were given.—*Wright's Introduction to the Law of Tenures*.

with

with the representation of some animal, a part of some military weapon or engine, or with some symbolical device: and this induced the great landed barons, and others who brought any considerable number of fighting men into the field, to suspend or exhibit on the top of a lance or pike, elevated so as to be visible at a distance, some ensign, or piece of silk, or other stuff, whereon was represented a figure similar to that which he himself bore, either on his shield or on his helmet: and those ensigns or military figures, being known to their respective followers, were by them looked for and resorted unto upon every emergency; so that a continuance by each chief, of the use of the same military figure which he had been accustomed to carry, grew in a manner absolutely requisite, lest by any alteration, or the total change of it, his vassals, tenants, and others whose duty it was to adhere thereto, might, especially in time of action, be deceived, thrown into disorder, or drawn into danger. For the like reasons, the sons retained the same *military ensigns* as their father had assumed; their posterity adopted the example; and at length those ensigns being by general consent considered as solely appertinent to the particular family of him who had originally used them, they became *hereditary armories* of such family, and were esteemed as the certain and approved *testra* of ancestral honour and distinction. The reputation thus stamped on *armorial bearings* introduced such a regard for their preservation, and so great a propensity to their refinement and improvement, that sundry princes, and more particularly the Emperor Charlemagne, did not scruple to apply themselves with assiduity to the regulation of the use and blazon of *armories*, which were then confessedly known to be not only the honourable testimonies of landed property and dignity, but the acknowledged badges and memorials of personal valour and extraordinary services performed in the wars.

Thus much in general: in a subsequent passage the Author explains the introduction of family distinctions into England.

From what has been before observed, there is the greatest reason to conclude, that *hereditary family arms* are of German production and feudal origin; but the time in which they were first used in England is not equally certain. An enquiry into that fact, touching which there has been a greater diversity of opinions than about the origin of the institution itself, is highly interesting, and well worthy of our researches. Our Saxon monarchs have been considered as the introducers of *gentilial arms* into this island, whilst, on the other hand, some writers have maintained, that *arms* were used by the Britons at the very time that the Christian faith was first propagated here\*, and that Lucius, a pro-regulus in Britain in the 48th year of the Christian era, took for his arms Ar. a cross gules. Canute and his Danes have, in their turns, been honoured with the reputation of having first taught our ancestors the use of arms. The learned and judicious antiquary Mr. Arthur Asgarde conjectures that *arms* came to us first from the Normans, being brought in by Edward the Con-

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\* Sir James Ley, who was afterwards Earl of Marlborough, in his *Treatise on the Antiquity of Arms in England*.—*Antiquary Discourses*, vol. i. p. 122. Mr. Tate, *ibid.* 168.

feſſor, and afterwards more plentifully praſtiſed here by William the Conqueror and the nobles who came over with him. Mr. Waterhouſe, upon what grounds is uncertain, ſuppoſes that gentilitia armories were known here before that time; and that the firſt uſers of them were thoſe few of the Britiſh and Saxon nobility, who kept their honours, fortunes, and ſeats on the change of government made by Duke William, and who, not having appeared in oppoſition to him or his ſons, held their ſtations in the country, although the Normans enjoyed both the places and preferments in court and camp; and as they grew more habituated to his government, and he abated of his rigour, and by peaceable ruling became more calm, they ventured to ſhow themſelves more openly, and with greater freedom avowed their rights, by bearing thoſe marks of honourable diſtinction \*. The great Mr. Camden, who is followed by Peter Pitheu and others, thinks them of more recent date with us, and ſays, that “ ſhortly after the Conqueſt the eſtimation of arms began in the expeditions to the Holy Land, and afterwards by little and little became hereditary, when it was accounted an eſpecial honour to poſterity to retain thoſe arms which had been diſplayed in the Holy Land in that holy ſervice againſt the profeſſed enemies of Chriſtianity; and that was received, at that time, the hereditary uſe of them; but that the ſame was not fully eſta bliſhed until the reign of King Henry the Third; for that, in the inſtances of the laſt Earls of Cheſter, the two Quincies, Earls of Wincheſter, and the two Lacies Earls of Lincoln, the arms of the father ſtill varied from thoſe of the ſon †.” Sir Henry Spelman is of opinion, that they are of ſtill more modern growth in this kingdom; for, ſpeaking of the antiquity generally allowed to the uſage of arms in England, he obſerves, that “ this nation being for ſome hundreds of years haraſſed with wars, in the ſtorm of foreign aſſaults, and civil commotions, there is little reaſon to be over confident in matters of pedigree and arms much beyond four hundred years;” and expreſſes his doubts whether they are even entitled to that antiquity, by adding, “ *Nefcio an ea prarſus antiquitate ‡.*”

\* Upon what authority the advocates for the uſe of gentilitia arms being known and praſtiſed in Britain during the Saxon government, ground ſuch aſſertion, doth not appear, as all the hiſtorians of thoſe times are ſilent as to that matter. The *Horſe* of Hengiſt and Hoſa, —the *devices* by which the ſeveral kingdoms were diſtinguiſhed from each other during the Heptarchy—the *Golden Dragon* of Uter, ſurnamed Pendaragon—the three different bearings attributed to his ſon Arthur; to wit, firſt, *Two dragons, endorſed, or*; ſecondly, *Three crowns*; and, thirdly, *Vert, a croſs argent, with the Holy Virgin holding the infant Jeſus in her arms, on the firſt quarter §*—the *Sun* borne by Edwin King of Northumberland ¶—the *Banner-roll of gold and purple* hung over the tomb of King Oſwald at Bardney (\*)—the

\* Defence of Arms and Armories, p. 60.

† Camden's Remains. Camden on the Antiquity of Arms in England,—in Collection of Antiquary Diſcourſes, vol. i. p. 170.

‡ In Gloſſario, ad verbum *Arma*.

§ Gelf. Monum. lib. ix. c. 4. Meth. Weſtm. f. 186.

¶ Bede.

(\*) Ibid.

*Dragon*, or, depicted on the banner of Cuthred King of Westex (†) at the battle of Buresford (‡)—the Saxon blazon, being *Azure, a cross formée, or flowery, or* (§), and that of the Danes, being *Or, semée of hearts, three leopards gules* (||)—upon all which stress hath been laid for proving the prevalency of the use of arms in this kingdom in those early times—were no other than the military and imperial ensigns of the several monarchs who bore them, and were never considered by them in any other light.

Hereditary gentilian arms were the fruits of the feudal law; and, as we have not any good reason to imagine that either such law, or any of the customs to which it gave birth, had gained a footing in England previous to the invasion of William the Norman, we cannot justly expect to meet with any *family arms* used in this kingdom antecedent to that remarkable event. Notwithstanding this, some writers have suggested that our English King Edward, commonly styled the *Confessor*, who frequently visited the court of his uncle the Duke of Normandy, and was fond of the fashions and customs there observed, introduced many of them into England; and, among others, that of the use of family arms: in confirmation whereof, they assert that Edward, by way of setting an example to his subjects for assuming such marks of distinction, took for his own private arms—*Az. a cross formée or, between five martlets \* of the last t*, as we find them depicted in many places in this kingdom. Now, had this really been the case, it cannot reasonably be supposed that a fashion adopted and introduced by a prince so much beloved by his people as Edward confessedly was, should not be followed at all, or at least by the major part of the principal men in his kingdom, more especially as it was designed for their honour and distinction; and consequently that, if the use of family arms had then prevailed among the nobility and gentry of England, some *memoranda* or traces of such practice must have been handed down to us: whereas nothing of that sort appears. The general histories of those times do not take the least notice of it; and Abbas Rievalensis, Edward's professed historian, who is extremely circumstantial even in the minutest occurrences which he thought redounded to his master's character, is totally silent as to this matter; so that no credit can be given to those modern writers, who would persuade us that the practice of bearing family arms was first brought into England by the *Confessor*. Further, there is not only great reason to doubt the truth of the assertion, that Edward the Confessor was the person who first assumed the arms above described; but to think that they were the imperial ensigns of his elder brother Edmund Ironside, and actually borne by him at the battle of Ashdon: for Margaret, who married Malcolm Canmore

(†) Hoveden.

(‡) Sax. Chron.

(§) Speed, Guillim, York, Gerard, Leigh, Morgan, &c.

(||) Imhoff *Blazonis Regum Porumque Magnæ Britannis*. Spencer's *Opus Heraldicum*.

\* They are commonly called *Martlets* by the heraldic writers; but on the escutcheon of Edward the Confessor's arms, carved on the wall of his abbey-church at Westminster, they are represented with beaks, legs, and claws; whereas the heraldic martlet hath neither beaks nor legs.

† *Costumier de Normandie*—Ord. Vitalis.



King of Scotland, and was sister to Edgar Atheling, and daughter of Edward the elder son of King Edmund Ironside, used those very arms after the death of her brother, and sister Christian, in testimony of her right to the crown of England, as being the only heiress of the Saxon race, and actually had them engraved and set up on the monastery of Dumfermling, of which she was the foundress, where they still remain. The *cross formée or, in a field azure*, was the Saxon ensign; and therefore there is the greater likelihood, not only that Edward the Confessor, on his ascending the throne, took the imperial ensign of his late brother, rather than that he brought them as newly-invented family arms from the Norman court; but also that Margaret of Scotland, in support of her claim to the English crown, would wear the imperial ensigns used by her grandfather, who had been King of England, and not such arms as had been first assumed by her great-uncle Edward the Confessor, who had mounted the English throne, in prejudice to the right of her father, and consequently to that of her brother, and of herself. The Normans were indeed so well acquainted with the feudal system, that they planned and established the form of their government upon that system, at the time of their first settlement in France; in evidence of which, we find that most part of the lands in Normandy were held of the Duke by military tenure, and that the use of hereditary arms, as well as other feudal customs, were observed by the nobility and chief land-holders of that duchy\*. Hence there cannot be the least shadow of doubt, that the commanders of those different corps, which composed William's army when he invaded this kingdom, made use of the same marks or tokens of distinction. That such were here used by them, we have a very notable instance. The inhabitants of the senny parts of Cambridge and Lincoln shires refused to subject themselves to the Norman yoke, and manfully resisted the troops sent by William to force them to obedience; in which opposition they were greatly encouraged and assisted by the monks of Ely; but being at length overpowered by the Normans, the revengeful and imperious monarch had no sooner made himself master of that part of the country, than, in order to keep all things quiet there, and to punish as well as awe the Ely monks, he not only quartered one of his captains upon each of them at bed and board, but required every monk, upon peril of his life, to be answerable for the good maintenance and personal safety of that individual Norman who was so placed under his immediate care and protection. A picture, representing the portrait of each of these Norman chiefs, as also that of the monk on whom he was particularly quartered, together with the name and *coat of arms* of such Norman, in proper blazon, placed beneath his portrait, was hung up in the refectory of the monastery, and was afterwards removed into the cathedral church at Ely, where it remained till lately. Most of those chiefs obtained lands, and settled in England†, where their descendants continued for many years, and used for their family arms the same figures and devices as are represented in the above-mentioned picture, under the portrait of their respective ancestor.

\* *Costumier de Normandie*.—Ord. Vitalis.

† *Domesday*.—*Liber Niger Scaccarii*.

The fidelity of the picture, so far as regards the *coats of arms* represented therein, cannot therefore be justly questioned; and if such picture was really genuine, and painted at the time in which the several persons whose portraits are therein exhibited were living; it is a proof that hereditary gentilian arms were used by the Normans at the time of their invasion of this kingdom. In short, when the whole of the several arguments that have been offered in support of the different opinions broached, in respect to the time in which *armorial bearings* were first brought into England, are maturely considered, it will appear manifest that *arms*, together with the feudal system, from whence they originated, were first introduced into this kingdom by the Normans at the time of the Conquest; and that Duke William having soon after bestowed on his followers those lands and honours, of which he had violently dispossessed the natives, to hold of him by military or knight's service; those few of the British nobility and Saxon line, who had been lucky enough to avoid the frowns of the Conqueror, and to keep their honours, fortunes, and estates, assumed to themselves and families certain marks or tokens of distinction similar to those then used by the new intruders. These British, Saxon, and new Norman Lords, from whom most of our now ancient gentry are descended, being, by the tenure of their lands, obliged, in their persons, and with their dependents, tenants, and servants, to attend their sovereign in his wars, in compliance with the feudal custom, granted out parts of their respective tenures to persons who were allied to them by marriage, or affection, upon such terms as either they themselves held them of the first grantor, or on such other conditions as they thought most expedient for their own private emolument; at the same time assigning to some of them certain coats of armour, which they usually composed of part of their own arms, with such differences and additions as they thought proper. Others of these principal tenants, to whom arms had not been thus granted, and who, from the nature of their tenures, were bound not only to give personal attendance on their lord in times of war, but to supply him with a certain number of men completely armed, towards making up the whole complement of soldiers, which he was obliged to bring with him into the field when called on for that purpose by the sovereign, assumed to themselves *arms*, in great measure resembling those borne by their chief, but yet in some respects varied from them, either in the difference of the charges, or in the diversification of their tinctures. The continuance of this practice greatly increased the number of *armories*, which, as before observed, received a considerable augmentation from the splitting and subdividing of landed property, and were still further multiplied by those used in tilts and tournaments, but most especially by the various *arms* assumed by that amazing crowd of adventurers who engaged in the Croisades, and, until those times, had never presumed to difference themselves by any peculiar badges or tokens of distinction. After the return of King Richard the First from Palestine, he shewed a particular fondness for displaying, on every occasion, those armorial ensigns under which he had gained so much glory in his expedition against the infidels: those who had served with him in that warfare, likewise prided themselves in bearing such distinguishing emblems and devices as they had used

on that occasion: their issue adopted the idea; and holding it as a great honour to retain those badges, which their fathers had worn in the holy war, not only bore them during their lives, but transmitted them to their posterity as permanent marks of family distinction. In consequence of this, the great lords and principal gentry did not only continue those badges and marks on their shields, but, in order to be better known and distinguished, had the like badges and devices depicted on the breasts and backs of the tunics and surcoats which they wore over their armour, as also on the caparisons of their horses. This fashion of surcoats, spread over their coats of mail, and reaching down to their heels, Sir William Dugdale, from John Rous, informs us, commenced in the reign of King John; but it certainly was of an earlier date, and introduced about the middle of the twelfth century; since we find the figure of Galfridus Earl of Richmond, who died anno 1186, represented in that dress on his seals.<sup>\*</sup> Arms, having thus increased and become hereditary, soon acquired such an accession of estimation and importance, that they were sometimes transferred, as testimonials of favour and affection, from the legal possessor to some other person †; and being no longer assumable at pleasure by any man whatsoever, they came to be considered as proper remunerations of merit, valour, and good services performed, to that prince, kings, emperors, and their generals and commanders, whilst in the field, as Guillim observes ‡, “bestowed them on martial men, whose valourous merits, even in justice, required due recompence of honour answerable unto their worthy acts; the remembrance whereof could not better be preserved and derived unto posterity, than by these kinds of honourable rewards.” In imitation of this practice, several great earls assumed to themselves the privilege of granting, by their letters patent, *particular arms*, together with titles and places of dignity, to the inferior gentry, and such persons as they deemed meritorious, although not ranked among their immediate tenants and dependents §.

We shall insert one quotation more, because to many of our Readers it may appear curious. It respects the origin of the office of Herald.

We learn from Bertrand Caprioli ||, and others, that anciently it was customary for the Emperors to take under their more immediate care and protection, such of their best, most experienced; and valiant soldiers of gentilitial birth, as had been either grievously wounded or maimed in their wars, and to provide them with victuals and all sorts of necessaries for their support; that these soldiers were distinguished by the appellation of *Veterani*, or veterans; that great respect was paid to them, as well on account of their ancient descent, and experience in feats of arms and matters of warfare, as of their having hazarded their lives in the service of the Emperor and the

\* Regist. Hom. de Richmond, Sigil. 5.

† See Camden's Remains, where are several instances of such grants.

‡ Introduction to Guillim's Display of Heraldry.

§ See Grant of Arms from Humphrey, Earl of Stafford and Perche, to Robert Whingrove, in Camden's Remains.

|| Bertrand Caprioli, under the word *militia*, cited by Nic. Upton, de militari officio, lib. i. cap. 2. Labaucur l'Origine d'Armes, p. 122.

Public ; and that the undertaking and prosecution of sieges and engagements, and the conduct of all other military affairs, were carried on by their advice, and under their direction. On these accounts, the frequent attendance of the Veterans on the persons of their imperial masters became necessary ; and the assistance they from time to time afforded, soon encouraged the emperors to employ them in carrying messages unto, and negotiating and settling matters of dispute with, their enemies and rebellious subjects. As, on these occasions, they observed the most profound secrecy and honour, never betraying or divulging the state and condition of the one party to the other, they established their reputation with people of all ranks and nations, to whom they were sent, insomuch that, by general consent, they passed freely, unmolested, and respected, through the countries and armies of the princes with whom their master was at war, and were by those princes received, treated, and dismissed with safety, civility, and esteem.

The institution of jousts, tilts, and tournaments, which originated in Germany, seems to have opened a new field for the employment of the Veterans. The practice of those trials of skill and prowess was esteemed a proper and honourable school and seminary, in times of peace, for young gentlemen to learn initiatory exercises fit for a military life ; to keep them from sloth and idleness ; to habituate them to the use of arms ; and to rouse in them a spirit of emulation, and thirst after glory, whereby they might acquire honour to themselves, and benefit to their country. But at the same time it was necessary, that those exercises should be performed under due regulations, and the inspection of such persons as were best qualified to manage and conduct them. The task therefore naturally devolved upon the Veterans, who, from their former course of life, could best judge and determine on those matters, and who, from their necessary acquaintance with families and persons of the nobility and gentry, and the characters of each individual, knew whether they were properly admissible within the lists, no one being permitted to enter into them, against whom there was any suspicion of reproach, that is, who was supposed to have committed any action unworthy of a gentleman ; a method of exclusion, which was looked upon as a proper motive to polish the manners, and give an inoffensive elegance of behaviour, in an age when all young gentlemen were eager to get a reputation by their address in tilting. The feudal system, as hath been herein before observed, which began to spread itself over the western and northern parts of Europe, nearly about the same time that tilts and tournaments became fashionable, had introduced and established tenures by knights service ; the holders of lands under which tenure, according to the condition thereof, and the quantity of land held by them, were obliged to furnish a stated number of knights or military horsemen, ready to engage in the support and defence of their prince and country. Those tenants, in order that they might readily be known and distinguished from each other, severally assumed some particular device or token, and bore it upon their respective banners, surcoats, and shields ; and as no other persons were then deemed to be noblemen or gentlemen, such devices, afterwards called arms, became the gentilitical tokens and ensigns of the

the families who had so assumed them. In like manner, the challengers who offered to engage in tournaments, tilts, and jousts, in proof of their gentility, hung up, at the entrance of the lists, shields charged with their devices and symbols; as did likewise the acceptors, no one who had not a certificate from the Veterans, of his being a gentleman, and of which his device, symbol, or arms, was the criterion, being permitted to tourney. Hence therefore a new branch of business fell into the province of the Veterans, they being under a necessity of making themselves acquainted, not only with the different ensigns of princes, but with the distinct devices each family had assumed and arrogated to itself, and of preventing such confusion as might arise from bearing them improperly.'

Mr. Edmondson relates many curious and interesting facts concerning the history of the middle ages: his authorities are faithfully cited; and he seems not to labour under any defect of materials: but we must observe, that these materials are not always arranged in the happiest manner. The performance abounds with useless repetitions; the style is generally careless and inelegant; and there is such a deficiency of taste in every part of the work, that whatever rank Mr. E. may hold as an HERALD, he is not entitled to the most honourable distinction as an AUTHOR. Even in the chapter which treats of the blazoning of arms, or of the principles of Heraldry, considered as a science, we meet with many terms in the beginning of the discourse, which no reader who is not already acquainted with the science which Mr. E. means to teach him, can be supposed to understand. He appears to be totally inattentive to the simplest rules commonly observed in the art of book-making. There is a copious Table of Contents, but without any reference to the pages where the particulars are to be found. Some parts of the Armorial science are explained by engravings. The Reader is directed to look at Figure I. but is not told where this figure is placed. After turning over the first volume to no purpose, he concludes that his copy is imperfect; till by accident he looks into the second volume, and there finds the figures illustrating what is said in the first. Such inaccuracies are peculiarly unfortunate in a work which is recommended to our attention as a magazine of useful facts. The great excellence of a magazine is, that, as we have occasion for its contents, we can readily find them.

Notwithstanding these defects (which we are sorry to observe), Mr. Edmondson's work must be considered as the most full and comprehensive, and consequently the most useful BODY OF HERALDRY, which this country has yet produced. The undertaking was vast, and expensive; and, on the whole, it will probably be long before we shall see it excelled by any other production of the kind.

ART. XI. *The Candidate*, a Poetical Epistle to the Authors of the Monthly Review. 4to. 1 s. 6 d. H. Payne. 1780.

SO usual is it for a disappointed Writer to vent his spleen upon the Reviewers, that we fully expected the poem before us, judging from its address, had been an effusion of that angry passion. It seems, however, we were mistaken. 'It is published,' says the Author, 'with a view of obtaining the opinion of the candid and judicious Reader, on the merits of the Writer as a Poet; very few, he apprehends, being in such cases sufficiently impartial to decide for themselves.' And, 'as to critics of acknowledged merit (we thank him for the acknowledgment), it is addressed to the Monthly Reviewers.'

The situation which we are drawn into by this address, is such as might bring upon us, on the one hand, the imputation of moroseness, should we not be softened by a compliment which few patrons can withstand; and on the other, should we treat this epistle with a lenity which the strictest impartiality would not justify, it might reasonably be suspected, that we had suffered our judgment to be duped by flattery. To avoid, therefore, every imputation or suspicion of either kind, let the Poem speak for itself.

' Say then, O ye who tell how Authors speed,  
May Hope indulge her flight, and I succeed?

Say, shall my name, to future song prefix'd,  
Be with the meanest of the tuneful mix'd?

Shall my soft strains the modest maid engage,  
My graver numbers move the silver'd sage,

My tender themes delight the lover's heart,

And comfort to the poor my solemn songs impart?

' For O! thou Hope's, thou Thought's eternal King,  
Who gav'st them power to charm, and me to sing—

Chief to thy praise my willing numbers soar,

And in my happier transports I adore;

Mercy! thy softest attribute proclaim,

Thyself in abstract, thy more lovely name;

That flings o'er all my grief a cheering ray,

As the full moon-beam gilds the watery way.

And then too Love, my soul's restless lord,

Shall many a gentle, generous strain afford,

To all the foil of sooty passion blind,

Pure as embracing angels, and as kind;

Our Mira's name in future times shall shine,

And—though the hardest—shepherds envy mine.

' Then let me, (pleasing task!) however hard,

Join, as of old, the prophet and the bard;

If not, ah! shield me from the dire disgrace

That haunts our wild and visionary race;

Let me not draw my lengthen'd lines along,

And tire in untam'd infamy of song.

Left,

Left, in some dismal Dunciad's future page,  
 I stand the CIBBER of this tuneless age;  
 Left, if another POPE th' indulgent skies  
 Should give, inspir'd by all their deities,  
 My luckless name, in his immortal strain,  
 Should, blasted, brand me as a second Cain;  
 Doom'd in that song to live against my will,  
 Whom all must scorn, and yet whom none could kill.

' The youth, resisted by the maiden's art,  
 Persists, and time subdues her kindling heart;  
 To strong entreaty yields the widow's vow,  
 As mighty walls to bold besiegers bow:  
 Repeated prayers draw bounty from the sky;  
 And heaven is won by importunity;  
 Ours, a projecting tribe, pursue in vain;  
 In tedious trials, an uncertain gain;  
 Madly plunge on through every hope's defeat,  
 And with our ruin only, find the cheat.

The Author of this Epistle; of whose merit our readers may probably by this time form no unfavourable opinion, will not, we are persuaded, think we mean

— to damn (as he expresses himself) with mutilated praise, if we intimate that, beside some few other trifling inaccuracies, his rhymes are not always regulated by the purest standard of pronunciation: for instance, thone; moon, gods, abodes, &c. These are petty blemishes, which, should a future edition be called for, might easily be removed. And we would then also recommend to him to consider, whether his Poem, which bears evident marks of haste, might not admit of improvement in other respects; particularly one in which it is materially defective—the want of a subject to make a proper and forcible impression on the mind: where this is wanting, the best verses will lose their effect.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1780.

### POLITICAL.

Art. 12. *Domestic Peace and Good Humour essential to national Happiness.* Addressed to a Member of Parliament. Small 8vo. 1s. 6d. Johnson. 1780.

**T**O argue against the *use* of any thing from its *abuse*, is one of those shallow arts of sophistry which is certain, in the end, to betray the cause it is meant to support. The present Writer, under the specious pretence of exposing the impropriety of indiscriminate opposition to the measures of government, artfully endeavours to insinuate that all opposition; especially in material points, is inconsistent with the safety of the state. 'Is not a certain confidence,' says he, in ministers of state acquainted with the business of it, necessary

cessary to its existence? Is not such a confidence as is founded in the nature of things, whatever occasional distrust may prevail, essential to our existence? According to this, let whoever will be the minister, whether a Sejanus or a Borgia, it will be the duty of every one to place a certain confidence in him, as necessary to the existence of the state.—Most admirable doctrine!

This being the leading principle of the book, the Reader will not be surprised if, under the insidious appearance of sanctity and candour, he finds our Author striving to mislead and impose upon the understanding by misrepresentation and declamatory invective, unsupported by facts, or the least shadow of sound argument. We are willing, however, to believe, that his net work of Jesuitical syllogisms is of too flimsy a texture to hold those fast who may chance to be entangled in it. His political creed seems to be nearly of a complexion with that imputed to a late unpopular orator at York. He is of opinion, that there is neither extravagance in the expenditure of public money, nor corruption in government; and that our resources are of considerable magnitude. As a proof of this, he points out a tax which alone would bring in, as he tells us, two millions and a half yearly, *without distressing the subject, and which no one ought to grumble at.* He, moreover, seems to think that, 'if virtue is not so enforced, as to produce a sufficient sum, yet not acting precipitately, no minister will be suffered to enjoy any degree of peace and comfort *for some years to come.*' But this is not all: it was left for this Writer's sagacity to discover that freedom is one great source, or at least an aggravation, of misery. 'We are in a less happy situation, under difficulties, than people who are not free. This is a bold word [yea, verily], but not being *compelled* to act in *union*, in danger, we increase that danger by *disunion*. On the other hand, being more in love with liberty, than with any other object, it may be presumed we should do more for her sake; but this is a speculative idea, and exists chiefly in the minds of the virtuous few. Being enthralled by voluptuousness, what we have not the spirit to do by choice, we must perform by compulsion.' The above sentiment is wrapped up with some degree of dexterity; nevertheless the folds of the drapery are not so disposed but the cloven-foot of despotism may very easily be seen through them.

Art. 13. *Modern Patriotism exemplified*, in a late Convention, after the Capture of our outward-bound East and West India Fleets. 8vo. 1s. Faulder. 1780.

'Scarce had the sorrowful tidings of a late capture arrived by express, but the trumpeters of faction, like *birds of prey*, eagerly learned the misfortune.'—Thus we are instructed, that birds of prey are eager to learn misfortunes!—Many scribblers have done wonderfully, but thou excellest them all\*!

#### P O E T I C A L.

Art. 14. *An Answer to the Heroic Epistle lately addressed to the Rev. Dr. Watson* 4to. 6d. Rivingtons. 1780.  
Dulness reprimanding Pertness.

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\* *Prov.* xxxi. 29.



Art. 15. *An Incredible Great Bore*: a familiar Epistle, from Roger Wittol, Esq; of — College, Oxford, to Mr. John Hedgings, in the Country. 4to. 1 s. 6 d. Kearsley. 1780.

The cast words and phrases, hackney'd, on every occasion, by the bucks, the punsters, and other small wits of the age, are here strung together, like the fashionable jargon of Swift's time, in the *Polite Conversation* of that pleasant satirist. Swift's work was a satire in prose; Mr. Wittol gives us his *fun* in verse,—somewhat in Anstey's manner. The Epistle recites the incidents which occurred in the Author's excursion to London,

On one of Kemp's tits, which *did up* on the road\*.

They are rehearsed in a strain not destitute of humour, and illustrated by a frontispiece in caricature; but though the Writer's design may have been purely to ridicule the reptile species of wit here brought into exhibition, the performance will perhaps be misconceived by many of its Readers, who may be provoked to exclaim, with the Writer himself

“ ————— O 'tis a curs'd Bore !”

Art. 16. *An idle Hour's Amusement*: being a small Collection of Poems, Sonnets, &c. and a few Imitations from Anacreon, Horace, and Virgil. 4to. 2 s. Becker. 1780.

A very idle hour's amusement, indeed—*Exempli gratiâ*.

Sing who will with sounding *note*,  
In fields how mighty heroes *fought*,  
I'll sing the charms of *Harriot*.

Ye Muses, aid each amorous *thought*,  
Till my verse with graces *fraught*,  
Shines like lovely *Harriot*.

Art. 17. *Panegyric*. An Essay on some of the worthiest Characters in the Kingdom. 4to. 1 s. 6 d. Fielding and Walker.

How fond some people are of giving oblique glances at their own characters! This Writer, surely, had an eye to himself when he speaks of

darling sons,  
In whom the blood of Dulness runs  
With Falschood's mixt; who Rill, in spite  
Of nature, and the Poet's right,  
Can works compose of rueful length, &c.

Rueful, indeed, is the length of this poem; it extends through three and thirty of the most unmeaning pages we ever met with. The worthiest characters in the kingdom, if we credit this Panegyrist, are Lord North, Lord G. Germaine, and Lord Sandwich! And yet, after all, we find ourselves puzzled to guess, whether, in what he says of this triumvirate, he would chuse to be thought serious or ironical. Indeed, it is no matter: the problem (we mean with respect to the merit of the poem) is not worth solving.

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\* The Reviewer aspires to the honour of exactly one-seventh part of this line.

- Art. 18. *Fugitive Pieces.* Written by J. P. Kemble. 8vo.  
1s. 6d. Fielding and Walker. 1780.

This little collection, consisting of odes, songs, occasional prologues, &c. will, we doubt not, be acceptably received by the Author's particular friends: whether the Public in general will be amused with them, is a question we will not take upon us to answer. Though far from being first-rate performances, they are, nevertheless, sprightly, and in some degree ingenious.

- Art. 19. *Election Flights.* Containing, the Nomination Day, a Letter from Timmy Straightforward to his Mother, and a New Song. 4to. 1s. 6d. Almon.

A sorry imitation of the Bath Guide. The best use to which the Cambridgeshire freeholders can apply this eighteen pennyworth of trash, will be to light their pipes with it at their next entertainment.

- Art. 20. *A Second Letter from Timmy Straightforward to his Mother,* containing a Description of Pot-Fair, and an Ode for the Anniversary Meeting of the Governors of Addenbrooke's Hospital, Cambridge. 4to. 6d. Almon.

Equally ingenious and useful with the foregoing *flights*.

- Art. 21. *A Letter from Mrs. Straightforward to her Son Timmy.* To which is prefixed Mrs. Straightforward's Letter to the Ladies and Gentlemen of Cambridge. 4to. 1s. Rivington.  
"Ne'er a barrel better herring."

- Art. 22. *The Modern Pantheon, a Dream.* By a Lady of Quality. 8vo. 1s. Bew. 1780.

This system of modern mythology is much too unmeaning to be entitled to criticism, or farther notice.

- Art. 23. *Poems to her Majesty:* to which is added, a new Tragedy, entitled, *The Earl of Somerset;* literally founded on History: with a Prefatory Address, &c. By Henry Lucas, A. M. Student of the Middle Temple, Author of the *Tears of Alwrick,* Visit from the Shades, &c. 4to. 10s. 6d. Doddsley, &c. 1779.

In a most rapturous Dedication 'to the Queen's most excellent Majesty,' we are told, that the first poem in the collection arrived at the distinguished honour of her Majesty's most gracious perusal; and that 'the dear intelligence naturally gave rise to the second,' which the Author flatters himself was also graciously received. After such distinction, we apprehend Mr. Lucas is little anxious for the approbation or applause of inferior critics; we shall therefore not presume to comment upon his 'Ejaculation, occasioned by seeing the Royal children on his Majesty's birth-day,' nor yet on his 'Oblation, a lyric poem, on her Majesty's happy delivery of a daughter, the most amiable Princess Sophia, November 3, 1777.'

Mr. Lucas expresses great indignation at the ill-treatment he supposes himself to have met with from the managers of the theatres, in rejecting his play of *Somerset.* We entirely agree with him, that he has been extremely ill-treated: though we think the objects of his resentment ought not to be the managers; who from self-interest would certainly not reject a play that was likely to succeed, but rather those 'accomplished critics, dramatic as well as classical, who, by the private estimation in which they held his tragedy,' buoyed him

him up with the idea that it merited a public exhibition on the stage. Who these accomplished critics are, we are not told: one indeed is mentioned, whose authority in these matters few will dispute; yet, in the present instance, many will suspect that, if his sentiments be rightly expressed, he is unwilling, now he has commenced courtier, to offend by his *sincerity*. We do not, however, suppose this to be the case. We rather think that the Author, who perhaps may be *not naturally diffident*, has explained some good-natured expression of the critic's with a latitude of interpretation which he never intended it should bear. People, who have had but little intercourse with the world, are very apt to mistake the forms of common civility for professions of the most inviolable friendship; and the self-sufficiency of young authors will as often mistake those unavoidable compliments, which their own vanity may have extorted, for the genuine smiles of critical approbation.

The only part of the managers' conduct which seems to require an apology, is the keeping Mr. L. nearly four years in suspense. It surely was not necessary to sit four years in judgment, before the fate of such a play as *the Earl of Somerset* could be determined.

## M I S C E L L A N E O U S.

Art. 24. *A Tour through Ireland*; wherein the present State of that Kingdom is considered; and the most noted Cities, Towns, Seats, Buildings, Loughs, &c. described. Interspersed with Observations on the Manners, Customs, Antiquities, Curiosities, and natural History of that Country. To which is prefixed, a general Description of the Kingdom: with the Distances between the Ports &c. on the Coast of Great Britain, and those on that of Ireland. 12mo. 3 s. 6 d. Lowndes. 1780.

To those who wish to make the Tour of Ireland by their own fire-side, this book will be a convenient *vade-mecum*. It fully answers to its Title. We must remark, however, that the Writer's information does not appear to be collected altogether from actual observation; he has occasionally availed himself of the labours of others who have preceded him, whose works, probably, made part of his travelling equipage.

Art. 25. *A Letter to the Patentees of Covent Garden Theatre*, on the Conduct of Mr. Harris, the Acting Manager. 4to. 1 s. Lambert. 1780.

Time has shewn the idea, on which this acrimonious epistle is written, to be ill-founded. Spirit, but rather an illiberal spirit, breathes through this composition; and we are inclined to think better of Mr. Harris, than to suppose him capable of undermining another public adventurer\*, the nature of whose undertaking in a manner precludes him from being considered as a competitor.

Art. 26. *The Fashionable Day*. 8vo. 2 s. Kearsly.

The design of this pamphlet is to ridicule the fashionable misemployment of time. Ingenious as some parts of it may be, it is written in a strain of phantastic irony that to most Readers will be more wearisome than amusing.

Art. 27. *Female Government!* or, Letters from a Gentleman to his Friend on the Education of the Fair Sex; with Hints for the Conduct of Men in a married State; humbly addressed to the Peeresses of Great-Britain; with all Submission inscribed to their hen-pecked Husbands; and now published for the Benefit of the rising Generation of Cuckolds. 8vo. 6d. Fielding and Walker. 1779.

If this Writer be in jest, we cannot compliment him for the felicity of his wit; and if he be in earnest, we see as little to commend in his argument. The Preface informs us, that 'it will be evident to every critic of discernment, that the composition is the language of the heart.' It may be so, for aught we can discern to the contrary:—and so much the worse for the Author, in our estimation; for old as we are, we have not forgotten the endearments of youth. The delightful remembrance of them still plays round our hearts, and beams a mild lustre on the evening of life. This pleasure we should never have experienced, had we viewed the most lovely part of the creation with the "jaundiced eye" of this gloomy and malignant Writer, who, under pretence of supporting domestic tranquillity, would erect a domestic tyranny—break the pleasing associations of the sexes; under pretence of supporting conjugal honour—and make women slaves, that they may not be tyrants nor strumpets!—O righteous judge!

Art. 28. *The Beauties of Shakespear*, regularly selected from each Play, with a General Index, digesting them under proper Heads. Illustrated with Explanatory Notes, and similar Passages from ancient and modern Authors. By William Dodd, LL. D. The 3d Edition, with large Additions, and the Author's last Corrections. 12mo. 3 Vols. 9s. sewed. Macgowan. 1780.

In our 6th volume, p. 316, we commended, to the Public, the first edition of this work, as a valuable miscellany. The collection is now much improved, as well as considerably extended. The Editor assures us, in his preliminary address, that Dr. Dodd had, during the latter part of his life, made many considerable additions to this book; that he had finished his plan; and had got more than one half of it printed, before his unfortunate death.—Poor Dodd! if ability could compensate for the want of virtue, thy fate would, indeed, be justly lamented, and this Editor would stand in need of no apology for the sarcastic terms in which he has inscribed these volumes to the Earl of Chesterfield.

#### D R A M A T I C.

Art. 29. *The Manager in Distress*. A Prelude on opening the Theatre-Royal in the Haymarket, May 30, 1780. By George Colman. 8vo. 1s. Cadell.

A theatrical *jeu d'esprit*, taking a fair advantage of many circumstances, temporary and local; which are handled with much address and vivacity. It contains, likewise, some materials worthy of a more regular drama. The character of Bustleton, in particular, would figure as no inconsiderable personage in the *groupes* of a comedy.

Art. 30. *Fire and Water!* a Comic Opera: in Two Acts. Performed at the Theatre Royal in the Haymarket. By Miles Peter Andrews. 8vo. 1s. Cadell. 1780.

Much of this opera is so very applicable to some late events, that we

We should without scruple announce it as written in consequence of them, had not the Author informed us, in a prefatory advertisement, that, 'however singular it may appear, the piece was actually written, and delivered to the Manager, long before any of the late disturbances.' This may, in general, be true; but we cannot help suspecting, that some *particular* passages were afterwards thrown in by the Author or Manager.

There is no great dramatic force in the fable, persons, or dialogue. The character of Ambuscade is somewhat novel and whimsical. The songs are tolerable.

Art. 31. *A Widow and no Widow*. A Dramatic Piece of Three Acts. At it was performed at the Theatre Royal in the Haymarket, in the Year 1779. Written by Paul Jodrell, M. A. 8vo. 1 s. 6 d. Conant. 1780.

The widow's suitors, as well as some other personages of this little drama, are well known to the Public. The Caledonian Traveller to Abyssinia, the patriotic Doctor of Divinity, the Constitutional Book-seller, and the penurious Peg Pennyworth, will tempt the Reader to subjoin other names to them, besides those of the actors that stand opposed to those characters among the *Dramatis Personæ*. The artist is rather a coarse painter, but commonly hits off a striking likeness.

#### N O V E L S.

Art. 32. *Alwyn, or, the Gentleman Comedian*. In Two Volumes. 12mo. 6 s. Fielding and Walker. 1780.

A vulgar narrative of uninteresting incidents in the peregrinations of a strolling player.

Art. 33. *The Indian Adventurer: or, the History of Mr. Vanneck; a Novel, founded on Facts*. 12mo. 3 s. bound. Lane. 1780.

Still more insipid and vulgar than the preceding article, and withal insufferably coarse and indelicate.

#### M E D I C A L.

Art. 34. *An Introduction to the Theory and Practice of Surgery*. By William Dease, Surgeon to the United Hospitals of St. Nicholas and St. Catherine, at Dublin. Vol. I. 8vo. 3 s. Murray. 1780.

Mr. Dease begins his work with giving a slight historical view of the progress of surgery, from the most remote to the present time. He then, in his 1st section, presents a general view of the human body and animal œconomy, as connected with the practice of surgery. In the 2d, he proceeds to a general account of the proximate cause, symptoms, distinctions, and treatment of external inflammations. Sect. 3d treats on Suppuration. Sect. 4th, on Gangrene. Sect. 5th, on Ulcers; and Sect. 6th, on Wounds in general. After all these Sections, which are short and concise, follow a number of Notes and Illustrations, consisting of cases, and practical remarks elucidating and confirming the doctrines laid down in the former part of the work. This method seems to us, on the whole, judicious and profitable; since, in teaching the elements of any science, there is nothing so serviceable as apposite examples. We have already \* had

\* Review for April, 1778.

occasion to speak favourably of Mr. Dease's professional knowledge, and the present publication affords additional proof of his ability. We cannot compliment him on the propriety and correctness of his language.

Art. 35. *The Gout and Rheumatism cured or alleviated; proved by well-authenticated Cases of the most painful Fits being removed in a few Days. With Reflections on the Causes of the Gout, and the Danger of altering the Diet in Chronic Complaints.* By William Rowley, M. D. 8vo. 2s. Richardson. 1779.

Our old acquaintance, Dr. Rowley, who used to claim great merit with the Public for generously allowing the whole faculty to participate in his wonderful discoveries, has at last condescended to be the harbinger of as arrant a nostrum as any advertised in the daily papers. It is an elixir, of Persian or Arabian origin (forsooth) with which a bath and cataplasm is prepared for gouty limbs. Its virtues are trumpeted forth both in French and English, and supported by cases, with *names* to them. Doubt now who can! As for Dr. Rowley's *thoughts* and *reflections*, they are rational enough, but would scarcely have been worth printing, but for the purpose of eking out an advertisement into a pamphlet.

Art. 36. *An Account of the Methods pursued in the Treatment of Cancerous and Schirrhous Disorders, and other Indurations.* By J. O. Justamond, F. R. S. and Surgeon to the Westminster Hospital. 8vo. 3s. Cadell. 1780.

The Public is obliged to this gentleman for his assiduous and unwearied endeavours to discover a cure for the dreadful disorders here treated of; at the same time, we have the mortification to find that the advance he has made in this object is very inadequate to the desired effect. The principal remedies tried by Mr. Justamond were, first, a German *recipe*, which chiefly consisted in a martial tincture with sal ammoniac, used as a wash round the ulcer, with the view of softening the indurated parts—secondly, a hemlock bath—and thirdly, a preparation of arsenic, used as a caustic to the surface of the ulcer. In this last mineral, Mr. Justamond thinks, is to be found the only true specific against the cancerous *virus*; but unfortunately, its use was attended with so much pain, and with such noxious effects on the nervous system, that he was seldom able to continue its application long enough to produce any important advantage. As an internal medicine, the Writer found the martial flowers in large doses particularly serviceable in mending the habit; and he had occasion to observe its peculiar efficacy in that common and troublesome disorder of the female sex, the *fluor albus*. On the whole, however, he candidly acknowledges that he never succeeded in healing any ulcerated cancer, besides the first described, by these methods; except in the instance of one other cancer, which proceeded from another disease, and was treated in a different manner.

Mr. Justamond appears much attached to the opinion that cancers are produced from insects, or the germina of them taken up from the air by the lymphatic vessels; a theory which has prevailed in Germany and Italy. How far this notion corresponds with the various phenomena of the disease, we shall leave our Readers to judge for themselves.

The Writer concludes with some observations respecting the methods of treating coagulations of milk in the breasts; in which he adduces some instances to shew that stimulant and discutient applications, as particularly a solution of sal ammoniac with the addition of spirits, succeed better in these cases than emollient poultices.

As facts fairly and accurately related are always useful, though they may not have turned out as we should have wished or expected, we doubt not but some instruction may be derived from the present publication, which is written with candour and intelligence.

#### RELIGIOUS and CONTROVERSIAL.

Art. 37. *A Reply to Mr. Gibbon's Vindication of some Passages in the Fifteenth and Sixteenth Chapters of the History of the Decline and Fall of the Roman Empire* Wherein the Charges brought against him in the EXAMINATION \* are confirmed, and further Instances given of his *Misrepresentation, Inaccuracy, and Plagiarism.* By Henry Edwards Davis, B. A. of Baliol College, Oxford. Octavo, 3s. sewed. Doddley.

Mr. Davis introduces his *Reply* with acquainting his readers, that he contends not for personal victory, but for the establishment of a just cause; with acknowledging that he has been mistaken in some points, and too bold in some of his assertions; and with mentioning some things that may be urged in extenuation of his offence. But while he freely confesses some errors that he has fallen into, in his *Examination* of Mr. Gibbon's References, he still contends for the substantial grounds of the general charge; he still insists, that many *inaccuracies* remain unnoticed, many *misrepresentations* unaccounted for by Mr. Gibbon; enough, he is confident, were he even to give up without a dispute, all that his adversary has called in question, to convince the world, that he has totally set aside the Historian's boasted claim to the merits of *accuracy and originality*.

Mr. Gibbon complains loudly, that Mr. Davis has repeatedly applied to him, some of the *harshest epithets in the English language*—that he has prosecuted a religious crusade—with implacable spirit, and with acrimony of style. In answer to this Mr. Davis says, that some persons may, perhaps, think, that warmth of expression is in this case the just and proper language of the heart, and gives energy to sentiments which flow from the powerful conviction of truth. If so, they will not be disposed, he tells us, to pass a very severe censure upon the indignation which a young Writer felt, when encountering an Author, whom he had but too good reason to consider as an underminer of that religion, on which mankind may build better hopes, and which affords more valuable objects of them, than Mr. Gibbon's unsubstantial bubble of FAME.

After making some general remarks on Mr. Gibbon's *Vindication*, Mr. Davis proceeds to make his defence; and endeavours to confirm his former charges. He tells us, that there are twenty-nine instances of misrepresentation charged upon Mr. Gibbon in his *Examination*, to which no reply is made in the *Vindication*; that he has been convicted of only eight trifling mistakes out of sixty-eight instances; so that there are still remaining sixty substantial proofs of *misrepresenta-*

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\* See Review, Vol. LIX. p. 199.

tion, he says, which Mr. Gibbon, with all his artifice and plausibility, will find it difficult to confute.

Having shewn how the balance stands between him and the Historian, Mr. Davis proceeds to make some remarks upon what Mr. Gibbon has advanced, upon the *mild genius* of polytheism, and the *religious harmony of the ancient world*; and then goes on to consider what is said of the *Jews*, who are placed by Mr. Gibbon in the most hateful and contemptible light. In order to confute what is alleged against them, our Author gives an epitome of the Jewish history, during their captivity under the Assyrians, Medes, and Persians, and endeavours to shew that the Jews were not distinguished from other nations by an *intolerant zeal*; that they were not subject to the *Assyrian empire*, as the Babylonian and Assyrian were not the same people; and that they did not languish for many ages under the Persian monarchy, *the most despised portion of their slaves*.

He concludes his Reply with taking some notice of Mr. Gibbon's *plagiarism*; and here he tells us, that if he had directed his studies to the perusal of *Fikement, Voltaire, Crevier, Le Beau*, and other French historians, he should have discovered still more, how little Mr. Gibbon had consulted *original materials*; or rather proved, that it really was his *invariable practice* through the *whole* of his History, to transcribe the moderns, and by their aid and guidance to make a parade of the learning of the ancients.—Such of our Readers as are unprejudiced, and competent judges of this matter, will, we apprehend, give little credit to this assertion; as for us, we are fully convinced, that Mr. Gibbon, though he has occasionally consulted and frequently borrowed from moderns, is well acquainted with ancient writers.

Before we conclude this article, we think ourselves bound in justice to Mr. Davis, to acknowledge that his Reply bears evident marks of learning, judgment, and critical *acumen*; and that, though several of the instances of mistake and misrepresentation, which are charged upon his adversary, are trifling, yet there are others which are of considerable importance, and well deserve Mr. Gibbon's serious attention.

#### SCHOOL-BOOK.

Art. 38. *The Scholar's Guide to Arithmetic*; or, a complete Exercise Book for the Use of Schools. With Notes, containing the Reason of every Rule, demonstrated from the most simple and evident Principles; together with general Theorems for the more extensive Use of the Science. By John Bonnycastle, private Teacher of the Mathematics. 12mo. 2s. Johnson. 1780.

The Author informs us, in his preface, that we are not to look on this book as a complete treatise on arithmetic, but only, as 'a short methodical tract, drawn up for the purpose of teaching.'—We assure our readers that this is a modest account; and that many masters may profit by what is here offered to them for the use of their scholars. In pursuance of this plan, of writing a book for the use of schools, he has been very careful to make all his definitions and rules as concise as possible, consistent with that simplicity and clearness which is absolutely necessary in things of this nature; and afterwards to exemplify those rules with a sufficient number of examples, in selecting of which,



which, he has made choice of such as are most likely to occur in business. He has also shewn, with great clearness and perspicuity, the reason of each rule, in notes; and, in some instances, has illustrated and explained the examples, when he had reason to apprehend any difficulties would be found, or where any disputes have arisen between former Authors: and in this part of his work, Mr. B. has shewn great ingenuity and judgment.

By confining every thing of this nature to the notes, Mr. Bonycastle has been enabled to keep his text free from long explanations, so that nothing is to be found there, but what the learner ought to transcribe, and fix in his memory; a matter which seems to have been too much neglected by most of those Authors who have undertaken to write on the subject of arithmetic for the use of schools. On the whole, we shall not hesitate to declare, that we think this little book will be found very useful, both to the teacher and learner.

## CORRESPONDENCE.

\*. We are sorry that we cannot, without forfeiting our own characters, gratify the wishes of our anonymous correspondent, who signs himself "*A Friend to candid Criticism*;" and who expresses his hopes that we shall not be averse, in our next Review, to correct the injustice of our too precipitate censure of the *Philosophical Inquiries into the Laws of Animal Life*, by Dr. Hugh Smith of Hatton Street, in the 8th Article of our Review for July last.—The Reviewer insisted that censure with all due *deliberation*;—*much* could not be necessary, in a case so very plain:—and he appeals to the Article complained of, and, with still greater confidence, to the work itself, for the propriety and justice of it. In fact, the Article alone is abundantly sufficient to shew the complexion of this *Experimental Inquiry*. From the few specimens there given, the philosophical reader will be enabled to form a faint, but just idea of the pompous inanity of the whole performance; and to judge for himself, with respect to the far-fetched and illogical conclusions drawn from the few and trifling experiments contained in it.

These conclusions would not follow, were we to grant the Author every one of his *data*; and even to allow, *ex abundanti*, that men, and other land animals, like *fishes*, actually carried about them an *air bladder*, which had hitherto eluded the researches of the most prying Anatomists. Besides, though the force of *vapour*, acted upon by heat, be immense; that of *air*, rarefied by a heat much exceeding that of animal bodies, is comparatively very trifling; as hath long ago been shewn, by the experiments of Amontono, Muschenbroeck, Robins, and others.

Our Correspondent attempts to reconcile us to the Author's notions concerning the *pulse glass*; to which he might have added the *fire-engine*: a machine to which the Author likewise refers; and in which, motion is undoubtedly produced on the same principles. He says—'The precaution taken to exhaust the pulse-glass of what is called common air, does not produce an absolute vacuum; but makes way for a *purer*, or more *rarefied* air to occupy that space which it has left: and if you will call Dr. Franklin's invisible va-

four,

poor, *vital air*, I fancy Dr. Smith and you will differ very little in your idea concerning it."—We can never agree to call an absolute vacuum (*quoad air*) or a *negation* of air, by the title of *air*; even though a high-sounding epithet should be affixed to it: and we are sorry that our Correspondent, and the Author, should now first learn from us, what has been long known with respect to the *fire-engine*; and is equally true with regard to the *pulse-glass*, when properly constructed; that the motions in both these instruments are not caused by air rarefied by heat; but by a highly elastic *vapour*, which has previously expelled the air contained in them.—But we forget that it is no part of our duty to teach philosophical *lecturers*; or their *friends*; the distinctive properties of air and vapour; that are known to every *tyro* in philosophy; though it is our bounden duty to expose the false pretensions of conceited and uninformed writers.

Our Correspondent, very properly, and with a commendable degree of feeling, observes, that though our '*duty to the Public frequently requires us to censure the performances of our contemporaries, it is nevertheless an invidious office, and must be often painful to an ingenuous mind.*'—When ignorance is accompanied with modesty and diffidence,—a very rare combination!—the critic's situation is peculiarly distressful; but the Reviewer could not possibly feel any qualms arising from such a combination on the present occasion.

Our candid Correspondent has thought proper to throw out a hint, as if nothing less than '*personal malevolence*' could have dictated the criticism of which he complains.—This is the usual plea and resource of bad Authors.—But, that no innocent persons may fall under the Author's suspicion, he solemnly declares, that he had no other assurance even that such a person existed, as Dr. Hugh Smith of Hatton Street, than what he derived from seeing that name affixed to this Work, and from the recollection of the numerous *eulogia*, or, as they are vulgarly called, *puffs*, which he remembers to have formerly read, with disgust, in the *newspapers*, relative to him, and his *Lectures on the Philosophy of Physic*.

In the same respectable channels—so well calculated to drag forth modest but conscious merit to the notice of the Public, and so excellently adapted to philosophical discussions—the praises of Dr. H. Smith have again been celebrated, in a regular series of letters; if not by Dr. Hugh Smith himself, at least by a person wonderfully resembling him in empty solemnity, in his skill in pneumatics, and in his logic. This personage, who styles himself William Chambers, alluding to Dr. H. Smith's '*late discoveries*,' gives us broad hints, that the world is '*not to expect more than one*' such '*important discovery in the same branch of science, in the course of a century*' to come: and to add the weight of numbers to his testimony, he produces an applauding certificate, granted to the Doctor by a certain drinking club, as the Reviewer has been informed, who, it seems, assemble in *Pig-street*, or thereabouts; and which he calls *The Mathematical Society*.

Not content with this *self-applause*, as we cannot help considering it, this other *Sessa* abuses his Reviewer, in a systematic form, through four letters, and in terms the most indecorous;—such as modern friendship could scarce extort from the most feeling breast, in behalf of the dearest injured friend. In a coarse and vulgar strain

Of exultation over the supposed ignorance of the Reviewer, he principally dwells on two instances. The philosophical attainments of the *sei disant* Mr. William Chambers may be judged of from these two specimens, which we shall condescend to transcribe.

To expose the ignorance of the Reviewer, he first tells us, that the vapour or elastic steam arising from the boiling fluid in the *pulse-glass* cannot expel *all* the air contained in the instrument; because, saith he, 'the atmospheric air is constantly pressing in.'—Dr. H. S. ought to know, that a drop or two of water, or even a globule of mercury, will, by a boiling heat, be converted into an elastic vapour, not only capable of expelling *all* the air out of a vessel, but of raising even a greater pressure than that of the atmosphere; provided every part of the vessel has acquired such a heat as will suffer the vapour to retain its elastic form: and that if any air be left in the *pulse-glass*, the sensibility of the instrument will be impaired in proportion.

In the second instance, the Reviewer is asked, with the most risible solemnity, what Mr. W. C. calls 'one *serious* question.' It is a curious one at least.—'How could the operator conjure *all* the air out of the pulse-glass without breaking the instrument? The weight and pressure of the external atmosphere, under such circumstances, would certainly crush the glass to atoms. Blush, Critic, and never more talk of philosophy!'—Dr. H. S. or Mr. W. C. may, possibly, if ever they attended a lecture on the air pump, have seen a *flat* pane of glass broke under these circumstances: but we could not have supposed, that any person who had publicly *lectured* on philosophy, or even the humble writer on philosophical subjects in a newspaper, could have been so grossly ignorant, as not to know that the *arched* form of even a thin glass bulb would protect it from even a greater pressure than that of the atmosphere.

The extreme *familiarity* with which the Reviewer has been treated by the *learned* apologist of Dr. Hugh Smith—whoever he may be—intitles him, he conceives, to look up to Dr. H. Smith himself on this occasion; and particularly to advise him to leave off, for the future, this unbecoming practice of *advertising* himself as a philosopher; and of abusing those whose aim it was to instruct him. A philosophical discovery of importance cannot possibly stand in need of the fostering hand of a *Gazetteer* to sustain it; much less can it require a strain of abuse, that disgraces even a modern newspaper, to support it; against the censure of a—'deceitful, envious, vain, or necessitous, ignorant, malicious, scurrilous, malignant, *knowish*,' BLOCK-HEAD of a Reviewer.'—For such is the style, nay the very words, (only occasionally changing Mr. W. C.'s substantives into adjectives) which this soul-mouthed Apologist of Dr. H. S. has thought proper to adopt, in return for the exemplary urbanity of the Reviewer towards *his friend*.

Since the preceding observations were written, Dr. H. Smith's *Syllabus* has been perused by the Reviewer, who had but just before been reminded of the decisive sentence of condemnation passed upon it, by an associate, in the Monthly Review for July 1778, page 68. Mr. Chambers has committed a most unfortunate blunder, in exciting the Reviewer's attention towards that forgotten production; and particularly in *arraigning* him of '*unpardonable effrontery*,' for having dared

dared to own that he had not read it!—Two examples, extracted from this *quintessence* of the *Lecturers on the Philosophy of Physic*, will furnish a sufficient specimen of this curious production.

This teacher of philosophy betrays such an ignorance of the nature of those bubbles which continually rise from heated liquors, as to mistake them for *air*:—and he exhibits a still more deplorable instance of ignorance, with respect to the nature of that common instrument, the *thermometer*; by teaching his enlightened auditors that, on the thermometer's being put into cold water, the mercury descends, because 'the *air in the quicksilver* is more compressed;' and that, on applying heat, 'the *air contained in the quicksilver* is as quickly expanded, &c.'—Such are the '*late discoveries*' of Dr. H. S.; the like of which, we believe, to use the words of Mr. W. Chambers, 'we shall not see in a century to come!'

The *Editor* of the *Monthly Review* having likewise been called upon by Mr. W. Chambers, as being 'the immediate responsible man; and conjured, with a solemnity truly ridiculous, 'to wipe off this foul stain—and for that a public atonement be made;—presents his compliments to him (not forgetting the society in Pig-street, or elsewhere), and assures him, that though he may possibly be as much in the dark about *air and vapour*, as *he* appears to be; yet his well-grounded confidence in the capacity and candour of the Reviewer whom he has thus grossly abused (as well as of the gentleman who *drammed the Syllabus*), will not suffer him to doubt, for a moment, of the justice, propriety, and even *mercy*, of their criticisms.—Securely resting on their well-known abilities, he feels the most sensible pleasure, in being the *instrument* of executing critical justice on assuming pretenders to science, of whatever denomination, and their equally ignorant tools, or dupes: especially when, depending on the ignorance of the majority of *newspaper* readers, with respect to philosophical subjects, they fearlessly vilify their *proper judges*; who have, in consequence, and *ex officio*, been obliged to condemn their worthless productions.

N. B. Our readers are desired to fill up the following *blat*, which, by some accident happened in our account of Dr. Smith's *Inquiries*, in the *Review* for July, p. 52, l. 2d.—After the words—'to present his notions on this subject,' add, 'with a little more precision, and less solemnity.'

•• Mr. DARWIN's *posthumous publication* in our next.

We are obliged to Dr. G. for the following information, viz. 'That it is Lord Gardenston \*, one of the Lords of Session in Scotland, who has established the linen manufacture in the village of Laurencekirk †, which formerly consisted of only a few houses: but that since his Lordship's attention to the place, it hath greatly increased, and is in a very flourishing condition. It is now a free and independent burgh of Barony.'

\* Mentioned in the *Review* by the name of Francis Garden.

† See the 19th Article of our last month's Catalogue.



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T H E

# MONTHLY REVIEW,

For OCTOBER, 1780.



ART. I. *A General Dictionary of the English Language.* One main Object of which is, to establish a plain and permanent Standard of Pronunciation. To which is prefixed, a Rhetorical Grammar. By Thomas Sheridan, A. M. 4to. Two Volumes. 1l. 11s. 6d. Boards. Doddsley. 1780.

**A**S this work seems to be the last of several publications by the same Author, all of which tend to a design of carrying a long concerted plan of his Dictionary into execution, before we can properly estimate the value of the present performance, it will be requisite to have some retrospect to his former treatises on the subject before us.

About twenty years ago, Mr. Sheridan published an essay, entitled "British Education," in which he endeavoured to prove, that most of the evils complained of in this country arose from an erroneous and defective education; and he enlarged particularly on the bad consequences attending the neglect of studying our own language, and the art of elocution. The cultivation of these studies was insisted upon by him, as of the highest importance in promoting the cause of religion and virtue; in propagating knowledge, and the refinement of writing in poetry and prose; and in raising the liberal arts to any degree of perfection among us. When this work first appeared, it was much read and admired by many persons of taste and judgment; among whom the late Lord Chesterfield was very warm in his commendations of it, as may be seen in some of his Letters. The novelty of the matter contained in it, and Mr. Sheridan's original manner of treating his subject, excited curiosity. But though no particular attempt was made to confute his doctrine, yet his conclusions, upon the whole, were so very surprising and extraordinary, that a general incredulity prevailed with re-

gard to them, and the scheme was considered as visionary, and impracticable.

Among many objections made to the practicability of the design, none was more common among the literati, who had cultivated only the written language, and had paid no attention to the art of delivery, than that it was impossible to teach elocution as an art. Of this our ingenious Author took notice in a pamphlet published soon after, entitled, "Heads of a Plan for the Improvement of Elocution, &c." in which he says—  
 'With regard to the second article, that of rendering the acquirement of a just, forcible, and graceful delivery, easy to such as shall apply to it, though it be generally allowed to be a most desirable object, yet few think it a point that can be compassed. Many will not allow that elocution either is, or can be taught as an art. That it was so, and the most favourite art among the Greeks and Romans, cannot be denied. What *has* been, *may* be. But to those who say, that because it never has been taught or practised as such amongst us, therefore it never can be, I shall not attempt an answer.'

Mr. Sheridan, however, did not long rest upon that argument; but, in order to shew the practicability of the design, delivered, and afterwards published, a course of lectures on Elocution, in which he laid open the principles on which that art is founded, and the general rules by which it is governed, under the several heads of articulation; pronunciation; accent; emphasis; tones or notes of the speaking voice; pauses or stops; and key or pitch, or management of the voice. In all these he made it his business to expose the ignorance, and detect the errors, of the few literary men who had written any thing upon the subject, and to establish his own principles and rules upon a solid foundation. These were new, and the result of his own investigation. In this course our learned Writer pursued the analytic method, as being the most proper to gain the attention of the adult, for whose use the Lectures were chiefly intended.

Our Author having thus established his theory, the next thing wanting was to assist, in the practical part, those who were desirous of cultivating the studies recommended by him. With this view, he published a course of lectures on the Art of Reading, in two parts; one, respecting prose; the other, verse. In the first of these, he pursues a method opposite to that of the former, proceeding in the synthetic way, in order to teach the art regularly, from the first simple elements, to their most extended combinations. In the whole of this part, we discern the same original train of investigation, the same evidence of the truth of his positions, and the same detection of the errors of preceding writers. In the second part, Mr. Sheridan endeavoured to lay open the whole prosody of our language, on principles which,  
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he thought, had never been touched upon before. But it is certain, that Mr. Say had some, though not a sufficiently determinate, idea of them, and that Mr. Mason, in his Essay on the Power of Numbers in Poetic Compositions, has stated part of these principles with no small degree of perspicuity, though not in so accurate and copious a manner as our Author has done: and particularly, he was mistaken in making accent the sole standard of English quantity, without considering how much the beauty and variety of our versification depend upon emphasis. Mr. Sheridan, we are satisfied, had never seen what had been written upon the subject by Say and Mason.

Our ingenious Writer's last Work seems designed to crown the whole, by laying open a method of teaching a just delivery of the English tongue by the organs of speech, and establishing an obvious, general, and permanent standard of pronunciation. This Work consists of two parts. The first is called a Rhetorical Grammar, as treating only of the spoken language, to distinguish it from those which treat only of the written. The intention of this Grammar will be best explained in the Author's own words: 'The great difficulty of the English tongue lies in the pronunciation; an exactness in which, after all the pains they can take, is found to be unattainable not only by foreigners, but provincials. The chief cause of this has been the want of method in teaching it, by a well digested system of rules. Some of our grammarians, indeed, begin their work with a definition that would lead us to expect a regular treatise on the subject. They set out with telling us, that grammar consists of two parts; Orthoëpy, or the just manner of pronouncing; and Orthography, or the just manner of writing words. So that they define grammar to be the art of teaching people to speak and write correctly, according to the custom of those whose language we learn. But after having made this distinction, they scarce take any notice of orthoëpy, and their whole pains are employed about the other article, orthography. They were deterred from this part of the work, by the immense difficulty of the undertaking; and as there never has been any public encouragement to such a work, either by societies, or royal munificence (means which produced the regulation and refinement of their several tongues in neighbouring countries), there has been no one hardy enough to engage in so laborious an undertaking upon a precarious prospect of reward. This is the task on which I am now employed, to restore the first and noblest part of grammar to its just rank and power, and to reduce the other to its due state of subordination: to make the spoken language, as it ought to be, the archetype, of which the written should be considered only as the type.'

It must be allowed, that Mr. Sheridan has executed this part of his work in a very masterly manner; having laid open, in the Grammar before us, a plain, comprehensive method of teaching the whole of orthoëpy, or the right manner of delivering English by the organs of speech, in as clear and obvious a way, as

that of orthography, or the proper manner of writing it, was displayed in other grammars. How little qualified the writers of these were for the task our Author has undertaken, appears from what he says of them in his *Art of Reading*. 'Nothing can be a stronger proof of the gross errors into which literary men have fallen, in their several grammars and treatises on this subject, than that the best of them have mistaken diphthongs for simple sounds, and simple sounds for diphthongs; compound consonants for single, and single for compound: nay, what is still more extraordinary, that they have even mistaken vowels for consonants.'

In this Grammar Mr. Sheridan has pointed out, for the first time, the principles upon which our pronunciation is founded, and the general rules by which it is regulated; though hitherto it has been thought that it was entirely left to chance. But he has clearly shewn, that though, in establishing our pronunciation, there were no certain rules laid down for its regulation, yet there was a secret influence of analogy constantly operating, which attracted the different words, according to their several classes, to itself as their centre. For instance—he has made the discovery, that the pronunciation of our polysyllables is, for the most part, regulated by the terminating syllable, of which he has given examples in the general terminations of our words, with the few exceptions under each article. The critical Reader, therefore, need not now be at a loss to determine which of the controverted pronunciations of many of our words is most proper; as he can now decide upon the sure ground of principle, not the vague and uncertain rule of authority; and he can assign a reason why he prefers the accenting of the word *refrac'tory* to that of *ref'raçtory*, *conco'rdance* to *con'cordance*, *acad'emy* to *ac'ademy*, and so on through all the words of disputable pronunciation.

Our learned Author hath, in this work, opened a field of science which has scarcely been looked into by the moderns, though it was that in which the ancients delighted to range at large, and where they collected the choicest flowers both of rhetoric and poetry, to adorn the temple of the Muses. The pains which they took about the living language were immense, and the labour incessant. They wisely considered speech as the substance, and writing as the shadow, which followed it of course, whilst the moderns have been principally employed in examining the shadow, and thus have never been able to form a sufficiently just idea of the proportion, beauty, and colouring of the substance itself. Had any of the ancient rhetorical grammars been handed down to us, the oratorical art would not so long have lain dormant. But without such assistance no successful attempts could be expected from men, trained up and prejudiced



judged in favour of a language taken in by the eye, when it is considered, that whoever undertook to execute the task should be possessed of a chaste uncorrupt ear, cultivated with the nicest care from early childhood; and that, whilst he was capable of penetrating into the mysteries, of a very deep and intricate science, he should be so circumstanced as to have his speculations aided by constant practice, and their truth brought to the test of experiment. Some circumstances in Mr. Sheridan's life seem to have peculiarly qualified him for the present undertaking; and as the subject has employed his thoughts from his early days, his labours have been crowned with success. What he has laid down is so plain as to carry conviction with it. He hath erected, upon the broad basis of science, a comprehensive system of rules, by which the art of elocution may be taught, from the first simple elements, to their most extended combinations.

With regard to the Dictionary, the main intention of it is thus set forth by the Author: 'In his Dictionary he has reduced the pronunciation of each word to a certainty, by fixed and visible marks; the only way by which uniformity of sound could be propagated to any distance. This we find effectually done in the art of music, by notes; for in whatever part of the globe music is so taught, the adepts in it read it exactly the same way. A similar uniformity of pronunciation, by means of this Grammar and Dictionary, may be spread through all parts of the globe, wherever English shall be taught by their aid.'

Mr. Sheridan was the first among the moderns, who conceived the idea of establishing a certain standard of pronunciation by visible marks. Having thrown out this idea many years since, when he first laid open his plan of his Grammar and Dictionary, the thought was greedily seized on by the late Dr. Kenrick, who resolved to forestal our Author's Work. However, as it fortunately happened that Mr. Sheridan had kept secret his intended manner of marking the sounds, Dr. Kenrick was obliged to have recourse to his own invention for this purpose, which availed him so little, that his contrivance is remarkably clumsy and inartificial. To point out the different sounds of our vowels, he has had recourse to no less than sixteen marks; which Mr. Sheridan has accomplished by the use of only three. In Dr. Kenrick's way, besides the extreme difficulty of producing a correct edition with such a multiplicity of characters, the time which it would take up, for persons who consult his Dictionary, to become masters of his marks, would be very great; whereas our Author's scheme is the simplest that can be conceived. The whole is done by the use of the three figures, 1, 2, 3; and all that is required of the learner is, to get a small scheme, consisting of seventeen words, by heart, or to hold it in his hand when he consults the Dictionary; and then he cannot possibly mistake the pronunciation of the word according to its marks.

The important ends which Mr. Sheridan proposes to answer by the present publication, are pointed out by him in the following queries :

' Whether it would not contribute much to promote the cause of religion, if the service of the church were always performed with propriety, and sermons delivered with due force ?

' Whether it would not be of service to the state, if all our senators, who had from nature the abilities, should also be furnished, from art and practice, with the habitual power of delivering their sentiments readily, in a correct, perspicuous, and forcible manner ? And whether this would not be equally useful to the gentlemen of the bar ?

' Whether it would not contribute much to the ease and pleasure of society, and improvement of politeness, if all gentlemen in public meetings, or private company, should be able to express their thoughts clearly, and with an utterance so regulated, as not to give pain to the understanding, or offence to the ears of their auditors ?

' Whether it would not greatly contribute to put an end to the odious distinction kept up between the subjects of the same King, if a way were opened, by which the attainment of the English tongue in its purity, both in point of phraseology and pronunciation, might be rendered easy to all inhabitants of his Majesty's dominions, whether of South or North Britain, of Ireland, or the other British dependencies ?

' Whether it would not redound much to the honour of this nation, if the attainment of our tongue were rendered easy to foreigners, so as to enable them to read our excellent authors in the original, and converse with the natives of these countries upon equal terms ?

' Whether many important advantages would not accrue both to the present age, and to posterity, if the English language were ascertained, and reduced to a fixed and permanent standard ?

' Whether the first step necessary to the accomplishment of these points, be not that of opening a method, whereby all children of these realms, whether male or female, may be instructed from the first rudiments, in a grammatical knowledge of the English tongue, and the art of reading and speaking it with propriety and grace ; in the same regular way as other languages, and other arts, of infinitely less consequence to them, are now taught ?

' To compass these points, and others perhaps of still greater consequence which may flow from them, has been the chief object of the Author's pursuits in life, and the main end of the present publication.'

The succeeding very curious extract will explain Mr. Sheridan's pretensions to establish a standard of pronunciation.

' But it may be asked, what right the Author has to assume to himself the office of a legislator on this occasion, and what his pretensions are to establish an absolute standard in an article, which is far from being in a settled state among any class of people ? It is well known, that there is a great diversity of pronunciation of the same words, not only in individuals, but in whole bodies of men. That there are some adopted by the universities ; some prevail at the bar, and some in the senate-house. That the propriety of these several pro-

pronunciations is controverted by the several persons who have adopted them; and what right has this self-appointed judge to determine which is the best?

• The Author allows the propriety of the objection, and therefore thinks it necessary to lay open the grounds upon which he puts in his claim to this arduous office.

• There was a time, and that at no very distant period, which may be called the Augustan age of England, I mean during the reign of Queen Anne, when English was the language spoken at court; and when the same attention was paid to propriety of pronunciation, as that of French at the Court of Versailles. This produced a uniformity in that article in all the polite circles; and a gentleman or lady would have been as much ashamed of a wrong pronunciation then, as persons of a liberal education would now be of mis-spelling words. But on the accession of a foreign family to the throne, amid the many blessings conferred by that happy event, the English language suffered much by being banished the court, to make room for the French. From that time the regard formerly paid to pronunciation has been gradually declining; so that now the greatest improprieties in that point are to be found among people of fashion; many pronunciations, which thirty or forty years ago were confined to the vulgar, are gradually gaining ground; and if something be not done to stop this growing evil, and fix a general standard at present, the English is likely to become a mere jargon, which every one may pronounce as he pleases. It is to be wished, that such a standard had been established at the period before mentioned, as it is probable, that English was then spoken in its highest state of perfection. Nor is it yet too late to recover it in that very state. It was my fortune to receive the early part of my education under a master, who made that a material object of instruction to the youth committed to his care. He was the intimate friend, and chosen companion of Swift; who had passed great part of his life in a familiar intercourse with the most distinguished men of the age, whether for rank or genius. Eminent as he was for the purity and accuracy of his style, he was not more attentive to that point in writing, than he was to exactness of pronunciation in speaking. Nor could he bear to hear any mistakes committed by his friends in that respect, without correcting them. I had the happiness to be much with him in the early part of my life, and for several months read to him three or four hours a day, receiving still the benefit of his instruction. I have since had frequent opportunities of being convinced, that a uniformity of pronunciation had prevailed at the court of Queen Anne, by comparing Swift's with that of many distinguished personages who were there initiated into life; among the number of which were the Duke of Dorset and the Earl of Chesterfield. And that very pronunciation is still the customary one among the descendants of all the politer part of the world bred in that reign. Upon investigating the principles on which the pronunciation of that time was formed, I found, that though there were no rules laid down for its regulation, yet there was a secret influence of analogy constantly operating, which attracted the different words, according to their several classes, to itself as their centre. And where there were any deviations from that ana-

logy, the anomalies were founded upon the best principle by which speech can be regulated, that of preferring the pronunciation which was the most easy to the organs of speech, and consequently most agreeable to the ear. So far the Author has laid open his pretensions, upon a supposition that pronunciation depended only upon custom and fashion. But when he adds, that he is the first who ever laid open the principles upon which our pronunciation is founded, and the rules by which it is regulated, he hopes the claim he has laid in to the office he has undertaken, will not be considered as either vain or presumptuous.

Undoubtedly there cannot be a better standard of pronunciation, so far as it is regulated by use and custom alone, than that which is afforded by the reign of Queen Anne; though the accentuation of every individual word was not, even in that period, so firmly settled, but that some few variations may be traced in the very best writers. Mr. Sheridan had certainly a great advantage in being acquainted with such masters of our spoken language as Dr. Swift, the Earl of Chesterfield, and the Duke of Dorset; and this advantage hath been prodigiously increased by his own long and ardent attention to the subject, both in a speculative and a practical view, in which respect no person living can pretend to compare with him. Nevertheless, our Author must not be surpris'd, if, in a matter in its nature so delicate and difficult as that concerning which he treats, a doubt should here and there arise, in the minds of the most candid critics, with regard to the propriety of his determinations. For instance, we would wish him to reconsider, whether in the words which begin with *super*, such as *superstition*, *supercede*, &c. he is right in directing them to be pronounced *sho-per*. Whatever might be the case in Queen Anne's time, it doth not occur to us that any one, at present, above the lower ranks, speaks these words with the sound, *sh*; or that a good reason can be given for their being thus founded. Nay, their being thus spoken is contrary to Mr. Sheridan's own rule; for he says, that the letter *S* always preserves its own proper sound at the beginning of words. A few doubts, however, of this kind, will by no means detract from the general merit of the Dictionary before us; which is undoubtedly a work of great authority and importance, and will be found of the utmost service to all public speakers; to all foreigners who study our tongue; to all who have been brought up in the use of the Scotch, Irish, or other provincial accents; and to all teachers of the English language.

What is still wanting to complete the undertaking is, that a School of Eloquence be opened, where not only pupils may be regularly taught the art of delivery for their own benefit, but where persons may be instructed in the method of teaching it to others,

others, that thus it may spread through the land. Such an institution would alone be the means of effectually answering the ends proposed by our Author. He had formerly an intention of carrying a plan of this kind into execution; and he is of all men the best fitted for conducting it, by his deep scientific knowledge of the subject, and by his being one of the most correct speakers of the age. Whether Mr. Sheridan still persists in his design, we are not able to say; but if he means to pursue it, we sincerely wish that he may succeed in the prosecution of so valuable and desirable an object.

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ART. II. *Supplement to the Edition of Shakspeare's Plays* published in 1778, by Samuel Johnson and George Steevens. Containing additional Observations by several of the former Commentators: to which are subjoined, the genuine Poems of the same Author, and seven Plays that have been ascribed to him. With Notes by the Editor [Mr. Malone] and others. 2 Vols. 8vo. (large) 18s. Boards. Bathurst, &c. 1780.

**T**HIS very curious Supplement to Shakspeare well deserves the rank it claims; for though it doth not place itself on an equal footing with the last edition of Johnson and Steevens, yet it merits a place next to it: and the admirers of Shakspeare will esteem themselves indebted to Mr. Malone for the pains he hath taken to gratify their curiosity.

The Editor's Advertisement is sensible and modest. He acknowledges his obligations to several learned and ingenious gentlemen, who assisted him with notes and observations to illustrate some obscure or interesting passages in Shakspeare. Sir William Blackstone for the first time appears here as a scholiast. His very judicious notes have no other distinction than the final letter of his name, — E. The other gentlemen whose assistance the Editor acknowledges are, Dr. Percy [Dean of Carlisle], the Rev. Dr. Farmer, the Rev. Mr. Henley, Mr. Tyrwhitt, and (above all) Mr. Steevens.

The Advertisement is succeeded by what Mr. Malone calls a *Prolegomena*, which contains a very curious delineation of the æconomy of our ancient theatres, and is a farther proof how laborious and critical his enquiries have been in order to throw light on this obscure subject.

It may afford some amusement to our Readers, to present them with a general view of the ancient English stage, extracted from the *Prolegomena*; referring those who wish to be more minutely acquainted with particulars, and the resources from whence they were drawn, to the work itself.

Before Shakspeare, the drama was little cultivated, or understood. Not one play that was published before 1592 will bear a second reading. Exclusive of mysteries, moralities, translations, &c.

Sec. there are but thirty-four pieces extant which were published before that period.

In the time of Shakspeare there were no less than ten play-houses, viz. four private and six public theatres. Most, if not all Shakspeare's plays were performed either at the *Globe* on the Bank-side, or at the private theatre in *Black Friars*. This latter was very small, and plays were represented there by candle-light. The *Globe* was situated on the South side of the Thames. It was an hexagonal building, partly open to the weather, and partly covered with reeds. It was a public theatre of considerable size; and plays were acted there by day-light. It was burnt down in 1613; and rebuilt the following year with great improvements. Exhibitions at the *Globe* were chiefly calculated for the lower people: those at *Black Friars*, for a more select and judicious audience. Wright, author of the *Historia Histrionica* (1699), informs us, that the *Globe* was a summer, and the other a winter theatre.

In Shakspeare's time, the price of admission to the pit was sixpence:—to the best *rooms* (as they were called) or boxes, a shilling. Admission to meaner theatres was obtained at a much cheaper rate. The *Fortune* playhouse, which belonged to William Alleyn, the founder of Dulwich College, had a *Two-penny gallery*, as we learn from Middleton's comedy of the *Rearing Girl*, 1611. In the reign of Charles I. the price of admission to the boxes in the more respectable theatres was advanced to two shillings, and half a crown.

It appears from several passages in old plays, that persons were permitted to sit on the stage as spectators of the exhibition. The critics and wits chiefly took their seats there. This indulgence indeed was granted only at the private, not at the public theatres.—The stage was strewn with rushes; the usual covering indeed for floors, at that time, in England.

As to the machinery of the stage, it was very simple before the time of Shakspeare, as we learn from a passage in Sir Philip Sydney's *Defence of Poetry* (1595). Mr. Malone, from several circumstances collected from old plays and their stage-directions, sinks the mechanism of the ancient English theatre so very low, as to imagine that it seldom went beyond a painted chair, or a trap-door; and that few, if any of them, had any moveable scenes. They had, he thinks, only curtains to be drawn backward or forward on an iron-rod; and a single scene, composed of tapestry, which appears sometimes to have been ornamented with pictures. Some passages in the old dramas incline one to think, that, when tragedies were performed, the stage was hung with black. Mr. Steevens, however, is of opinion that the machinery of the stage in the time of Shakspeare was not so simple and scanty as Mr. Malone supposes. From some stage directions in the

the first folio edition of his plays, it should seem that the machinery was considerably improved. In *The Tempest*, Ariel is said to enter "like a harpy, claps his wings on the table, and with a quaint device the banquet vanishes." In a subsequent scene of the same play, "Juno descends;" and in *Cymbeline*, "Jupiter descends likewise in thunder and lightning, sitting upon an eagle." In *Macbeth* "the cauldron *sinks*, and the apparitions *rise*." It may be added, says Mr. Steevens, that the dialogue of Shakspeare hath such perpetual reference to objects supposed visible to the audience, that the want of scenery could not have failed to render many of the descriptions uttered by his speakers absurd and laughable. He also observes, that the pageants and tournaments so often exhibited in the reign of Henry VIII. might afford a natural introduction to scenery on the stage.

Before the exhibition began, three flourishes, or pieces of music, were played; or, in the ancient language, there were three *soundings*. Music was likewise played between the acts: the instruments chiefly used were trumpets, cornets and hautboys. The band, which did not consist of more than five or six persons, sat in an upper balcony, over what is now called the stage-box.

The performers of male characters generally wore periwigs—a part of dress unusual at that period. Masques were sometimes worn by those who performed in female characters. In Shakspeare's time, and for many years afterwards, these latter characters were represented by boys or young men. Sir William Davenant, in imitation of the foreign theatres, first introduced females in the scene.

In Shakspeare's time, it was not *customary* to exhibit more than a single drama in one day. The *Yorkshire Tragedy*, or *All's One*, appears, indeed, to have been one of four pieces that were exhibited the same day; and Fletcher has also a piece called *Four Plays in One*. We find no other instance of the same kind. Farces were not introduced till after the Restoration.

The entertainment in Shakspeare's time was diversified and enlivened (principally for the sake of the common people) by vaulting, tumbling, slight of hand, morrice-dancing, &c.—in short (says old Stephen Gosson, in his *School of Abuse*, 1579), "nothing is forgot (viz. by the Devil) that might serve to set out the matter with pomp, or ravish the beholders with variety of pleasure."

The amusements which preceded the commencement of the play were anciently of various kinds. While some part of the audience entertained themselves with reading or playing at cards, others (says Mr. Malone) were employed in less refined occupations, in drinking ale or smoking tobacco.

It was customary in the time of Shakspeare to carry *table-books* (as they were called) to the theatre, and either from curi-

osity or enmity to the Author, or some other motive, to write down passages of the play. There is reason to believe, that some of Shakspeare's dramas underwent this fate; and that some of the old quartos were published from these imperfect copies.

The ancient custom of concluding the play with a prayer for the health and prosperity of the King and Queen, if it were acted in the public theatres, probably gave birth to the common addition to the modern play-bills, *Vivat Rex & Regina*. If the play was acted in private houses, the patrons of it were prayed for. Plays in the time of Shakspeare began at one o'clock in the afternoon: and the exhibition was usually finished in two hours. Even in 1667, they commenced at three o'clock.

From Goffon's *School of Abuse*, above quoted, it seems that dramatic entertainments were usually exhibited on Sundays:— afterwards they were performed on that and other days indiscriminately. Withers complains of this profanation of the Lord's Day, so late as the year 1628, through Prynne is silent about it in his *Histrionastix*, 1633. May, however, in his *History of the Parliament*, &c. 1646, taking a review of the conduct of King Charles and his ministers from 1628 to 1640, observes, that plays were usually represented at Court on Sundays during that period. It is probable, that they were not *publicly* performed at that time on the Lord's Day.

Play-bills announcing the title and leading features of the exhibition were given out in Shakspeare's time to draw an audience: but the characters of the piece and the names of the actors were not specified. This latter practice did not commence till the beginning of the present century. It is conjectured by the Editor, that the long and whimsical titles that are prefixed to the quarto copies of our Author's plays, were transcribed from the play-bills of the time. It is improbable; that Shakspeare, who was exceedingly modest, and who has more than once apologised for his *untutored lines*, should in his MSS. have entitled any of his dramas most *excellent* and *pleasant* performances. The following is an exact copy of the title-page of *The merry Wives of Windsor*, as it appears in the old 4to edition:

A most  
Pleasant and excellent conceited  
Comedie  
Of

Syr John Falstaffe  
And the  
Merry Wives of Windsor.  
Entermixed

With sundrie variable and pleasing humours of Sir  
Hugh, the Welch Knight, Justice Shallow,  
And his wife Cousin, Mr. Slender.

With



With the  
Swaggering Vaine of antient Pistol  
And Corporal Nym.  
By William Shakspeare.  
As it hath been divers Times acted  
By the Right Honourable my Lord Chamber-  
laine's Servants :  
Both before her Majestie and elsewhere.

1602.

When the æra of *benefits* for the authors commenced, cannot be exactly ascertained. Mr. Oldys hints at an ancient custom of allotting the profits of the *first* day to the poet : ' a regulation (says Mr. Malone, somewhat archly) which would have been very favourable to some of the ephemeral productions of modern times.' In the latter end of Q. Elizabeth's reign, the poet had his benefit on the *second* day. Decker speaks of the poet's *third* day in 1612.

Southerne was the first dramatic Writer who obtained the emoluments arising from two representations ; and to Farquhar, in 1700, the benefit of a third was granted. Mr. Addison was the first who discontinued the ancient but humiliating practice of distributing tickets, and soliciting company to attend at the theatre on the poet's night. By this mean practice of soliciting people to attend, Southerne is said to have gained 700 l. by one play.

The customary price of the copy of a play to the Bookseller in the time of Shakspeare appears to have been twenty nobles, or 6 l. 13 s. 4 d. The usual present from the patron to whom it was dedicated, was forty shillings.

Dramatic poets were, in those times, as at present, admitted *gratis* into the theatre.

*Cat-calling* was an ancient mode of censure. Decker speaks of "*mewing* at passionate speeches." The common term, as well as practice, of *damning* plays, is as ancient, at least, as the time of Sir William Davenant, 1643. Three pieces of Ben Johnson's, and two of Beaumont and Fletcher's, underwent this fate.

Actors in Shakspeare's time had not an *annual* salary. The performers shared the profits of the stage, according to a mode of proportion previously agreed on. The utmost that the sharers of the *Globe* play-house could have received on any one day was about 35 l. This theatre is supposed to have held about thirteen or fourteen hundred persons. [Each of the modern theatres in Drury-Lane and Covent-Garden, Mr. Malone observes in a note, will contain two thousand three hundred.] In 1685, Shadwell received by his benefit on the third night, 130 l. which was the greatest receipt that had been ever taken before that time at Drury-Lane.

It appears from the MSS. of Lord Stanhope, Treasurer of the Chambers to King James I. that the customary sum paid to John Heminge and his company, for the performance of a play at court, was 6l. 13 s. 4 d. to which his Majesty would occasionally add, by way of *bounty*, the sum of 3l. 6 s. 8 d.

‘ Thus scanty and meagre (says our ingenious Editor) were the apparatus and accommodations of our ancient theatres, on which those dramas were first exhibited that have since engaged the attention of so many learned men, and delighted so many thousand spectators !’

These observations on the ancient state of the English theatre are followed with some account of the original performers in the dramas of Shakspeare:—this account indeed is very slender; But it is the utmost that could be procured; and, though slender, is another proof of the great industry of Mr. Malone. To this is subjoined a transcript of a curious MS. lately discovered in the library of Dulwich College, entitled, *The Platt of the second Parte of the Seaven deadlie Sinns*. This *platt* (i. e. *plat-form* or outline of the performance, enumerating the different characters, with the names of the performers) serves in some measure to mark the various degrees of consequence of several of these old actors. In this *platt*, Shakspeare, who is simply called *Will*, is supposed to be the person who acted the part of *Itys*. Thus also, Edward Alleyne, who afterwards founded Dulwich College, is called *Ned*; and Henry Condell, whom Shakspeare mentions in his will as one of his *fellows*, and who joined with Heminge in the folio edition of his plays, is called *Harry*. Burbage (the *alter Roscius* of Camden) appears in two characters in this *platt*. It is difficult to form a just idea of the nature and design of the piece itself, from this rude sketch of it. It seems to have been an attempt to unite the seriousness and piety of the ancient moralities with the gayer and more insinuating graces of the more regular and improved drama. ‘ The necessity (says Mr. Steevens) of half indulging and half repressing a gross and vicious taste, might have given rise to such pieces of dramatic patch-work as this. Even the most rigid Puritans might have been content to behold exhibitions in which Pagan histories were rendered subservient to Christian purposes. The dulness of the intervening homilist would have half absolved the *deadly sin* of the poet. A *sainted* audience would have been tempted to think the representation of *Othello* laudable, provided the piece were at once heightened and moralised by choruses spoken in the characters of Ireton and Cromwell !’ We by no means subscribe to this opinion. The old Puritans objected to every species of dramatic entertainment; and looked on every attempt to unite the church and the stage as an impious profanation of the former. Their rigidity yielded not to the charms  
of

of poetry; and their horror was the more increased when Christianity was blended with the fictions of Paganism, and Religion in her *sober suit* was forced into company with the gayer characters of a mixed drama.

The *Prolegomena* is succeeded by 'Supplemental Observations' on the several plays of Shakspeare, which have occurred since the publication of the last edition. Some of them are of very little consequence, and only serve to enlarge the catalogue of *parallel passages*, already sufficiently numerous in the preceding volumes. Mr. Tyrwhytt's Remarks on Dr. Warburton's *Dissertation on Chivalry and Romance* are learned and ingenious, and sufficiently confute that great man's hypothesis. But it is too long to be transcribed: and we will not do it the injustice to abridge it.

The original letter from Warburton to Concanen, which, from a note on Dr. Akenfide's Ode to Mr. Edwards, had long excited the curiosity of the public, is here printed at full length. It was written in the year 1726, and is dated from *Newark*; at which place, if we have been rightly informed, Dr. Warburton was at that time a practising attorney. Matthew Concanen, to whom the letter was sent, was then a member of a club, in which Theobald, and others of the same class, were engaged in a literary war with Pope and his fellow-wits of an opposite society. Pope's genius had excited their envy; and the severity of ridicule had mortified their pride. At one of their meetings, *the Attorney of Newark* had the honour of being introduced by this Concanen. Having been little in the world, he looked on himself as highly distinguished by this introduction; and, in the letter now published, acknowledges the obligation with much thankfulness. The most curious part of the letter is that which relates to Mr. Pope; who is directly charged with plagiarism 'for want of genius:'—the very Mr. Pope, whose *genius* he afterwards exalted by all the extravagance of praise; and on whose *Dunciad*, where his *old friends*, Concanen and Theobald, were hung up to public scorn, he wrote notes to render its satire intelligible, and pointed out beauties to make its merit conspicuous!

The letter contains remarks on Addison's Cato, and on that sublime passage in 'our British Homer' (as he calls Shakspeare)

"Between the acting of a dreadful thing  
And the first motion, &c."

It appears from the letter, that he had objections to Shakspeare's acquaintance with the ancients—that in his view they were of great weight—that it was necessary that Mr. Theobald should be apprised of them, in order to obviate any difficulty that might occur on that head—and that he would communicate them some other opportunity.

Dr.

Dr. Warburton, indeed, in the Preface to his edition of Shakspeare, acknowledges, that he had formerly the "ill fortune to have some accidental connections with Theobald:"—but the merit of this acknowledgment is in some degree rendered questionable by a passage which succeeds it. "He was recommended to me as a poor man." Hence one might be apt to think, that all Dr. Warburton's attention to this *poor man* was the mere effect of disinterested charity. But whatever his benevolence might have been, at the time when this *accidental connection* began, we apprehend an attorney of small practice in a country town (as Warburton at that time was) was a very unlikely person for a poor author to be recommended to for patronage and support. In short, Dr. Warburton, when he had tasted some of the sweets of high life, and when the notice taken of him by the greater wits had expanded his ambition, began to grow ashamed of his former connections, and used every art to palliate and gloss over what it was impossible for him to deny, or disprove. Hence, he calls that *accidental* which he himself appears to have sought and cultivated: and what he puts down to the score of charity, had been before an object of his ambition!

This curious letter was discovered by chance in the year 1750, by Dr. Gawin Knight, First Librarian to the British Museum, in fitting up a house which he had taken in Crane Court, Fleet-street. It was many years in the possession of Dr. Akenhede. The note on the Doctor's *Ode to Mr. Edwards* concludes with this expression, "Of the truth of these assertions (viz. Dr. Warburton's contemptuous treatment of Mr. Pope in his intercourse with Theobald, &c.) his lordship can have no doubt, if he recollects his own correspondence with Concanen; a part of which is still in being, and will probably be remembered as long as any of this prelate's writings."

This valuable Supplement contains a correct edition of Shakspeare's poems, viz. *Venus and Adonis*, *The Rape of Lucrece*, *One hundred and fifty-four Sonnets*, *The passionate Pilgrim*, and *The Lover's Complaint*. These poems were published separately, with the Author's name, in his lifetime; and were afterwards collected and published in one volume. Shakspeare calls his '*Venus and Adonis*,' in the Dedication of this poem to his great patron, the Earl of Southampton, 'the first heir of his invention.' It was entered on the books of the Stationers Company in April 1593. '*The Rape of Lucrece*' was first printed in 4to, in 1594: the Sonnets, in 1609; though these last were known in the private circle of his friends so early as the year 1598, having been mentioned in a publication of that year by Meres, in his *Wit's Treasury*, under the quaint character

character of "*Sugred Sonnets of the mellifluous and honey-tongued Shakspeare, in whom lives the sweet witty soul of Ovid.*" "*The passionate Pilgrim*" was first published in 1599, and "*The Lover's Complaint*" in 1609. Mr. Malone observes, that "*these poems seem to have gained Shakspeare more reputation than his plays:—at least, they are oftener mentioned or alluded to.*"

The authenticity of these poems is too well established by internal evidence, and by the most circumstantial external proofs, to admit of a dispute. Shakspeare's genius indeed was too ardent and vigorous for poems that dwelt chiefly in relation or narrative. Hence, though stored with beauties, they become on the whole languid and tiresome. His end seemed to be, to allot a certain number of verses to each story that he undertook to relate; and when this purpose was accomplished, he did not exert his genius to provide for any thing besides. *Permittit numinibus quid conveniat.* But it was the faulty taste of the times; for the old poem of *Romeus and Juliet* (republished in this Supplement) is equally prolix and tedious, and often as uninteresting as the '*Rape of Lucrece.*'

The merit of that species of poetry adopted by Shakspeare in his '*Sonnets,*' is differently estimated by Mr. Steevens and Mr. Malone; the former calling it "*the contrivance of some literary Procrustes;*" and the latter, though not its professed champion, yet is so far interested in its credit, as to think it worth his while, to bestow some little pains in rescuing it from the contempt thrown on it by the former. The Reader, if he will see how the dispute begins, and how it is carried on, must consult the Work itself. It is left undecided: for though Mr. Malone hath the last word (being the Editor), we have reason to think that Mr. Steevens is disposed to adhere to his own opinion. This is generally the case, after answers, replies, and rejoinders, where the controversy turns on speculation, taste, or sentiment, and cannot be decided by appeals to facts, and is above submitting to any authority.

Before we close this subject, we cannot avoid remarking the striking similarity between one of Shakspeare's sonnets and that well-known and beautiful passage in the *Paradise Lost*, where Adam is represented as breathing out the enthusiasm of his passion for Eve in the following most elegant lines:

"Sweet is the breath of Morn, her rising sweet,  
With charm of earliest birds, &c. &c.

\* \* \* \* \*

But neither breath of Morn when she ascends  
With charm of earliest birds, nor rising Sun  
On this delightful land, nor herb, fruit, flowers,  
Glist'ring with dew, nor fragrance after showers,

Rev. Ed. 1780.

Nor

Nor grateful evening mild; nor silent night  
 With this her solemn bird; nor walk by noon,  
 Nor glitt'ring star-light without thee is sweet."

These lines are a great improvement on the following from Shakspeare (from whom indeed the original thought seems to have been borrowed):

' Yet not the lays of birds, nor the sweet smell  
 Of different flowers in odour and in hue,  
 Could make me any summer's story tell,  
 Or from their proud lap pluck them where they grew:  
 Nor did I wonder at the lilies white,  
 Nor praise the deep vermillion in the rose;  
 They were but sweet, but figures of delight  
 Drawn after you, the pattern of all those.  
 Yet seem'd it winter still and you away,  
 As with your shadow I with these did play.'

Mr. Steevens hath produced a passage \* from the beginning of the 3d book of the *Paradise Lost*, as in some degree similar to these lines; but we do not think the parallel happily chosen; and we are surprised that the passage we have produced did not strike him, as having a much nearer affinity both in sentiment and expression.

\* Mr. Steevens's quotation is the following:

— but not to me returns  
 Day, or the sweet approach of even or morn,  
 Or sight of vernal bloom or summer's rose.

ART. III. *Remarks on Dr. Samuel Johnson's Journey to the Hebrides*; in which are contained, Observations on the Antiquities, Language, Genius and Manners of the Highlanders of Scotland By the Rev. Donald M<sup>c</sup>Nicol, A. M. Minister of Lismore, Argyleshire. 8vo. 4 s. Boards. Cadell. 1789.

**I**N the present performance, our *young* Author hath attacked a most respectable veteran in literature with much ill-nature, and with a degree of petulance still more intolerable and disgusting than his acrimony. He hath anxiously sought for imperfections in a work where perfection was not attainable. He hath magnified errors and mistakes, which a candid mind would scarcely have perceived; or, if it had perceived, would readily have excused them. But, as it generally happens when prejudice hath vitiated the judgment, Mr. M<sup>c</sup>Nicol hath not only made the most of venial mistakes, but he pretends to have discovered them where they do not exist. It is therefore not at all to be wondered at, that this work should have swelled to its present size, or that its Author, proud of holding a competition with Dr. Johnson, without a view of pecuniary advantage, or even literary fame (objects above his humility, or beneath his pride!), should

should advance to the charge with all the fancied importance of a formidable antagonist.

Impartiality, however, obliges us to acknowledge, that Dr. Johnson is reprehensible for many passages in his work, which favour more of the illiberal partiality of the intolerant churchman, than the freedom and candour of a wise and unbiassed philosopher. In our Review of the "*Journey to the Western Islands*," we noted with dislike some ill-natured reflections on the ecclesiastical establishment of Scotland: though (as friends to the *universal* interests of religion) we were pleased to find, that even the Doctor's critical—or, as some would call it—"jaundiced eye" could discover but *one* striking blemish in the character of its ministers: and that the very blemish which so much offended him lay more in the *optic seeing than in the object seen*.—They were Presbyterians!

Nevertheless, we are by no means disposed to join with Mr. M'Nicol in ascribing the errors of Dr. Johnson's Work to a spirit of wilful misrepresentation or malignant revenge; nor are we ready to put down the Doctor's aversion to the sacrilegious ravages of Knox's reformation, to his predilection for the superstitions of Popery: neither can we give any credit to Mr. M'Nicol's assertion—that the Doctor visited Scotland with a predetermined resolution to abuse the country, and depreciate Highland traditions, in order to gratify his contempt or his resentment. These are charges of a very serious nature; and we should not be forward to admit them, even if they were supported by more plausible evidences than this writer hath produced. It is not at all surprising, that a man who hath a favourite system should be peculiarly attentive to those circumstances which tend to confirm it, or that any incidental observations should lead more directly to this point; but it is uncandid to ascribe this effect to a settled design, which (as to the *main* object of it) might have been easily accomplished without the expence and fatigue of a journey through the rueful and howling deserts of Scotland. We may see, from a late publication respecting the character of King Charles I. that such purposes may be answered with great facility; and that any individual or nation may be covered with a double portion of infamy by a malignant recluse, at a small, a very small expence either of application or ingenuity.

If Mr. M'Nicol had not been as strongly biassed by prejudice, as he would represent Dr. Johnson to have been, in almost every reflection which either his wit or his ill nature, have thrown on poor Scotland, he would not have been so much enflamed by some very innocent and unimportant observations. He would not have contended with so much sturdiness and zeal for the honour of Scotland in one of the lowest articles of diet.

He would have allowed, that *hail* might have been unknown in Scotland before the days of Cromwell:—but Dr. Johnson had unfortunately said, that Cromwell *conquered Scotland*! This reflection touched the pride of our Scotchman; and he was determined, not only to rob the Usurper of the glory of a conquest, but even to deny him the little praise of adding to the scanty stock of Caledonian vegetables. He might also have acknowledged (for it is strictly true) that many of the inhabitants, even of the metropolis of Scotland, have not afforded themselves pulleys for their sash windows. But, unfortunately again, Dr. Johnson is supposed by his testy Remarker to have taken notice of this defect only for the sake of exposing the slovenliness of the Scots. Now as pulleys and sash-windows are imagined to be proofs of elegance and convenience, Mr. M<sup>c</sup>Nicol was resolved that England should not run away with the honour of their introduction: and with the same laudable zeal for his country, he contends strongly that Scotland was, *beforehand*, with England in almost every article, not only of convenience, but of luxury too!

Such trifles as these (and the book before us abounds with them) have made Dr. Johnson's mistakes appear fewer, and of less consequence than they really are. A more ingenuous antagonist would have had a greater advantage over the Doctor, and, if the honour of Scotland had been the capital object, he would have gained his end more effectually by his candour and moderation. The disposition which Mr. M<sup>c</sup>Nicol displays in almost every page of his book, reminds us of a scheme of characterising the several nations of Europe in the form of a Newspaper, containing accounts from every capital. The following from Edinburgh is truly expressive of that spirit which dictated four-fifths of the Remarks we are now reviewing, viz. "We are informed from the best authority, that Duncan M<sup>c</sup>Gregor, lately executed in the grass-market for house-breaking, was *not* a Scotchman."

We never considered Dr. Johnson's work as an attempt to give a perfect idea of Scotland: but only to convey the several remarks which were suggested by the objects he surveyed. We were well aware, that from a cynical philosopher we could expect little of that urbanity which is the inseparable companion of an amiable disposition and of polished manners: and from a man who had hitherto been only a speculative Rambler, we could form no great hopes of a work entirely free from misrepresentation and partiality. But it is highly petulant, and presuming to charge him with unjust and ungenerous designs: it is illiberal to reproach him for not taking an account of trees in a country where we are well assured he saw none: and for not



describing columns, ruins, and houses; which he had no opportunity of examining.

This Remarker gives us a very unfavourable idea of his own candour, in the beginning of his book, where he brings a charge against Dr. Johnson for commencing his journey to Scotland on the 18th of August. This the Remarker would represent as a season too late for the valetudinarian to expect any amendment of his health, or the traveller to see objects in the fairest view. Those, however, who are acquainted with Scotland well know, that easterly winds and rain are very common in the earlier part of summer, and that little good weather can be depended on till August. No one who knows the country will join with Mr. M'Nicol in his criticism, or when they observe that Dr. Johnson hath remarked, that in many places the corn was not carried in even at the late season when he passed through Scotland.

The appearance of the country must be allowed by all impartial travellers to be in general poor, and to indicate the want of cultivation. Inclosures and plantations there are; but they are so rare, as to be scarcely an exception to the universal barrenness of the country, especially the Highlands. The inns, even of the metropolis, are well known to be bad; and the accommodations in other places are much more wretched than what we meet with in the common villages in England. These are facts which the partiality of a *thorough* Scotchman may palliate and gloss over, but he cannot deny—unless he be the very opposite of a *sturdy moralist*. Instances of particular plenty and hospitality will not overthrow these general observations.

Dr. Johnson had observed, that the roads in Scotland were little frequented; even near the capital; and his Remarker triumphs in finding, just after, that he arrived at St. Andrews at two in the morning, at which time this captious writer imagines any English roads would have been equally deserted. But he triumphs without a victory; for as the Doctor must have spent nearly the whole day in his journey, he must have been acquainted with the roads near the capital, to which he chiefly confined his observation.

Mr. M'Nicol is never so happy as when he thinks he hath caught Dr. Johnson stumbling on a contradiction. He is sure to make the most of it: and on so promising an occasion he makes the most of his wit too. \* In page 38 (says this Remarker) his [Dr. Johnson's] account of the *island of Inch Keith* is trifling and contradictory. He represents it as a barren rock, where there formerly was a fort; and yet he tells us again, that it *never* was intended for a place of strength, and that "a herd of cows grazes annually upon it in summer." But a *fort* without *strength* is surely something *new*; and grazing for cattle a most *uncommon mark* of barrenness." This remark is equally

ill-natured and trifling. There are in Scotland many forts (barring the Latin derivation of the word) without strength; and we have often seen cattle grazing on spots which an *Englishman* might well call barren; and would wonder how they could be supported there. But we are weary of such quibbling criticisms; and therefore haste to select a few of his more laboured defences, where the subject is more generally interesting.

Dr. Johnson had dared, in his usual unqualified style, and without asking any Scotchman's permission, to assert [page 57 of the *Journey to the Western Isles*], that "the Scots must be forever content to owe to the English all their elegance and culture." On an assertion so peremptory, and so mortifying to Scottish pride, Mr. M'Nicol hath thought proper to remark as follows:

' Had the Doctor been here giving an account of any other nation in Europe, I make no doubt but he would likewise have found some opportunity of making a similar claim in favour of *Old England*. Our good neighbours have been always pretty remarkable for the *modest* virtue of self-applause; and considering their own country, at all times, and in all things, as the true standard of perfection.

' What has been already said concerning *our* early connection with France, may be a sufficient answer to the *absurdity* and *arrogance* of this assertion. It is with an ill grace, indeed, that the English pretend to be a model of taste for others. They themselves are daily copying from the *Gallie* school: and though they have been long under tutorage, the world have not yet conceived any high opinion of their *elegance and culture*. In spite of discipline, there is still a roughness in their manners which has rendered them proverbial.

' But the frequent repetition of the above remark, to be found in the Doctor's performance, renders it necessary to have recourse to a few facts for setting that matter in a proper light; and therefore must recal his attention to some circumstances relating to the state of the two kingdoms long before any friendly intercourse between them could give us an opportunity of receiving those *boasted* improvements.

' In the year 1234, straw was used for the King's bed in England. In 1300, wine was sold in England only by apothecaries as a cordial. But it was then quite otherwise in Scotland, because of our extensive trade, in proportion to the commerce of those days, with France and Spain: and till I adverted to this circumstance, it often surprised me to find frequent mention made, in many of our ancient *Galic* poems, of the drinking of wine and burning of wax in the habitations of our chieftains. In 1340, the parliamentary grants to the King of England were only in kind; and 30,000 sacks of wool was this year's grant. In 1505, the first shilling was coined in England. In 1561, Queen Elizabeth wore the first pair of *knitted* silk stockings that ever were in that country. In 1543, pins were first made in England, and before that time the ladies wore *flowers*.

' To all this let me oppose, but particularly to the *flowers* of the English ladies, the account which the Bishop of Ross gives of the dress of the women amongst the ancient Scots. We shall find, that  
"they

"they were clothed with *purple* and *embroidery* of most exquisite work—  
"manhood with bracelets and necklaces on their arms and necks, so  
"as to make a most graceful appearance." Nor needs it be a matter  
of surprise, how the Scots had opportunities of procuring such ornaments,  
since the same Author shews they had, at that time, a considerable trade  
with France and Spain from Inverlochay, near Fort William.—

But notwithstanding all that can be said to the contrary, the Doctor  
seems determined, right or wrong, to maintain his position. He therefore  
goes on, and tells us again, very roundly, that "till the Union made the  
Scots acquainted with English manners, their tables were coarse as the  
feasts of Eskimaux, and their houses filthy as the cottages of Hottentots."  
—There is an expression among the lawyers, that *what proves too much, proves nothing*. It is just so with  
my worthy friend the Doctor in this place: he hath laid on his *file*  
so very thick, that I am of opinion it will fall off by its own weight.

But, in the name of wonder, who could have expected such a remark  
to drop from the pen of a man on whom the witty Lord Chesterfield,  
many years ago, bestowed the appellation of *Hottentot*? His Lordship  
was allowed not only to be a good judge of character, but likewise to  
have had a good hand at drawing a *likeness*. It was therefore unlucky  
in our Author to come blundering out with an expression which must  
call to our remembrance this striking specimen of the noble artist's skill.  
But I will be bold to affirm, that no man has ever yet seen Dr. Johnson  
in the act of *feeding*, or beheld the inside of his cell in *Fleet-street*,  
but would think the *feasts of Eskimaux*, or the *cottages of Hottentots*,  
injured by a comparison.

Mr. McNicol may, if he pleases, consider this as an excellent  
stroke of wit and saillery, and enjoy it in the full measure of self-  
complacency. We envy him not his entertainment, nor are we disposed  
to share with him in the pleasure of it.

But Mr. McNicol's humour is only a transient and sudden flash.  
It is soon lost in the more terrible flame of his indignation. The  
broad sword shoots a gleam of horror athwart the gloomy waste,  
and all the axes of Lochaber rush on our sight. Mercy on us!

If this *solemn* pedant (says Mr. McNicol) will deign to look back,  
he will find many things in the history of his own country which  
ought to convince him, that civilization did not begin very early there,  
nor advance with a very quick pace. I am always sorry when I am  
*obliged* to trace out anecdotes of this kind; but his ill manners and  
want of candour render it necessary.

O! what hath Dr. Johnson to answer for! If it had not been  
for his *ill manners*, the *ignorance* and *barbarity* of our country  
would not have been exposed; nor would modesty itself have  
been so cruelly put to the blush, as it was, when the delicate  
hand of Mr. McNicol was *compelled* to the task of uncovering  
the nakedness of the land!

Alfred the Great, who died in the year 900, complained, that from the Humber to the Thames there was not a priest that understood the Liturgy in his mother-tongue: and that from the Thames to the sea, there was not one that could translate the easiest piece of Latin.—In 1167, King Henry II. sends to Ireland, and causes a palace of *wattles* to be built in Dublin, after the manner of the country, wherein he keeps his Christmas. It was not till 1209 that London began to be governed by a mayor: and so near our own times as the year 1246, most of the houses in that capital were thatched with *straw*:—the windows were without glass:—and all the fires stood in the wall without *chimneys*. In the year 1300, and afterwards, almost all the houses in England were built of wood.—

As our traveller gives us only his own authority, for what he says of Scotland at the time of the Union, a testimony which the Reader by this time cannot think altogether unexceptionable; let us now see what others have reported of the state of civilization among us long before that period.

When Margaret, daughter of Henry VII. of England, became the Queen of our James IV. she was attended to the Scotch court by many of the first nobility of both sexes: and yet the English historians of those days allow, that they were fully equalled, or even excelled, by the Scotch nobility in politeness of manners, the number of their jewels, and the richness of their dress; and particularly, that the entertainments they received at the houses of our great people did not yield to any thing they had ever seen.

In 1546, *Contarini* was Pope's Legate in Scotland; and upon his return to the continent, he celebrated the Scotch nation as a *polite* and *hospitable* people. He bore this testimony to their merit, though he could not succeed in the object of his embassy; which was to support the Romish religion, then fast declining in that kingdom, on account of the intolerable cruelties of Cardinal Beaton. But this prelate, very unlike to Dr. Johnson, could not permit his prejudices as an ambassador to warp his veracity as a man.

The Queen of James V. though a princess of so civilized a nation as France, acknowledged, that “the court and the inhabitants of Scotland were the most *polite* and *civilized* she had ever seen, and “the palace of *Linlithgow* the most *magnificent*.”

After these remarks on Scottish *politeness*, Mr. McNicol; by a long and indeed curious quotation from Lindsay's History of Scotland, attempts to establish his country's claim to *profuseness* in the article of good cheer, and produceth as a specimen of uncommon luxuriance, ‘the Earl of Athol's feast to James V.’—But for this we must refer to the book.

The *coup de grace* to the authenticity of the Poems of Ossian has, in the opinion of many, been effectually given by Dr. Johnson, who hath asserted without reserve, that there exists not an Erse manuscript of a hundred years date. Mr. McNicol contests this assertion with much spirit, and in our opinion thoroughly disproves it. He observes, ‘That not only poems of considerable length, but likewise genealogies of families, and tra-

tises

titles on different subjects, have been anciently written in the Gaelic, and that this hath been proved by a variety of instances. Let me now produce an additional testimony from Mr. Innes. In page 603 of his Inquiry, he mentions a chronicle of a few of our Kings, from *Kinneth Macasline* to Kenneth III. son to Malcolm I. and he says, that the original chronicle or history, from which that piece was extracted, seems evidently to have been written in the Gaelic language, and that some time too before the year 1291. He hath preserved in his Appendix the Latin chronicle, which is a copy of the original. — Among the old MSS. of considerable length, I took notice particularly of two. One gives the history of *Smerbie Mear*, one of the ancestors of the Duke of Argyle, who lived in the 5th century, according to a manuscript genealogy of that illustrious family; and the other contains the history of the sons of *Uinath*. They are both in the Gaelic language and character, and are so very old as to be difficult to be read. They are in the possession of Mr. Macintyre of Glencoe, near Bunaw, in Argyleshire.

But as the Doctor may think it too great a trouble to travel again to the Highlands for a sight of old manuscripts, I shall put him in the way of being satisfied nearer home. If he will call some morning on John Mackenzie, Esq; of the Temple, Secretary to the Highland Society at the Shakspeare, Covent-Garden, he will find in London more volumes in the Gaelic language and character than perhaps he will be pleased to look at, after what he hath said. They are written on vellum, in a very elegant manner, and they all bear very high marks of antiquity. None of them are of so modern an origin as that mentioned by the Doctor. Some of them have been written above 500 years ago; and others are so very old, that their dates could only be guessed at from the subjects of which they treat.

Among these are two volumes which are very remarkable. The one is a large folio MS. called *An Duanairiadh Ruadh*, or the *Red Rhymers*, which was given by Mr. McDonald of *Glencalladel*, in *Muideart*, to Mr. McDonald of *Kyles*, in *Cnoidart*, who gave it to Mr. Macpherson. It contains a variety of subjects, such as some of *Offian's* Poems, Highland Tales, &c. — The other is called *An Leabhar Dearg*, or the *Red Book*, which was given to Mr. Macpherson by the bard *Maccurich*. This was reckoned one of the most valuable manuscripts in the bard's possession.

Since I began these Remarks, I have been informed by Mr. Macdonald, the publisher of the Gaelic poetry, that his uncle, Mr. Lauchlan Macdonald of *South Uist*, was well acquainted with the last of these manuscripts; and as that gentleman is a great master of the Gaelic language and character, his opinion concerning its antiquity, from the character and other circumstances, is the more to be relied on.

To finish this head, at present, let me next inform the Doctor, that the bard *Maccurich* alone is in possession of a greater number of Gaelic manuscripts than the Doctor perhaps would chuse to read in any language. At the earnest and repeated request of Mr. Macdonald, the publisher just mentioned, the bard hath been at last prevailed on to open his repositories, and to permit a part of them to be carried to Edinburgh for the satisfaction of the curious. — I myself have seen more than a hundred pages of what has been thus obtained;

as have hundreds besides : and Mr. Macdonald assures me, that what he has got leave to carry away bears but a very small proportion to what still remains with the bard.

‘ It seems almost unnecessary to mention, that all those manuscripts are in the *Gaelic* language and character. Some of them have suffered greatly by bad keeping ; but many more by the ravages of time. The character of several is allowed by all who have seen the manuscripts, to be the most beautiful they had ever beheld.’

Of the bard Macvurich, above mentioned, our Author gives us a curious account ; for which we refer to the book.

Dr. Johnson having with great plausibility attempted to overthrow the authenticity of *Osian's Poems*, by remarking, that it was next to impossible for any persons to have committed them to memory, considering the great length of some of them, Mr. M'Nicol combats the force of this objection with much dexterity and acuteness, by observing, that ‘ though nothing had ever been written in the *Gaelic*, yet the manners and customs of the Highlanders were peculiarly adapted for preserving the various productions in their language. The constant practice of recitation, which is not yet disused, gave them “ opportunities of hearing a long composition often enough to learn it ;” and their desire to amuse themselves in the solitudes of hunting, or a pastoral life, as well as to bear their part in social entertainments, gave them “ inclination to repeat it as often as was necessary to retain it.”—By these means, there was no great danger of any thing being so far forgotten as to be “ lost forever ;” for if any one person should forget a particular part, there were always *thousands* who remembered the whole. . . . Our tales, which are for the most part of considerable length, bear a great resemblance to the *Arabian Nights Entertainment*. One of those in particular is long enough to furnish subject of amusement for several nights running. It is called *Scialachd Choise Ca*, or *Cian O Cathan's Tale* : and though *Schialachies*, or tellers of tales by profession, are not now retained by our great families as formerly, there are many still living who can repeat it from beginning to end, very accurately.

‘ This cannot appear improbable to those who consider how much the memory is strengthened and improved by frequent use. When duly and constantly exercised, it is capable of surprising exertions : and we have sometimes read of instances which amount even to prodigies.

‘ I myself once knew a man, who, I am certain, could repeat no less than 15,000 lines : and there is now living one *Pear Macintyre*, who can repeat several thousands. This man is altogether illiterate, though not a despicable poet. Besides remembering many of the compositions of others, and likewise of his own, not yet published, he lately dictated from memory as many songs, composed by himself, as fill a volume of 162 pages, and amount to upwards of 4000 lines.’

From a paper, signed *W. Cambrensis*, and published in the St. James's Chronicle of the 23d of March 1775, Mr. M'Nicol extracts the following quotation, as a farther support of the above remarks on the power of memory. “ I can with truth aver (says the Author of that paper in the Chronicle), and what  
many

many will affirm, that there are several persons in *Wales* who can repeat the transactions (however fabulous) of *Arthur* and his *mil-ywr*, i. e. his thousand heroes, which are as long as the Poems of *Offian*." This writer remarks, that the poems of *Talliesen*, who flourished in the year 500, the chief of the Welch bards, were handed down by tradition like the Poems of *Offian*.

To give still further credit to this traditionary delivery of poems from one age to another, Mr. M<sup>c</sup>Nicol observes, that 'the practice of committing much to memory seems to be very old, and probably was borrowed from the *Druids*, who, as we are assured by authors of credit, were obliged to get 20,000 lines by heart, before they were judged fit to exercise their office; for it was an established maxim among them, never to commit any of their religious tenets to writing.'

On the whole, we have in this performance of Mr. M<sup>c</sup>Nicol's but little real information respecting the state of Scotland. The most curious part is that which relates to the bards, and of which we have already taken due notice. The Remarker, anxious to confute Dr. Johnson, has, to our knowledge, in many places, coloured the picture so highly as to obscure the resemblance; and though he sometimes convicts Dr. Johnson of partiality, yet he more frequently discovers his own.

ART. IV. *Memoirs of the Rev. Isaac Watts, D. D.* By Thomas Gibbons, D. D. 8vo. 6 s. Buckland. 1780.

A Late\* publication, entitled, *The Posthumous Works of Dr. Watts*, hath already afforded us an opportunity of paying our respects to the memory of that amiable and ingenious divine. In doing this, we endeavoured to keep to the exact line of truth, unbiassed by prejudice or partiality:—our esteem for the virtues of this excellent man did not precipitate us into a blind admiration of his genius; nor, on the other hand, were we tempted to degrade his abilities, because the enthusiasm of his heart, operating on a fanatical creed, hurried him too often into extravagance and absurdity. While we owe candour to individuals, we are not to forget what we owe to the public. The present attempt, however laudable in its design, is not unexceptionable in respect of its execution; for in the violent stretch of applause, we almost forget the virtues and excellencies of Dr. Watts, which are lost in the disgust excited by the vanity and affected importance of Dr. Gibbons; who seems to entertain an idea of going down to posterity, arm in arm with the respectable

\* Vid. December 1779, Review.—N. B. The Editor of these *Memoirs* disputes the authenticity of a considerable part of the above publication.

object of his encomiums. We see him, with Fancy's flattering glass in his hand, throwing himself into futurity! We see him contemplating his own, admired image with solemn transport, and (like the bards of ancient time, when filled with the fury of the Muse) yielding to the premonition from above; till, swelling beyond the boundaries of the present, he bursts into the future, and antedates the applause of distant ages!

Dr. Gibbons informs us, that he received the materials for the composition of these Memoirs from Dr. Watts himself, and his brother, Mr. Enoch Watts,—from various intelligence obtained of others, and from his own intimate acquaintance with the Doctor for several years before his death.

The first chapter gives an account of the birth, childhood, and classical education of Dr. Watts. It records some little anecdotes (already noticed in our Review for December last) of the Doctor's premature genius, and of the rapid progress he made in his studies under a Mr. Pinhorne, master of a *free-school* at *Southampton*. The present Biographer informs us (by way of addition to some strange stories related in the former account), that 'before he could speak plain, when he had any money given him, he would say to his mother, "A book! a book! buy a book!"—that furthermore, at the age of seven, he wrote an epigram on a *farthing*; and at eight, had so far improved his talent, as to produce an acrostic upon *his own name*! One of the Doctor's juvenile essays is here republished from the *Lyric Poems*. It is a Pindaric ode, in Latin, addressed to his classical preceptor. Dr. Gibbons, smit with a desire of 'gratifying the church, and contributing to the general good,' hath translated this ode into English verse, and leaves us to wonder

With what a wing!—to what a height

He tow'rs, and mocks the gazing sight,

Lost in the tracts of day!

Dr. Gibbons, having soared with Dr. Watts on 'peerless pinions,' descends (though not without cutting a *figure* in the way) to humble prose: and, 'as an improvement of the first chapter, he entreats all persons who intend a learned profession, and especially that of divinity, to make themselves well acquainted with the Latin and Greek languages.'—'Perhaps, continues he, this will contribute not a little to infuse dignity and elegance into *our* compositions. Had not Dr. Watts been the good classical scholar he was, he might never have shone with such a *pre-eminent* lustre as a poet and *fine* writer. By his early proficiency in the Latin and Greek, he was not only prepared for academical exercises and studies, but whenever he wished to *battue* on a Latin and Greek writer, the *rinds* in which their rich ideas were inclosed immediately *opened* their internal treasures to him.' Now this is verily a *peerless* metaphor!—Nevertheless,



theless, we heartily join with Dr. G. in recommending a classical education for gentlemen of all professions, and particularly for divines; reflecting, at the same time, that amidst the advantages which will accrue from it, the least would not be a correct and refined taste in composition, equally distant from dulness or want of ornament, and a profusion of glaring and far-fetched metaphors.

The second chapter gives an account of the Doctor's academical studies under Mr. Rowe of London. The mention of this gentleman's name affords Dr. Gibbons a precious opportunity of saying something on the darling subject of *himself*. He exults in the honour he enjoys of having been, for the space of 36 years, the pastor of a Dissenting congregation, meeting at *Hoberdashers-Hall*—the very same meeting-house in which this very Mr. Rowe formerly preached, and where Dr. Watts himself was first admitted to communion! This chapter consists of some theological *theses* in English and Latin, extracted from a manuscript in the hand-writing of Dr. Watts, given to the Editor by Mr. Enoch Watts.

The third chapter contains 'some occasional poems of Dr. Watts during his studies, or very soon after closing them.' These poems are in Latin, accompanied with English versions by the Editor; most of which, if we mistake not, appeared a few years since in a publication of Dr. G.'s under the title of *The Christian Minister*, addressed to a certain reverend J. Wat-son of Gosport. This chapter is closed by a brief account of three ingenious gentlemen of the Doctor's earliest acquaintance, and who had been fellow-students with him at Mr. Rowe's academy; viz. Mr. Josiah Hort, afterwards Archbishop of Tuam, in Ireland; Mr. John Hughes, author of the *Siege of Damascus*, and other poetical pieces which have been well received; and Mr. Samuel Say, a Dissenting minister of Westminster, whose Poems, &c. &c. were published after his decease by the late Mr. W. Duncombe.

The fourth chapter contains a 'review of Dr. Watts's life,' in which there is an account of his ordination among the Independents—his pastoral connection—his domestic and private engagements—his frequent and severe indispositions—'how comfortably (as Dr. G. says) he felt himself under the pressure of sickness on his body'—the verses which he composed on the occasion, and the pious improvement which he made of the various events of Providence. It also contains some slight accounts of the families of Sir John Hartop and Sir Thomas Abney, in which the Doctor spent the greatest part of his life; and moreover, to these accounts is added, 'An Ode to the memory of that amiable mirror of Christian grace and virtue, Dame Mary Abney, by—Dr. Thomas Gibbons!'

—' who

——— ' who dares rehearse  
 Abney's high character in verse.  
 And sheds his undiminish'd rays  
 O'er all the *tenor* of her days.'

The fifth chapter is an attempt to delineate 'Dr. Watts's character as a Christian and a minister.' In this delineation his panegyrist represents him as 'the most universal scholar of his age,' as well as 'possessed of extraordinary abilities as a poet:' and also of so 'large a portion of wit,' that perhaps, says Dr. G. few persons possessed so much, though he never seemed fond of displaying it.' Considering him in the capacity of a poet, his biographer thinks he pays him the highest compliment by observing, that 'his Muse was generally employed upon divine themes, and was very rarely permitted to *depart from the sanctuary of the Lord*.' He produces one exception, indeed, to the *sanctuary-ship* of the Doctor's Muse, viz. *The Ode to Lady Sunderland*. 'This, says the Editor, cannot be called a *religious ode*, or be said to contain any precept of virtue.' Let this however be as the Editor says, yet we think he might have spared himself the trouble of publishing the Doctor's apology. The verses needed none \*. But Dr. Gibbons was sufficiently aware for whose edification these Memoirs were written; and while, from a sympathetic concern for poor tender souls, he was engaged in the above-mentioned humble apology, we are somewhat surprised at his omitting to apologize for *The few happy Matchbes*. This little song is not less elegant and sprightly than the *Ode to Lady S.* and equally destitute of the favour of the sanctuary.

In drawing the picture of Dr. Watts's mind, Dr. Gibbons lays on colour upon colour, with such a matchless prodigality, that the eye, of a *sober* spectator at least, instead of being pleased and enlivened by simple nature, is dazzled and fatigued by a glare of confused and pompous images, that present no distinct object, and, consequently, leave no steady impression. 'His soul, says Dr. G. appeared to have no plaits or foldings in it, but expanded itself into an open, broad view at once: or, to adopt another *metaphor*, his mind was a clear, transparent stream, whose inmost depth was obvious to all, and in which lay, not weeds and dirt, but treasures richer than those of *Pactolus*, whose waters glided over beds of gold.' And all this glorious waste of words is meant to convey a more than ordinarily perspicuous idea of *simplicity*! Surely that plain and modest virtue is disguised in this mockery of dress! It is encumbered with this load of useless ornament! It is——— How contagious are bad ex-

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\* This ode is printed in our Article referred to in the preceding Note.

amples ! We had started a *Metaphor*, and like Dr. G. we should have run it down, if we had not luckily recollected that we must keep our breath for choicer game.

This Memoir-writer, in the farther delineation of Dr. Watts's character, observes, in his usual phraseology, that he appeared to be nobly avaricious of his time, and ever watchful to improve it, suffering none of its sands to run down in vain.' . . . When he went abroad among the scenes of rural verdure, beauty, and fruitfulness, like the *bee* in its industrious ranges for *celestial* sweets, he was solicitous to gain fresh food for heavenly contemplation, or fresh materials and ornaments for future compositions. The pastures covered with flocks and herds, the fields waving with the ripening harvests, the groves resounding with the melody of birds, enlivened his praises; and he saw, heard, and confessed his God in all. The skies by day struck his soul with admiration of the immense power, wisdom, and goodness of their Divine Author: the moon and starry train by night increased his conceptions of Deity; and in the open *manuscript* of God, the wide-extended heavens, he read the *letters* of his great and wonderful name with profound homage and veneration. All that met his eye and ear, was laid, as it were, under a perpetual tribute to yield him improvement, and consecrate and enrich his moments of leisure, and necessary cessation from his studies: and, in short, nature was only a *scale* to his devout soul, by which to ascend to the knowledge and adoration of God.'

This piece of half-poetry and half-prose, seems rather to be introduced for the purpose of displaying the descriptive talents of Dr. Gibbons, than the devotional temper of Dr. Watts. If the latter had been the chief object, as it ought to have been, its end would have been more effectually answered by *five* words than by all this formal and ostentatious parade of mock eloquence, about *rural verdure, waving fields, and ripening harvests; resounding groves, and the melody of birds: the starry train, the manuscript of heaven, and the scale to ascend to it.* But some writers think they can never say enough: and they are so vain of *every* thought, especially if it should chance to come in the shape of a *metaphor*, that they have not the heart to suppress *any*. Now if such writers could fairly and honestly put themselves in the place of their readers, and exchange feelings with them, they would learn to be more frugal, and not bestow so bountifully what is generally received so unthankfully.

Dr. Gibbons, after passing a most extravagant encomium on Dr. Watts's talent for conversation, informs us, that he hath been at some pains to collect *proofs* of his excellence in this respect; 'the much greater part of which, says he, are taken from the register of my own memory.' The much greater part  
might

might have continued there, for they afford no evidence of what they are brought to *prove*. One observation, which the Editor of these Memoirs hath produced from his *register*, may indeed go very far, with a certain class of saints, to prove the Doctor's piety: but we are persuaded that it will reflect no honour on his taste or understanding, in the judgment of men of sense. It is this—"I had rather, said Dr. Watts, be the author of Mr. Baxter's *Call*, &c. than the author of Milton's *Paradise Lost*." Some will think that this was spoken (*if* spoken at all) rather from envy than from conviction.

The Editor hath also been careful to pick up 'some occasional speeches which Dr. Watts gathered from others.' "Young man, said Sir Edmund King to him in early life, I hear that you make verses. Let me advise you never to do it but when you can't help it." Now, in our opinion, there is *nothing* in this piece of advice, which Dr. Gibbons hath thought worthy of recording. It is equivocal: and a vain scribbler, *smitten with the love of poetry and prate*, would ever avail himself of the licence of the latter part of the admonition, to turn a deaf ear to the caution of the former. Why did Dr. Gibbons write his *Juvenilia*, and permit this reproach of his youth still to stand forward in the front of his poetic follies? *He could not help it!* Why did he write *Three Epistles to Philander* on the duty of a minister, and call that poetry which is barely prose? *He could not help it!* Why did Dr. Gibbons, stung with the lust of metaphor, compare this *Philander's* head to a *bive*, and the thoughts of that head, when laid on its pillow, after a hard day's study, to a *swarm of bees*, humming around it? *Alas! he could not help it!* We suppose Dr. Gibbons's old friend, Sir Richard Blackmore, and the other worthy gentlemen of the *Dunciad* (of equal fame and congenial spirit with himself), were all disposed to take sanctuary in this plea. But though, to ease themselves of poetic throes, it be necessary that their reigning Muse should drop her burden in writing, yet where is the necessity that it should be exposed in print to the public eye?

The sixth chapter is an attempt to illustrate the merits of Dr. Watts's writings in prose; the seventh, his writings in verse; and the eighth, his improvements on the writings of others. These chapters are also designed to exhibit striking evidences of Dr. Gibbons's critical sagacity! The various figures of rhetoric, *Apophthegms*, *Periphrases*, *Climaxes*, *Poly-syndetons* and *Personifications*, are here most pompously displayed, first by Dr. Gibbons's definitions, and secondly by Dr. Watts's examples. But our Author, instead of proving himself the manly and judicious critic, is only *the fond admirer*. One specimen is sufficient: 'Is a *Periphrasis*, when made use of to keep from immediate view what would give pain or disgust in an open representation, a beautiful

beautiful figure of speech? May we not observe a very pleasing example of this kind in the following stanza, in which neither death, nor any of his glooms or distresses are so much as mentioned, but it is only said,

How should we scorn these clothes of flesh,  
These fetters and this load;  
And long for ev'ning to undress,  
That we may rest with God!

The ninth chapter relates to Dr. Watts's friendly connections, and 'the honourable notice taken of him when living.' The tenth contains an account of 'his decline and death.' The twelfth consists of 'select letters of his correspondents.' Many of these letters are egregiously trifling, and ridiculous. We apprehend the Editor will receive no thanks from several illustrious families, for publishing some letters which bear the signature of great and distinguished names.

The first letter in this collection was written as early as the year 1711, by Dr. Thomas Secker, the late Archbishop of Canterbury: it is curious, as it contains some account of the regulations and studies of the *Dissenting Academy* established by the learned Mr. Samuel Jones at Tewksbury in Gloucestershire; where that excellent and venerable prelate received some part of his education, together with that most illustrious ornament of the church, Dr. Butler, the late Bishop of Durham; and Dr. S. Chandler, whom the Dissenters may justly boast of, as second, in learning, to none.

Dr. Watts's abilities, and most amiable character, procured him the esteem and friendship of some great divines of the established church. He was indeed an excellent man, a most valuable minister, and a very useful writer. We truly revere his memory, and honour his name, and think it merited a tribute far better than these 'Memoirs,' in which the Author so often steps aside to *sacrifice* (as the Scripture says) *to his own Net, and to burn incense to his own DRAG!*

ART. V. *THELYPHTHORA; or, a Treatise on Female Ruin, in its Causes, Effects, Consequences, Prevention, and Remedy; considered on the Basis of the Divine Law, under the following Heads, viz. Marriage, Whoredom and Fornication, Adultery, Polygamy, Divorce; with many other incidental Matters; particularly including an Examination of the Principles and Tendency of Stat. 26 Geo. II. c. 33, commonly called The Marriage Act. 2 Vols. 8vo. 10s. in Boards. Doddsley. 1780.*

**A**S a defence of the Bible hath often been professed, when nothing less than its overthrow hath been intended, we were at first led to suspect, that an attempt to justify the DIVINE RITE of Polygamy had been some new *manœuvre* of infidelity  
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to expose the authority with which it would lodge the appeal. We have not forgotten the covert attacks of Tindal and Toland; and above all, we have cause to remember the disguised effort of the insidious Dodwel; to say nothing of the tricks of some later apostates—*new-minted* in Morgan's mould! One chief part of their skill and adroitness was to give the colour of sincerity to the forms of profession; and, by speaking peace with their lips, disguise the mischief that lurked in their hearts.

We would not be so uncharitable as to impute to the Author of this treatise any base and treacherous intention to overthrow the credit of Scripture: nor would we indulge a suspicion that would bring the chastity of his morals in question. He seems to be much in earnest! and were he an Author of any weight or consequence in the church, the infidel might think he had a precious opportunity afforded him to vilify the Bible under the sanction of his name; and the libertine might dexterously avail himself of the authority of the Rev. Mr. Madan, to give the colour of religion to his love of variety; and quote the Scriptures to sanctify lewdness.

The Author indeed appears to be conscious how much his system is liable to abuse. But he recurs to the common subterfuge, of which every *setter up of strange gods*, and every CONSCIENTIOUS troubler of the public peace, have artfully availed themselves, to silence the clamour of expostulation. "TRUTH! TRUTH!" is their general cry: and with this hopeful pretence, prudence and humility, and every amiable and useful virtue, are left behind, while CONSCIENCE (*conscience!*) blindly rushes forward to oppose order, insult authority, and overturn the customs of ages.

'It is written (says this Author) concerning the Scriptures themselves, that to some they are a *savour of life unto life*, and unto others a *savour of death unto death*; and that the *unlearned and unstable wrested the Epistles of St. Paul, and also the other Scriptures, to their own destruction*. As therefore there is *nothing* in this book which is not to be found in these Scriptures, as to the *points* hinted at (*viz.* on marriage, polygamy, &c.), the Author ventures it forth, confiding in the promise of him who hath said, *As the rain cometh down, &c.* Vid. Is. lv. 10, 11.'

On the footing of this most confident presumption, the Rev. Author thinks himself at full liberty to discard 'the writings of the primitive fathers, the whole rabble of schoolmen, together with the decrees of councils, churches, and synods;' and to establish, what he thinks, the pure law of God, without any dread of the consequences that may arise from the misconception or perversion of any part of it.

The Preface to this Work contains some specious pleas for the freedom of inquiry, and the obligation incumbent on every Christian,

Christian, to speak what he thinks to be the truth, however inconsistent it may be with generally received opinions, or established forms of practice. But is it not the business of a good Christian, and a good citizen, to consult *discretion* and *public utility*, in the use he makes of his liberty? What may be *lawful* may not be *expedient*: and notwithstanding all the splendid apologies that have been made for free-thinking by its zealous partisans, perhaps a little regard is still due to the opinion of the venerable and pious Bishop Hall, that "some quiet errors are better than some unruly truths."

The first chapter treats 'of marriage as a divine institution.'—From the original command given to our first parents, our Author infers, that marriage simply and wholly consists in the *act of personal union* [*Actus coitus*]. This position he attempts to support by many ingenious and plausible arguments, founded on the declarations of Scripture, and illustrated by the practice of ancient Rome, Scotland, and Holland, by the laws respecting post-legitimation, as well as by the proceedings of our ecclesiastical courts, and the decisions of our ablest canonists.

The second chapter treats of the sin and danger of 'whoredom and fornication;' or the promiscuous intercourse of single persons, who, for sensual gratification, or for the sake of gain, consent to a temporary union, and dissolve it at pleasure. In this view he reprobates the practice of *keeping mistresses*; and treats of the difference between *them* and the *concubines* which the Jews were allowed to keep. The latter were a lower class of *wives*; and a connection with them was deemed both sacred and indissoluble: whereas the former consider themselves as bound by no law, either of God or man, to preserve their union with their *keepers* any longer than it may suit their interest, or their inclination.

The third chapter treats of the nature of 'adultery;' its heinousness in a *moral* and *religious*, and its pernicious tendency in a *civil* and *domestic* view.

'Adultery, Mr. Madan observes, is never used in the sacred writings but to denote the defilement of a *betrothed* or *married* woman; except in a *figurative* sense with respect to *idolatry*, where the *same* idea is exactly preserved.' The Author laments, that the ancient law of God, which made this crime CAPITAL, should be superseded in Christian countries. An action, by the law of England, may be brought against the delinquent for private damages: but it inflicts no punishment on him as a public offender by any one statute throughout our whole code of laws. 'How far (says our Author) this is seen to be for the comfort of society, and the honour of a Christian nation, let others determine. I can only say, that if the law of God (which by the way is as clear and positive a law as can be conceived) took

place, we should hardly hear of such daily offences against it as now disgrace, dishonour, and defile the land.'

The Author restrains adultery to the defilement of a betrothed or married woman. A married man, in his idea, is no adulterer, if his commerce with the sex be confined to single women, who are under no obligations by espousal or marriage to other men. It was necessary to establish this position for the sake of vindicating the honour and purity of polygamous contracts. If a married man was bound to one woman, by the same ties by which a woman is bound to her husband, the consequence would be, that the polygamist must be an adulterer. Mr. Madan argues this point with much shrewdness and ingenuity in his fourth chapter, which treats largely of 'polygamy'—the Author's favourite subject, and for the vindication and establishment of which the whole treatise appears to have been chiefly written.

The Writer limits the privilege of polygamy to the *man*; and shews the hideous consequences that would result from an extension of it to the *woman*. He enlarges on the polygamous connections of the patriarchs and saints of the Old Testament—and infers the lawfulness of their practice from the blessings which attended it, and the laws which were instituted to regulate and superintend it.

He contends for the lawfulness of a *Christian's* having, like the ancient Jews, *more wives than one*; and labours much to reconcile the genius of the evangelical dispensation to an arrangement of this sort. He asserts, that there is not one text in the New Testament that even hints at the criminality of a polygamous connection; and would infer from St. Paul's direction, that *Bishops* and *Deacons* should have but *one* wife, that it was lawful for *laymen* to have *more*. This concession is doubtless very liberal and disinterested; for as our Author is an *ecclesiastic*, he cannot avail himself of the privilege for which he is so zealous an advocate. *Sic vos, non vobis, melificatis apes!*

Mr. Madan not only thinks polygamy lawful in a religious, but advantageous in a civil light, and highly politic in a domestic view. 'It is to be feared (says he) that there are not a few females who (like *other monopolists*) take the advantage of the poor husband's situation to use him as they please: and this for pretty much the same reason why the *ass* in the fable insulted and kicked the poor *old lion*—because it is not in their power to *resent* it as they *ought*. The advice which King Ahasuerus received from his wise men, the seven princes of Media and Persia, upon Queen Vashti's disobedience, would have an excellent effect, could it be followed. Many a high-spirited female would have too cogent a reason against the indulgence of a refractory disposition not to suppress it. Her pride, which is now her husband's



husband's torment, would then become his security, at least in a great measure; for pride is a vice, which, as it tends to self-exaltation, maintains unjversally its own principle—not to bear the thoughts of a rival.—The case referred to above may be found in the first chapter of Esther: and lest any of our Readers should not have a Bible at hand, or should be too indolent to turn to the passage, we will give the substance of it in its own words. “What shall we do unto the Queen Vashti, according to law, because she hath not performed the commandment of the King Ahafuerus by the Chamberlain? And Memucan (*a Persian Prince*) answered before the King and the Princes: Vashti, the Queen, hath not done wrong to the King only, but also to all the Princes, and to all the people that are in all the provinces of King Ahafuerus. For this deed of the Queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The King Ahafuerus commanded Vashti, the Queen, to be brought before him, but she came not. Likewise shall the Ladies of Persia and Media say this day unto all the King's Princes which have heard of the deed of the Queen. Thus there shall arise too much contempt and wrath. If it please the King, let there go a royal commandment from him—that *Vashti come no more before King Ahafuerus, and let the King give her royal estate to ANOTHER that is better than she.*—And the saying pleased the King and the Princes.”—And our Author is not a little pleased at the reprisal that was thus made on the obstinacy of a haughty and disobedient wife. He laments the sad bondage of Englishmen, who cannot (by *English* law at least) avail themselves of this ancient privilege. How much would it make the husband look like a MAN—the lord of his wife, the sovereign of his family, if he were permitted by the laws of the realm to say to an undutiful *Vashti*—“Come no more before me:—I will give my hand, and thy jointure, to another who is better than thou!” But now (says our Rev. Author, very pathetically) ‘as things are with *us*, the poor man must grind in *molâ asinarâ* during life!’

The fifth chapter is employed in establishing the doctrine of polygamy, by renewing the sanctions of the old law. His position is, That Christ was not the giver of a new law:—that the business of marriage, polygamy, &c. had been settled before his appearance in our world, by an authority which could not be revoked—an authority, which it was the great object of our Saviour to confirm and vindicate, both in life and death.—This leads him to obviate an objection that might arise from Matth. v. 31, 32.—xix. 9. Luke xvi. 18.—but with what success will be seen hereafter.

The second volume begins with chapter sixth, 'on divorce.' Under this article he contends strongly for the *indissolubility* of the marriage contract, as a sacred engagement founded on a divine institution; and will only admit of adultery as a proper plea for a divorce.

He renews his argument in defence of polygamy with fresh spirit, and will not permit his Reader to lose sight of the object which is nearest his heart. In his view, no prior connection of the man's side with any number of wives can be a just bar in point of conscience (however it may be in point of prudence) to fresh engagements of the same nature: but the woman who should dare to have, even but once, an intrigue with any other man but her husband (let him have as many wives as Solomon), would *ipso facto* be an *adulteress*, and ought, together with her gallant, to be punished with immediate death. This, he says, is the law of God: and he is perpetually lamenting the apostate spirit of later ages, that hath substituted the law of man in the room of it!

The seventh chapter treats of 'marriage in a civil view as the object of human laws.' Under this head he examines the nature and principles—the tendency and design, of the late *Marriage Act*. He reprobates it with uncommon expressions of severity and indignation, and boldly avers, that 'it is a sacrilegious attempt to repeal the law of heaven.' Some of his observations on this subject are very sensible and pertinent, and well deserve the attention of the legislature.—Recurring to his *bobby-horse*, he says, that if polygamy was allowed and encouraged in Christian countries, 'the Mahometans and Chinese might be induced to embrace the truth as it is in Jesus.'

His eighth chapter, on 'superstition,' traces the corruptions that have taken place in the Christian church with respect to religion in general, and the laws of marriage in particular. Anti-christ hath been equally dexterous in *taking from* and in *adding to* the Divine law. Mr. M. gives some curious examples of both; and thinks the Reformation hath but partially effected its great ends, while, at the time it permits the priesthood the comfort of one wife, it will not gratify the laity (whose wants must be more pressing!) with the quiet possession of two. To supply this defect, is the chief object of the present attempt. "If LUTHER be *rewarded* seven-fold, truly MADAN seventy and seven!"

The ninth chapter treats of 'God's jealousy over his laws;' and shews the infinite danger of departing from them, even in the minutest circumstances, under any plea or pretence whatever. He examines the tables of the commandments, and gives instances of God's judgments on those who have transgressed them.

them. The instances he produces are very frightful ones; and they are produced with such an air of puritanic solemnity, that we should not be surprised if we were informed that some poor, timorous souls had been absolutely scared into polygamy, in order to fulfil the whole law of God: for he positively avers that it is, in some cases, a *duty*; in many cases, expedient; and in all, lawful.

After having produced abundance of terrible instances to prove God's jealousy over his laws—amongst which is twice noted the case of the poor 'man who was stoned to death for gathering a few sticks on the Sabbath-day'—he concludes in his own presumptuous and decisive language, that 'if it could be proved that, in any one instance, Christ added to or diminished from the law of God, by ordaining any thing contrary to or inconsistent with it, it would be making him a greater impostor than Mahomet.' This mode of expression (even granting there may be in a strict, logical sense, some truth in it) is so shocking and indecent, that the ear of a modest and humble Christian must be wounded by it. Our veneration for Christ, and our esteem for the sacred Scriptures, are too great, to hear such language (on any supposition that fancy may suggest) without emotions of indignation and disgust.

The tenth chapter is designed to prove the great advantage which the Jewish institutions and regulations had over ours, with respect to 'population:' and having drawn a parallel between the Divine law and human inventions, on the subjects treated of in this work, the Author observes in the conclusion, that 'his real design was to remedy the defects of the latter on the evidence of the former, and to recommend the whole to the most serious consideration of *all men*, but more especially to the *legislative powers*. How this hath been executed, is left to the Reader to determine.'

The Author disdains to ask favour of any one; and, by his account of himself, is fortified against the power of *critics* and the reproach of *cavillers*; and is prepared to hear with calm indifference, and silent contempt, all that may be said against him and his book, by *objectors* and *disputers of this world*, whether they be of the *sect of the Pharisees* or of the *Sadducees*.

As we pretend not to be the judges of any man's conscience, we shall leave this Author's intentions and private views to himself. Whether they were honest or insincere, is not our business to determine. As to the work itself, we consider it as of the most pernicious tendency: and, in spite of all that solemnity which is thrown over it, we think it, on the whole, far better calculated to encourage the libertine, than to edify the Christian.

We apprehend we shall do some service to the interests of virtue and religion, by exposing the fallaciousness of this Writer's reasonings,

reasonings, particularly under the articles of *marriage* and *polygamy*;—which articles indeed may be said to comprehend the main scope of his argument, and contain the prime object of his wishes in this publication.

We have before given our Readers the Author's idea of marriage. 'Its essence (says he) lies in the *union* of man and woman *as one body*; for which plain and evident reason, no outward forms or ceremonies of man's invention can add to or diminish from the effects of this union in the sight of God.' Mr. M. indeed pretends not to call in question the propriety of an outward recognition of this union, for the security of the parties in a civil and political view; but he contends strongly for the invalidity of all outward forms in the sight of God. His doctrine of marriage is more strongly expressed in vol. ii. p. 173, under the chapter of Superstition. 'To say that a virgin who delivers herself into the possession of the man of her choice with an intent to become his wife, sins in so doing, unless an outward ceremony of man's device be first performed, is to say what the Bible hath no where said. All that God hath said in such a case, is, that "they shall be one flesh—that she shall be the "man's wife—and that he may not put her away all his days." So that all contrivances which hinder the operation of this law, are not only so many snares laid for the conscience, which may enthrall and bring it into subjection to the pride and arrogance of man, but are big with every mischief which the Divine law was enacted to prevent.'

Mr. Madan produces the decisions of the *Lollards* on this head, in order to give some credit to his own principles. P. 149, 'The Lollards (says he) laid it down for sound doctrine, that, "if a man and woman come together with an intention to live "in wedlock, *this intention is sufficient without passing through the "forms of the church.*" This certainly (says our Author) is sound doctrine, because agreeable to the word of God, where *no ceremony* appears to have intervened to constitute a lawful marriage in the sight of God.'

This licentious position (for we cannot give it a milder epithet, considering the present established customs of the Christian church) is an object of so much consequence in our Author's view, that he resumes the argument in several parts of his treatise, and frequently goes over the same ground of proof, till he becomes so very tedious, that the Reader is ready to find disgust take the place of conviction.

Mr. M. lays the chief stress of his argument on the Hebrew words made use of in Gen. ii. 24. to express the primitive institution of marriage, viz *בָּרַךְ בְּאִשְׁתּוֹ* rendered by the LXX. *ΠΡΟΣΚΟΛΛΑΘΗΣΕΤΑΙ* προς τὴν γυναῖκα αὐτοῦ; which translation is adopted by the evangelist (Matt. xix. 5.) with the omission

omission only of the superfluous preposition (*προς*) after the verb. Our Author approves of Montanus's version as most expressive of the literal meaning, viz. *Adhærentes IN uxore*. 'Our translation (says he, vol. ii. 144. compared with vol. i. 20.)—*shall cleave TO his wife*—doth not convey the idea of the Hebrew, which is literally—*shall be joined or cemented IN his woman, and they shall become* (i. e. by this union) *one flesh*. The more (continues he) I have searched the Scriptures and examined this point, the more fully am I convinced, even to demonstration itself, that God never appointed any thing, as to the matter of that union by which the man and woman become one flesh, but the *דבק באשתו*, or, as our canon law phrases it, *carnal knowledge*—the very ESSENCE of which is expressed in the Hebrew; though perhaps our translators thought it more decent to render it as they have done, without giving the *ב* [or IN] its literal and usual import. The *προσκολληθησείαι* of the LXX. and of St. Matthew, taken in connection with the *κολλωμενος* of St. Paul, 1 Cor. vi. 16. amount to the same meaning, and carry the same idea, if compared and interpreted with the Hebrew original.'

In all this parade of biblical learning, there is scarcely one grain of solidity. Both the Hebrew and Greek terms mean simply and literally *attachment* or *adherence*; and are evidently made use of in the sacred writings to express the whole scope of conjugal fidelity and duty, though this Author would restrain them to the grosser part of it.

If our learned Readers will consult Deut. iv. 4. and Joshua xiii. 8. (and we could, if necessary, point out many other passages of the same import) in the original, they will find the same verb, and what is still more, the very same preposition *ב* on which Mr. M. lays such singular stress, made use of to express fidelity and adherence to the Lord. *בְּיהוָה הִדְבַּקְתִּים* is rendered by Montanus (on whose literal exactness of translation Mr. M. places much confidence) *adhærentes IN Domino*.

His Greek will avail him as little as his Hebrew, as our Readers may be convinced by turning to Acts v. 36. where the very word, which our Author would so interpret as to apply it solely to the *conjugal act*, is used in its general and more obvious acceptation, and simply means *adherence*. *ο* (viz. Theudas, the Jewish impostor) *ΠΡΟΣΚΟΛΛΗΘΗ ἀριθμὸς ἀνδρῶν*—rendered very properly in our translation—to *whom a number of men JOINED themselves*.

We will not dispute with Mr. M. about the outward forms of marriage. They may vary with the various institutions of civil government. But from the earliest ages of the world, and among people too, whose modes of civilization have not acquired much refinement, something more than the bare act of cohabitation,

cohabitation, hath been deemed necessary to stamp credit or validity on the union of the sexes. It is equally impertinent and evasive to refer to the original union of our first parents in order to discredit the forms of marriage; because so singular a case, like the marriages of their immediate offspring, cannot with any appearance of reason or propriety be produced as a precedent for future times. When the earth was replenished with inhabitants, the forms both of religion and polity were adapted by the wisdom of the Creator to the situation and condition of mankind, and rendered subservient to the peace and interest of society. These forms become in some degree essential to the government of such a state: and the man who should attempt to discredit their institution, or lessen their influence, under a pretence of establishing what he calls the pure, primitive, and ONLY law of God, would subject himself to the charge of great imprudence, if not the more heavy accusation of licentiousness, and be justly deemed an enemy to society, by attempting to unsettle the order and weaken the supports of it.

Mr. Madan's position respecting marriage might suit a state of innocence; but in a state of imperfection, such as the present is, and, without a perpetual miracle, must necessarily be, his doctrine is too lax and unguarded to be permitted to take place in civil society; and if it were established, its pernicious effects would soon demonstrate its impolicy, and call loudly for a repeal.

The *act* of cohabitation is in our Author's view a real, unequivocal, and perfect marriage of itself, and ought to be regarded as such by the parties; and in every case, where a virgin is the subject, ought to be enforced as such by the authority of law. How far such an act ought to be recognised and sanctified by a legal marriage, is a point of honour and private duty, and ought to be decided by every man's conscience, on honest and impartial principles, as in the sight of God. Seduction is a crime of the blackest die; and we sincerely wish it were more open to the cognizance of the law. But to establish a law, that should by the strongest penalties enforce the obligation of marriage on every man who hath defiled a virgin, would introduce a train of the most perilous consequences to civil and domestic peace, and would open a door for the grossest impositions that the cunning and address of one sex could practise on the credulity and indiscretion of the other.

Mr. M. is a warm advocate for the policy and equity of the Mosaic law, and is anxious to revive a great part of it in this country—especially so far as it regards the commerce of the sexes. We esteem and venerate the Mosaic œconomy, both ecclesiastical and civil, as much as he;—but we regard it as a local and temporary institution; and admire it because it so perfectly

fectly answered the ends for which it was appointed. Every state is at liberty to adopt what part of it best suits its constitution; and so far as its polity is inconsistent with the genius of that constitution, so far it may and ought to be rejected. As to the moral law, that is, indeed, the basis of justice and equity to every state, because its rules are founded on the common principles of human nature, and are inseparable from the general order and interest of mankind.

The laws respecting marriage are evidently *peculiar*, in many cases, to the genius of that circumscribed policy which was instituted for the preservation of the Jewish people; and were admirably calculated to answer the great ends of their separation from the Gentiles. We shall illustrate this remark more particularly hereafter, in some striking instances which immediately relate to the union of the sexes:—at present, we would observe, that unless Mr. Madan can make it appear that the signs of virginity are as *infallible*, amongst all people and through every age, as they were pronounced to be under the Mosaic institution, the law which he is so anxious to renew would lay a foundation for jealousy on the one side, and fraud on the other, too pregnant with mischiefs to be even thought of with indifference.

Our Author observes (vol. i. 23.), that, ‘though we find every particular down to the very pins of the tabernacle; every rite and ceremony, even to the minutest circumstance, exactly delineated and revealed to Moses by “the pattern shewn him in the Mount,” yet we find no *marriage-service*, or religious ceremony of an outward kind, so much as mentioned. The business of marriage, *as at first* ordained, was confined to the *one simple act* of union.’

To support this hypothesis, our Author is under the necessity of obviating a very capital objection, that naturally arises from *Exod. xxii. 16, 17.* “If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. *If her father utterly refuse to give her unto him*, he shall pay money according to the dowry of virgins.”—The objection arising from this text is obvious. If marriage is actually completed by the mere carnal knowledge of each other’s persons, they were to every possible intent, in the sight of God, lawful man and wife, upon Mr. Madan’s plan, and no law could have put them asunder, because they had been joined by a divine ordinance, which is superior to every other institution under heaven. And yet from this passage in the Mosaic ritual, we learn very clearly, that a parent had the power of disannulling every obligation arising from a union of this nature: the consequence is, that this union, though carnal, was *not* indissoluble, as it must necessarily have been, in spite of the will or authority of any parent whatever, if Mr. Madan’s supposition were true,

—Now

—Now to evade the force of this objection, which would instantly annihilate his whole system of marriage, he gives the following shrewd and ingenious turn to the translation of the passage above quoted. “If a man entice a maid, &c.—he shall surely endow her to be his wife. **THOUGH** the father utterly refuse to give her, he shall pay money, &c.” ‘This (says he) is but explanatory of what goes before, “he shall surely endow her to be his wife,” by paying the dower into the hands of the father *after* the marriage, as was usually done and ought to have been done *beforehand*. The *dowry* is supposed to be the portion paid by the husband into the hands of the bride, or her father, as a kind of purchase of her person. This is to this day the practice of several eastern nations; and this was not to be with-held because the husband had married the woman either *without* or *against* her father’s consent. In short, the man was not to take advantage of his own wrong. But [ON] *though* the father refused or not, the dowry must be paid according to law.’

In the liberty which Mr. M. hath here taken with the text, he hath departed from the authority of his favourite Montanus. And we may further observe, that every instance (except perhaps in one) which he hath produced to corroborate his translation, ON might as properly be translated IF as **THOUGH**; and in ninety-nine examples out of a hundred it is used *hypothetically* through the whole Bible. Indeed the exceptions are so few, and those so equivocal and indecisive, that no man, unless violently bent to serve a cause at all hazards, would exalt any of them into authorities; especially when the sense of the passage evidently requires the general translation that is affixed to the word.

But not to dwell on these verbal criticisms, we think we can make it appear, that the passage in question establisheth its own meaning by the clearest evidence possible. As for Mr. Madan’s hypothesis, it overthrows itself; for it virtually annihilates that parental authority, which made such a distinguishing part of the Jewish ritual. If a father utterly refused to give his daughter to the man who solicited her in marriage, he was not denied, on Mr. Madan’s conjecture, the privilege of getting her *without* his consent. If he could *entice her to lie with him*, the marriage was completed by that very deed; nor could the authority of the parent destroy the union, nor in the slightest degree lessen the validity or impeach the sanctity of it. Nor was any punishment to be inflicted on the daughter for this gross violation of duty; nor was any extraordinary mulct levied on the husband for having been the occasion of it, and thus a partaker with her in disobedience. He was only to pay the dowry;—and that was no more than would have been demanded of him, and he must



must have paid, even if he had gained the father's consent. Consequently on this plan, there was no security made for parental authority; for *in the event* the matter was to be precisely the same, whether the father utterly refused or voluntarily consented to the marriage of his daughter. How absurd the supposition! But the absurdity is wholly chargeable to our Author's perversion of the text. The text is sufficiently clear; and means—what it hath been universally supposed to mean till sophistry tortured it into nonsense and contradiction,—viz.—that if a man entice the affections of a virgin, and so far impose on her credulity or her passions, as to gain her consent to a premature enjoyment of her person, he was obliged to prevent her shame and misery, by making her his wife. None could put a negative on their further and more solemn union by public marriage EXCEPT the father. IF *he utterly refused to give her unto him* (and the law presumed that, if he did refuse in *such* a case, he had undoubtedly prudent and just reasons for it), yet that refusal would not exempt the seducer from some kind of punishment. He was to make such a satisfaction for the injury he had done, as the law had directed in similar cases. “He was to pay money according to the dowry of virgins.” In other words, that sum which would have been demanded of him as a dowry, or settlement, in case the parent had consented to his marriage, must now be paid as a fine for his seduction of the daughter.—Viewed in this light, there is some meaning in the law; but in Mr. M.'s representation of it, the law is made to destroy itself.

This Writer, in his attempts to depreciate the outward forms of marriage, would make his readers believe, that because none are explicitly described, therefore none existed; the consequence on his scheme is, that they are the superfluous ordinances of human policy. But surely he cannot but know that *some* forms were deemed essential to an honourable alliance by the patriarchs and saints under the Old Testament, exclusive of the carnal knowledge of each other's persons\*. If the latter took place before the customary forms of marriage were complied with, it was judged a shameful act. The case of Dinah, the daughter of Jacob, clearly proves this. According to Mr. Madan's hypothesis, she was actually *married* to the Prince of Sechem. But the Scripture expressly says, that “he took her, and lay with her, and defiled her.” It was *after* this act that he said to his father, “Get me this damsel to wife.” [Vid. Gen. xxxiv.] It is evident from the chapter where this circumstance is related, that her brethren's rage was excited, because they considered the connection not so much unlawful (on account of the *uncircumcision* of the Prince) as criminal and scandalous, because it had taken place without

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\* Compare Ruth iv. 10—13. with Tob. vii. 13, 14.

those previous forms and stipulations that were judged necessary to ratify a legal marriage. This is evident from the reply that they made to their father, after he had expostulated with them for their cruelty towards the Sechemites—"Should he deal with our sister AS WITH AN HARLOT?" i. e. Should her person be enjoyed as a harlot's is wont to be, without those previous requisites which are deemed necessary to credit and sanctify the act?

The pretence of *uncircumcision* was afterwards pleaded by Dinah's brethren in bar to any farther alliance between her and Sechem:—but in this, they dealt *deceitfully*; it is said; for it was only set up for the foul purpose of taking a deeper revenge than they could otherwise have effected. Marriage with the uncircumcised, though discouraged, was not, as far as we can learn, forbidden by any positive and explicit law to the earlier patriarchs: and even after they had been forbidden, and the law was in the greatest force, particular cases were exempted from the general rule; and marriages with heathen families were neither deemed criminal nor impolitic. Moses himself married an *outlandish woman* (as she was scornfully termed by the splenetic zeal of Aaron and Miriam), and Sampson a daughter of a Philistine; and both, under the sanction of the Divine approbation. Thus also Esther was given in marriage to a heathen monarch. We might produce a variety of cases more, to shew that necessity would sometimes require the dispensation of a law which was only ordained to operate as a general restraint on *intermixed marriages*, though it would have been cruel and impolitic to have applied it with an unrelaxed severity to every particular case. Had the *bare act* of cohabitation been regarded as a real and valid marriage by the patriarchs, would not the law (if any such law had at that time existed) forbidding, for political reasons, the marriage of the Israelites with the people of other nations, have been dispensed with in a case so pressing and peculiar as that of Dinah's? Or could what Mr. M. calls the primitive and original law of God, be revoked by any secondary and subordinate ordinance, not founded on nature, but on policy? In short, the matter is very clear from this circumstance respecting Jacob's daughter, that her brethren were enraged, not because she was *married* by this act of cohabitation with Sechem, but because she was *defiled* by it; and thus *no* marriage having been solemnised between them, they regarded the connection as infamous, and considered their sister as having been treated as a *harlot*, and not as a *wife*.

Mr. M. though he hath been totally silent about the case of Dinah, is yet ingenuous enough to take some notice of the woman of Samaria, whose connection with a man *not her husband* is mentioned in John iv. Now from this circumstance 'it is (says

(says our Author) inferred, that *something* besides *cohabitation* is necessary to constitute marriage in the sight of God. But (in answer to this inference) let us *suppose*, says he, that *four* of this woman's husbands were dead, or had divorced her for adultery with another man; that under either of these circumstances, she had married a *fifth* husband, whom she had deserted, and lived in adultery with another man; she certainly had had *five* husbands, and the man with whom she now lived in adulterous commerce, *perhaps* clandestinely, could not be properly stiled her *husband*, nor she his wife.

Now the whole weight of this most evasive reasoning rests on the feeble ground of a fancied conjecture, in direct contradiction to the obvious sense and letter of the passage, when one part of it is viewed in connection with another. Let our Readers judge.—“Jesus said unto her, Go, call thy husband. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I HAVE no husband; for thou HAST HAD five husbands, and HE whom thou now HAST is not thy HUSBAND. In that saidst thou TRUELY.” Now if the fifth husband had not been *dead*, or the band of marriage actually *dissolved* (which was all one with respect to the liberty the woman would have acquired), would our Lord have said that she spoke the *truth*, in declaring that she *had no husband* at the time he was conversing with her? For, on Mr. Madan's conjecture, she actually *had a husband* at that very time, though *perhaps* she had deserted him. Thus, our Author, to serve the wretched purpose of his PERHAPS and SUPPOSE, will indirectly charge his Saviour with falsity, or at least equivocation:—we say *indirectly*, for we charitably believe that he was not aware of the consequences that would result from the admission of his hypothesis.

If Mr. M. chuses, we have no objection to read the last clause of the passage in the following manner—“He whom thou now hast is not THY husband:” i. e. He is the husband of *another* woman, and consequently he cannot be a husband of *thine*.

But if we give it this sense, how will his system of POLYGAMY stand?

[To be continued.]

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ART. VI. *Experiments establishing a Criterion between Mucaginous and Purulent Matter: And an Account of the Retrograde Motions of the Absorbent Vessels of Animal Bodies in some Diseases.* By the late Mr. Charles Darwin. 8vo. 2 s. 6 d. Cadell. 1780.

THIS posthumous work, independent of its intrinsic merit, cannot fail particularly to attract the notice of every Reader possessed of sensibility, by the affecting circumstances attending

tending its publication. It is a monument, too prematurely erected by *parental piety*, to the memory of a departed son; of whose ingenuity and industry these pages afford a very striking specimen; and who was carried off by a fever, before he had completed his twentieth year, while he was prosecuting his medical studies at Edinburgh. The father of this youth, who is the Editor of this performance, is the worthy and ingenious Dr. Darwin of Litchfield.

The first of the two pieces which constitute this literary collection, is a Dissertation of the late Author, containing an account of the experiments made by him, with a view to ascertain the best criterion between *pus* and *mucus*; and for which a gold medal had been adjudged to him by the *Æsculapian Society* at Edinburgh, scarce two months before his death.

The utility of discovering a certain criterion, by which these two fluids might be distinguished from each other, is as evident as is the fallacy of the tests which had hitherto been proposed to ascertain the difference between them:—particularly with respect to the phenomena attending the trial, originally proposed by Hippocrates, of dropping them into water, or rather sea-water; where it was supposed that *mucus* would swim, and *pus* sink to the bottom. The presence or absence of air bubbles, however, renders this criterion highly fallacious. Van Swieten has observed, as the late Author remarks, that one portion of expectorated matter would swim; while another part of the same matter would sink: and further, that what had swam in the morning would sink in the evening.

Equally deceitful are the indications from the colour of the matter, and from the foetid smell; by which last it has been thought that *pus* might be distinguished from *mucus*. But *pus*, the Author observes, has often no bad smell; and a disagreeable smell is frequently perceived in the mucus excreted in some periods of a common catarrh, or *coryza*.

Mr. Darwin's observations are comprehended in 35 experiments; in which *pus*, *mucus*, and *coagulable lymph*, were subjected to the action of the three mineral acids, and of the mild and caustic fixed alkalis. From these he deduces the following among other conclusions:

That *pus* and *mucus* are both soluble in the vitriolic acid; though in very different proportions; *pus* being much the less soluble of the two: and that by the addition of water to either of these solutions, they are decomposed; the mucus swimming at the top, or forming large *floci* in the mixture: whereas the *pus* falls to the bottom, and, on agitation, forms a uniform turbid mixture:—that alkaline lixivium generally dissolves *pus*, and, sometimes, though with difficulty, *mucus*; but that, on

the addition of water, the pus is precipitated, but the mucus is not affected.

From the whole of his experiments the Author deduces this observation: If a person wishes to ascertain the nature of any expectorated material, 'let him dissolve it in vitriolic acid, and in caustic alkaline lixivium; and then add pure water to both solutions: and if there is a fair precipitation in each, he may be assured that some *pus* is present. If in neither a precipitation occurs, it is a certain test that the material is entirely *mucus*: if the material cannot be made to dissolve in alkaline lixivium, by time and trituration, we have also reason to believe that it is *pus*.'

The next Dissertation was designed for the late Author's inaugural thesis; and is here translated from the original Latin. It contains many curious and original observations on the retrograde motions of the fluids contained in the absorbent vessels; and on the diseases producing, or produced by, these aberrations of the absorbent vessels from their usual or natural functions.

After giving a short account of the system of absorbent vessels, the Author proceeds to shew, that though the valves, with which the lymphatic and lacteal vessels are furnished, may seem to form insuperable obstacles to the regurgitation of their contents; yet it is possible that these valves may not, under certain circumstances, and in certain diseases, so completely close the vessels, as to prevent the retrograde motion of their contents. He afterwards shews, that such an inverted motion actually takes place on several occasions.

A mechanism analogous to that of the absorbent system occurs even in some of the larger and more conspicuous organs; which, in a diseased state, are frequently known to regurgitate their contents. Thus, says the Author, 'the upper and lower orifices of the stomach are closed by valves; which, when too great quantities of warm water have been drank, with a design to promote vomiting, have sometimes resisted the utmost efforts of the abdominal muscles and diaphragm: yet, at other times, the upper valve, or *cardia*, easily permits the evacuation of the contents of the stomach; whilst the inferior valve, or *pylorus*, permits the bile, or other contents of the *duodenum*, to regurgitate into the stomach.'

On this occasion the Author takes particular notice of a phenomenon which has been frequently observed; and which has induced many physiologists, both ancient and modern, to suspect, that there was a nearer or more direct communication between the stomach and urinary bladder than that of the circulation. This suspicion has been founded—on the quickness with which a great quantity of cold water, drank by a person heated by exercise, passes off by urine:—on the quick and large flow of

urine which passes at the beginning of intoxication :—on the smell of this urine, resembling that of particular substances swallowed not long before :—on experiments made on brutes, where the ureters have been tied :—and on particular instances in the human species, where the kidneys have been totally obliterated by suppuration ; and yet, in both cases, the urine has continued to pass.

From all these instances, it appears reasonable to conclude, that fluids may pass from the stomach or intestines, without having previously entered the blood vessels, or performed the course of the circulation. The urinary lymphatics, the Author observes, after Hewson, are joined with the intestinal absorbents, by numerous anastomoses : and as there is no other *expeditious* road from the stomach to the bladder ; he very plausibly infers, that the fluids above mentioned are conveyed *rectissimo cursu*, and with their tastes and odours not much changed, by the urinary branch of the lymphatics ; the natural or usual motions of which are inverted, in consequence of the disordered state of the animal. On this occasion he relates the following curious experiment :

‘ The more certainly to ascertain the existence of another communication between the stomach and bladder, besides that of the circulation, the following experiment was made, to which I must beg your patient attention :—A friend of mine (June 14, 1772), on drinking repeatedly of cold small punch, till he began to be intoxicated, made a quantity of colourless urine. He then drank about two drachms of nitre dissolved in some of the punch ; and eat about twenty stalks of boiled asparagus. On continuing to drink more of the punch, the next urine that he made was quite clear, and without smell ; but in a little time another quantity was made, which was not quite so colourless, and had a strong smell of the asparagus. He then lost about four ounces of blood from the arm.

‘ The smell of asparagus was not at all perceptible in the *blood*, neither when fresh taken, nor the next morning ; as myself and two others accurately attended to : yet this smell was strongly perceived in the *urine*, which was made just before the blood was taken from his arm.

‘ Some bibulous paper, moistened in the serum of this blood, and suffered to dry, shewed no signs of nitre by its manner of burning. But some of the same paper, moistened in the urine, and dried, on being ignited, evidently shewed the presence of nitre. This blood and the urine stood some days exposed to the sun in the open air, till they were evaporated to about a fourth of their original quantity, and began to stink. The paper, which was then moistened with the concentrated urine, shewed the presence of much nitre by its manner of burning ;

whilst that moistened with the blood, shewed no such appearance at all.

‘ Hence it appears, that certain fluids, at the beginning of intoxication, find another passage to the bladder, besides the long course of the arterial circulation : and as the intestinal absorbents are joined with the urinary lymphatics by frequent anastomoses, as Hewson has demonstrated ; and as there is no other road, we may justly conclude, that these fluids pass into the bladder by the urinary branch of the lymphatics, which has its motions inverted during the diseased state of the animal.’

Two other cases, which occur afterwards in the notes subjoined to this performance, tend strongly to confirm the Author's hypothesis on this subject.

The subject of the first of these cases had long laboured under a *diabetes*. He had for some time drank four pounds of fluid, and passed twelve pounds of urine daily. Each pound of the urine was found to contain an ounce of *sugar* : nevertheless, Dr. Home, who had read the Author's thesis in manuscript, found, on taking some blood from this patient, that ‘ *neither the fresh blood nor the serum tasted sweet.*’ On opening his body after death, no morbid appearances were observed, except that *the left kidney had a very small pelvis* ; and that there was a *considerable enlargement of most of the mesenteric lymphatic glands*.

The other case was communicated to the Editor by Mr. Hughes of Stafford ; who informed him, that, from two quarts of urine of a patient in the infirmary at that place, who was affected with a chyliferous *diabetes*, he had obtained four ounces and a half of a hard and brittle *saccharine* mass, like treacle which had been some time boiled :—but that four ounces of blood, which he had taken from the patient's arm, with design to examine it, had the common appearance ; except that the serum resembled cheese-whey ; and that, on the evidence of four persons, two of whom did not know what it was that they tasted, the serum, instead of a *saccharine*, had a *saltish* taste.

These two cases shew, that the *saccharine* matter, with which the urine in diabetic patients so much abounds—like the nitre and asparagus which were swallowed during the drunken *diabetes* above mentioned—had not entered the blood vessels, or performed the course of the circulation. It is afterwards observed, that the process of digestion resembles that of the germination of vegetable grains, or of the making barley into malt ; as the vast quantity of sugar found in the urine of the last mentioned patient, must have been made from the food which he took, in very large quantities ; and from the great quantity of small beer which he drank. And it is further observed, that, as the serum of the blood was not sweet, the chyle appears to have been conveyed to the bladder, without having previously entered

the blood vessels; since so large a quantity of sugar as was found in the urine—not less than 20 ounces in a day—could not have existed in the blood without being perceptible to the taste.

A passage which we have met with, in M. Macquer's excellent *Dictionary of Chymistry*, under the article *Urine*, is so very applicable to the present subject, that we cannot resist the temptation of transcribing it.

After observing that certain odoriferous substances, taken inwardly, such as asparagus, turpentine, and others, quickly communicate their peculiar smells to the urine even of a person who is in a state of perfect health; he adds—"But I have also seen persons subject to pains of the head, and whose digestion has been laborious and painful, in consequence of an hysterical or hypochondriacal temperament, who have discharged urine in which I could most evidently perceive the smell of coffee, spices, onions, fruits, herbs, and even of broths, when they had taken nothing else; in short, of any food which they had swallowed that had the least odour. The urine of these persons was constantly *acid*, and always reddened syrup of violets and blue paper, when it was first discharged; especially after they had eat *fruits* and greens, and drank even a small quantity of wine."—This last observation tends to confirm the hypothesis of Mr. Darwin. It is well known that the urine of persons in health, even when first discharged, is so far from exhibiting appearances of *acidity*; that a strong odour of *volatile alkali* is immediately perceived on adding a little fixed alkali to it. The uncombined acid, therefore, in the urine of these hypochondriacal persons, must probably have been the native acid of the fruits, &c. which they had swallowed, and which had passed, unchanged, through the channels pointed out by Mr. Darwin, directly to the bladder; or it possibly may, in some cases, have been generated, by these fruits or other aliments undergoing the *acetous fermentation* in the *primæ viæ*.

Having thus shewn that there subsists a communication between the alimentary canal and the bladder, by means of the absorbent vessels; the ingenious Author next proceeds to shew that the phenomena of many diseases, or morbid symptoms, are only explicable from the retrograde motions of the fluids contained in some of the branches of the lymphatic system; which have a certain sympathy with each other: so that when one branch is stimulated into unusual kinds or quantities of motion, some other branch has its motions either increased, or diminished, or inverted, at the same time. To the same cause, or to the occasionally retrograde motions that take place in some of the branches of the lymphatic system, he ascribes those sudden translations of matter, of chyle, of milk, and of urine, of which so many remarkable instances have been recorded; as it is certainly



difficult to conceive, on any other system, how these different fluids, supposing them to have been absorbed into, and mixed with, the *whole mass of blood*, could have been so hastily separated from it, as well as collected and transferred to any one part.

For the many other ingenious observations and hints contained in this essay, we must refer our medical and philosophical Readers to the work itself:—not however without first sincerely sympathising with the father of this excellent youth; and lamenting the loss which the Public have sustained in the premature death of one, whose early exertions in the cause of science, and whose extraordinary natural talents, improved by a judicious mode of education, described in his *Life* affixed to these Essays, were such, as would undoubtedly have enabled him, had his life been spared, to realise the most sanguine expectations of his friends.

## FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

F R A N C E.

A R T. VII.

**D***ESCRPTION des principales Pierres gravées du Cabinet de S. A. S. Monseigneur le DUC D'ORLEANS, Premier Prince du Sang.* Tome I. Paris. 1780.—A Description of the principal Gems in the Cabinet of the Duke of Orleans. Fol. p. 303.—This is the first volume of a work, which, when it is completed, will form one of the most splendid, elegant, and useful publications concerning the subject of the fine arts during the period of their highest cultivation in ancient Greece.

The volume which we have now the pleasure to announce, contains 95 plates, designed and engraved after the ancient models, with equal accuracy and taste, by M. de St. Aubin, one of the first artists in France. The description is given by Messrs. the Abbés De La Châ, and Le Blond, assisted by the erudition, taste, and judgment of the Abbé Arnaud, whose ingenious Discourses, published in the Memoirs of the Academy of *Belles Lettres* are so well known, and so generally admired by the learned of Europe.

When we consider the different objects of human knowledge, in relation either to the utility or the pleasure which the study of them is calculated to afford, the history of the arts seems more important than that of empires. Yet the latter, as it addresses itself more directly to the passions of men, has always obtained a greater share of their attention. It is easier to pull down than to build; more pains are required to establish than to destroy; and it has always been a more common, because a less difficult task, to describe sieges, battles and conquests, than to trace the

gradual improvements of the human mind, in works of real ingenuity and use.

Of all the monuments of ancient art, there is none from which we may derive more various and more agreeable instruction than from the engravings on precious stones. These invaluable designs often present us with exact copies of the most admired Grecian statues still remaining; from which there is reason to conclude, that many pieces of sculpture, of which the originals have unfortunately perished, are preserved and perpetuated in the devices of these inestimable gems; on which we see expressed, with inimitable art, the images and ensigns of the several divinities; the characters and exploits of kings and heroes; the most striking peculiarities of ancient customs and institutions; and all the complicated variety of religious and moral allegory.

The wide diversity of subject to which these emblems relate, shows the great extent of knowledge necessary for explaining them with success; and we will venture to pronounce, that notwithstanding the many learned and elegant performances that have been published on this subject since the revival of letters, there is none more deserving of regard than the work before us, whether we consider the beauty and accuracy of the designs, or the learning and ingenuity of the description.

The judicious Authors have given us a very just and candid criticism on the labours of their predecessors in this walk of literature. The collection of Agostini, which is one of the most ancient, is chiefly valuable on account of the engravings of Galestruzzi; but the explanations accompanying them are not remarkable either for learning or for taste. Bellori gave a new edition of this work, which was afterwards successively improved by Gronovius in Holland, and by Maffei in Italy; but after all these corrections, the work of Agostini is not very complete or very useful.

A few years after the publication of Maffei, Beger gave to the world several large volumes of indigested erudition; diffuse, without perspicuity; learned, but not instructive. His engravings are neither designed with accuracy, nor executed with taste. La Chauffe, who succeeded Beger, labours under an opposite defect. His explanations are too succinct to be intelligible; and he was very little acquainted with the art which he undertook to illustrate.

Baron Stofch had principally in view to collect such gems as contain the names of the artists who engraved them; to compare their different excellencies; and thus to form a judgment of their respective merit. Considered in this view, his work is extremely curious. It is only to be regretted, that he was not assisted by an artist of more industry and skill than Bernard Picard.

Picard. The performance of Gravelle is, notwithstanding its rapid sale and its success with the Public, rather a catalogue than a description; and we never find in his copies that purity, simplicity and fire, which distinguish the noble originals. Montfaucon, in his pompous book, *L'Antiquité expliquée*, speaks of ancient monuments of art, like a man who had seen them in a dream. The learned and indefatigable Gori has examined ancient gems with much erudition and considerable knowledge of art; but of him, as well as of Spence, Wilde, Ebermayer, and Ficoroni, it may be said, that none of them have illustrated the subject by the light of philosophy, penetrated to a sufficient depth into the mysteries of heathen mythology, or discriminated the various productions that fell under their review, with such attentive accuracy as was necessary to explain their several beauties and defects, and to characterise the style of their respective authors.

The Count of Caylus joined the habit of uncommon industry to a natural taste for the arts. His time and his fortune were equally consecrated to the study of antiquity. He disdained not the assistance of the learned and ingenious in every part of Europe. The severity of a jealous eye may discover some mistakes and imperfections in his numerous publications; but it is impossible to deny him the merit of making useful discoveries, and of smoothing the road of knowledge to those who succeeded him.

To the encouragement of Count Caylus the Public is indebted for the excellent treatise on engraved stones by M. Mariette, whose long and extensive travels, whose general correspondence with men of letters, and whose connection with the celebrated Bouchardon, conspired to enable him to do justice to the immense treasures of the French King's cabinet, which was submitted to his review and examination. In the first part of his work, he gives the history of the art of engraving on precious stones, a general account of the artists, and, in a word, whatever concerns the subject of Dactyliography. His second volume is destined to explain the ancient monuments of this kind belonging to his most Christian Majesty, and here it is to be regretted, that he has confined himself to too narrow limits to apply and illustrate the principles which he had been at great pains to establish. The style of Bouchardon too much prevails in his plates, to allow us to suppose that they have been copied with the most scrupulous fidelity. It is not easy for a great artist to submit to a servile imitation of a whole composition. But we cannot agree with the Authors of the work before us, that the correctness, purity and elegance of Bouchardon's designs compensate for the defect of an exact imitation of the original. When a French translator or artist

is tempted to embellish a Grecian model, he should remember that the taste of France is, like that of the other modern countries of Europe, fluctuating, particular, and temporary; that of ancient Greece is universal and permanent. We never see an awkward attempt of this kind, to improve the invaluable monuments of ancient literature or art, but we recollect a celebrated print, in which a French dancing-master, placed by the statue of Apollo, desires the graceful divinity to hold up his head, "*Levez la tête, Monsieur l'Apollon.*"

In speaking of the learned men whose labours have diffused the knowledge of antiquity in France, the Authors of the present undertaking do not forget the celebrated Peiresec, who was one of the first that formed a copious collection both of gems and medals, at a time when the cultivation of such studies was very little regarded in that kingdom. Since his time the science of medals has been greatly improved, particularly by M. Pellierin, who has described with great erudition the numerous medallie curiosities of which he was possessed, and which being now added to the cabinet of the French King, form the most magnificent collection in the world.

After all these skilful antiquaries, there was still room for the labours of the Abbé Winckelmann, which have illustrated the remains of ancient statuary. In his work, entitled, *The History of the Arts of the Ancients*, this accomplished antiquary has described the Apollo of the Belvedere, the Venus of Medicis, the Laocoon, and other productions of Grecian sculpture, with a warmth of style and expression which vies with the chissel of the inimitable artists who have been immortalised by these masterpieces of genius. His description of the gems in the cabinet of Baron Stosch is a model in its kind. In all his works, learning is accompanied with taste; and he never mentions any monument of antiquity which does not furnish useful ideas for promoting the progress of the arts.

This panegyric of the Abbé Winckelmann is justified by the judicious use which the Authors have made of his observations in explaining the cabinet of the Duke of Orleans. That the curious Reader may know what entertainment he has reason to expect from their work, we shall give a list of the plates, and shall insert a translation of a few of the principal descriptions.

Isis.	Leda.
Harpocrates.	Ganymede.
Jupiter exsuperantissimus.	Ganymede.
Thundering Jupiter.	Minerva.
Dodonean Jupiter.	Minerva.
Jupiter Ammon.	Ceres.
Jupiter.	Proserpine.
Titan.	Diana.

Diana.

Diana.	Aurora.
Diana.	Aurora.
The God Menfis.	Apollo and Hyacinthus.
Mercury.	Apollo and Marfyas.
Mercury God of Eloquence.	Apollo of Coloffus.
Mercury calling up a Ghost.	Terpfichoré.
Mercury, furnamed Inferus.	Masks.
Hermaphrodite.	Bacchus.
Neptune.	Bacchus.
Nereid.	Bacchus.
Ox, with a human face.	Satyr with a Child dancing.
Head of a River.	Silenus.
Venus, Anadyomené, and Mercury.	Silenus on an Afs.
Cnidian Venus.	Faunes.
Venus and Cupid.	Faun purfuing a Nymph.
Venus.	Faun careffing a Goat.
Venus and Mars furprifed by Vulcan.	Sacrifice to Pan.
Force of Love.	Bacchanals.
Love.	Hercules.
Cupid on the Waters.	Repose of Hercules.
Cupid and Pfyché.	The God Bonus Eventus.
Symbol of Death.	Hope.
Cock Fight.	Thefeus.
Mars Gradius.	Dedalus.
Battle.	Philoctetes in the Ifle of Lemnos.
Victory.	Leander.
	Perfeus and Medufa.

We proceed to give a few examples of the manner in which the Authors have explained thefe interesting fubjects. In fpeaking of a Nereid *feated on a horfe with a fifh's tail*, they take an opportunity to juftify their ftudies and purfuits.

Men of a phlegmatic difpofition, or of a cenforious temper, never ceafe to rail againft thofe delightful fictions with which Homer and Hefiod, and their poetical imitators, have enriched and embellifhed their works; but, although thefe fictions did not contain many ufeful inftructions, and many important truths, would there be any reafon to attack and deftroy a fyftem which peoples and animates nature, and which makes a folemn temple of the vail univerfe? Thefe flowers, whofe varied and fhining beauty you fo much admire, are the tears of Aurora. It is the breath of Zephyrus which gently agitates the leaves. The foft murmurs of the waters, are the fighs of the Naiades. A god impels the winds; a god pours out the rivers; grapes are the gift of Bacchus; Ceres prefides over the harveft; orchards are the care of Pomona. Does a fhepherd found his reed on the fummit of a mountain, it is Pan who, with his paftoral pipe, returns the amorous lay. When the fportsman's horn rouses the attentive ear, it is Diana armed with her bow and quiver, and more nimble than the flag that fhe purfues, who takes the diverfion of the chace.

chace. The Sun is a god, who, riding on a car of fire, diffuses his light through the world; the stars are so many divinities, who measure with their golden beams the regular progress of time; the Moon presides over the silence of the night, and consoles the world for the absence of her brother. Neptune reigns in the seas, surrounded by the Nereids, who dance to the joyous shells of the Tritons. In the highest heavens is seated Jupiter, the master and father of men and gods. Under his feet roll the Thunders, formed by the Cyclops in the caverns of Lemnos; his smile rejoices Nature, and his nod shakes the foundation of Olympus. Surrounding the throne of their sovereign, the other divinities quaff the nectar from a cup presented them by the young and beautiful Hebé. In the middle of the bright circle, shines with distinguished lustre the unrivalled beauty of Venus, alone adorned with a splendid girdle, on which the Graces and Sports forever play; and in her hand is a smiling boy, whose power is universally acknowledged by Earth and Heaven.—Sweet illusions of the fancy! pleasing errors of the mind! What objects of pity, those cold and insensible hearts who have never felt your charms! And what objects of indignation, those fierce and savage spirits who would destroy a world that has so long been the treasury of the arts; a world, imaginary indeed, but delightful, and whose ideal pleasures are so well fitted to compensate for the real troubles and misery of the world in which we live.

According to the mythology of the Greeks, Death is represented by a Cupid with an inverted torch. Upon this pleasing symbol of what, to most men, is a very unpleasing subject, the Authors observe:

‘Men fear death, says Lord Bacon, as children fear darkness. It appears, however, that the ancients could contemplate this atelepholy event with a steady eye and a firm aspect; and whenever they recalled it to their memory, the idea only encouraged them to indulge with more eagerness in pleasures, whose duration seemed far too short. When they had occasion to mention the last term of life, they never made use of the proper expression, but employed a variety of circumlocutions. Sleep, Night, Repose, are equivalent in ancient authors and inscriptions to the inauspicious term, Death.

‘Modern artists have not the same delicacy. Subjected to an absurd and barbarous custom, which owes its origin only to the grossest ignorance, they always represent Death by a skeleton.

‘The subject in question is an abstract term, which is employed by convention to denote the cessation of existence. If it is permitted to represent Death by a skeleton, we may with equal propriety represent Life by a living body; can any thing be more absurd?’

‘We know that the poets have made an allegorical personage of Death; but could sculpture and painting present (which is impossible) to the senses the same ideas which poetry presents to the imagination, is there any thing in the poets to justify painters and sculptors in representing Death by a heap of bones deprived of the muscles which ought to cover them? It is in vain that some artists, in order to disguise, and partly to conceal, the absurdity of such a picture, unfold the skeleton in an ample drapery. The extremities are always seen, and never fail to offend the eyes, and shock the understanding.

‘Death

'Death is nothing; the ancients therefore have never personified it; they are satisfied with expressing it by such images as recal it indirectly to the mind. A Cupid turning downwards a flaming torch; a rose laid on a tomb; these are the symbols under which they delighted to represent it; and nothing could be more proper to diminish the melancholy of the subject.'

In speaking of a gem on which Cupid is represented in the act of enchaining *Psyché*, the Authors observe, that the fable of Cupid and *Psyché* is consecrated in a great number of monuments of the finest ages of Greece. Without mentioning the admirable groupe in the gallery of Florence, or the superb cameo in the possession of the Duke of Marlborough, we find the friendship and the quarrels of these imaginary beings represented on a variety of gems as well as bas-reliefs.

'It is remarkable, that before the age of the Antonines, there is not any writer of antiquity, poet, historian, or philosopher, who has thought proper to explain, or even to mention, a subject which had so long and so frequently exercised the genius of artists. Apuleius is the first author who takes notice of this charming fable; Fulgentius, Bishop of Carthage, speaks of it, by his own confession, only after what he had learned from Apuleius, although he says, that a certain Aristophantes had examined the matter at greater length; but of the work of Aristophantes we have not any remains.

'This extraordinary silence has given rise to a suspicion, that the fable of Cupid and *Psyché* was connected with certain mysteries celebrated in honour of the God of Love, in Thespiz, a town of Boeotia; yet Pausanias, in his literary journey through Greece, says nothing of these mysteries that can justify such a suspicion. Beside, if it was allowable to divulge these religious secrets by statues and pictures, why should it have been forbidden to reveal them by writing?

'However that matter may be, it is certain, that Apuleius has not imagined this fable, as some Authors have believed, in order to explain the different systems of philosophers concerning the human soul. The learned Abbé Gori, and other antiquaries, have imagined that they could explain the emblem as expressive of the union between the soul and body; but this opinion does not agree with the story of Apuleius, in which this union is supposed from the beginning, and in which it is said, that the husband of *Psyché* is not a mortal. Other learned men, among whom is the Abbé Banier, pretend that the allegory denotes the power of the passions over the mind, and the calamities which this power occasions to mankind; but this explanation does not agree with the unravelling of the fable, which ends in the marriage of Cupid and *Psyché*, and in the birth of Pleasure, the happy fruit of their union.

'It cannot be disputed that *Psyché* means the soul. Plutarch tells us, that the word *Psyché* denoted a certain species of butterfly; and we read in Kesiychius that it signifies not only the soul, but a small winged insect. We find, on an ancient monument, a butterfly coming out of the mouth of a man just dead; accompanied by an inscription, published by Gruter; and there is a bas-relief in which Minerva unites a butterfly to the body of a man newly formed. But  
although

although it thus evidently appears that the butterfly is an emblem of the soul, how can it be proved, that *Love*, of which the Greek name *Έως*, and the Latin name *Cupido*, equally denote *desire*, has ever been employed to express the body? In order to discover the true sense of the fable, we shall give an abridgement of the story of Apuleius, which fully explains the several monuments of antiquity relating to this curious subject.

“ In a certain city, says Apuleius, lived a King and a Queen, who had three daughters, all beautiful; of the two eldest, however, the beauty had nothing extraordinary, but the charms of the youngest exceeded all description. Some said that she was Venus herself, who, quitting Heaven and the Fortunate Islands, had descended to dwell among men; others, that it was a second Venus, produced in the bosom of the Earth, as the first had been from the foam of the Sea. There were no more voyages to Paphos, Cnidus, or Cythera; the worship of the goddess was neglected; her temples were forsaken; her statues were no more crowned with garlands; nor did her altars smoke with victims. Indignant that a simple mortal should usurp her honours, Venus called her son, and commanded him to punish the insolent temerity of a virgin, who had abolished her worship, and seduced the admiration of her adorers.

“ *Psyché*, meanwhile, derived no advantage from her beauty. Every one was eager to see and to admire her; but she could not inspire love into a single breast. Her sisters were already married, while she, alone in the retirement of her palace, was tempted to execrate her charms, which all were ready to praise, but which none desired to enjoy. Afflicted with her melancholy situation, her parents consulted an Oracle, which ordered them to expose *Psyché* on the summit of a rock, adorned with her funeral ornaments; that there she should find a husband, not indeed of mortal race; but a fierce and ungovernable monster, that inspired terror into heaven, earth, hell, and Jupiter himself. Her affrightened parents melt in tears, lament the rigour of destiny, but obey its voice. The trembling and forsaken *Psyché* abandons herself to all the bitterness of woe; when Zephyrus, raising her with his gentle breath, transports her, on his light wings, into a green valley enamelled with flowers. There she fell asleep. As she awoke, what was her astonishment at finding herself in a palace, adorned with the utmost taste and magnificence; and especially, when, without seeing any human form, she heard many voices congratulating her on her arrival, and humbly requesting her commands! The whole palace resounds with celestial music; the most delicate viands and the most exquisite wines are presented to her by invisible hands; the charms of painting delight her eyes; she breathes a perfumed air; all her senses are enchanted with a new, an uncommon, and a continually varying pleasure!

“ At the approach of night, the beautiful *Psyché* yields to the necessity of repose. Scarcely was she asleep, when a voice more soft and melodious than any that she had yet heard, resounded in her ears. A secret trouble seizes her; she knows not what she fears, but she fears the unknown object more than all other calamities. While a thousand different thoughts torment the sensibility of her imagination,



tion, her destined husband arrives, softly approaches her couch, makes her his wife, and before morning disappears.

Meanwhile, her unhappy parents are consumed with grief; every day her sisters shed their tears at the foot of the rock where she had been exposed, and filled the neighbouring fields with the name of *Psyché*. Their frequent lamentations, repeated by the echoes around, at length came to her ears. Sensibly affected by them, she thought of nothing but the means of consoling her unhappy family. The agreeable wonders by which she was surrounded, delighted her senses, but could not satisfy her heart; and the caresses of an unknown husband could not recompense her for the solitude to which she was condemned. She asked his permission to see and embrace her sisters. At first he rejected her request, which, he had foreseen, would become fatal; yet her tears and her beauty finally prevailed. But while he granted her desire, he exacted a promise, that if her indiscreet sisters should ask who was her husband, she should not acquaint them with the injunction he had laid on her, never to see or know him. *Psyché* promised; and the same Zephyrus which transported her into that delightful mansion, brought her sisters thither.

After mutual and repeated embraces, *Psyché* made them remark the distinguished beauty of her palace; dazzled with the lustre of which, they asked who was the husband, or rather the god, who had united in one place all the riches of art and nature. *Psyché*, faithful to her promise, replied, that it was a handsome youth, whose cheeks were covered with a tender down; but afraid of being betrayed into a more particular conversation, she sent back her sisters, after having made them several valuable presents. In a few days, however, they returned, with sentiments very different from those which they had at first felt. To the desire of seeing *Psyché*, and the joy of having found her, succeeded all the stings of envy. Pretending to share her felicity, they again asked her the name and condition of the husband who united such power and magnificence; and *Psyché*, who had forgot her first answer, described him by circumstances altogether inconsistent with those which she had at first employed. This mistake convinced them that she had never seen him. They "pitied the cruelty of her fate; wished they could conceal the danger that threatened her; but she herself knew the terrible response of the Oracle." Then they told her, that her husband was a frightful monster, which had the form of a serpent; that his venomous breath infected all the country round; and that, sooner or later, she would be the victim of his ferocity."

*Psyché*, alarmed and trembling, gave way to the perfidious counsels of her sisters, who promised to bring her a lamp and a dagger, in order to kill the monster while asleep.

The night meanwhile comes on; and the husband arrives. *Psyché* escapes from his arms, and, with a dagger in one hand and a lamp in the other, advances with a determined resolution to execute her purpose. But, heavens! what was her surprise, when the light, becoming suddenly more brilliant, discovered to her Cupid himself, lying in the most delightful attitude. She grows pale, her knees shake, she would have pierced her bosom with the steel, but it had already

ready

ready dropped from her trembling hand. The more she contemplated the beautiful object, the more beautiful it seems. His head was covered with flaxen locks, which exhaled a celestial odour, and floated in negligent ringlets over cheeks redder than the rose, and a neck whiter than snow. His shoulders were adorned with light wings, more brilliant than flowers moistened by the dew of the morning. At the foot of the couch were his bow, arrows, and quiver. Psyche considers attentively all these objects, and, inflamed with love, throws herself on her husband, covers him with kisses, and fears only the moment of his awaking. During these transports of kindness, the lamp inclines, a drop of burning oil falls on the right shoulder of the god; who awakes, exclaims, and flies. The unhappy Psyche has only time to seize his feet, to which she continues suspended, until, her strength and her hopes forsaking her, she falls exhausted on the green bank of a river. Cupid perches on the top of a cypress, and, with a voice rather plaintive than severe, reproaches the credulity of his mistress, her foolish alarms, and, above all, the barbarity of her design.—He then took his flight; and Psyche, when her eyes could no longer behold him, ran in despair to throw herself into the river, —which, moved by respect for the god whose power extends over all the elements, gently landed her on his flowery bank. There she was received by the god Pan, who endeavoured to sooth her distress, and exhorted her to soften the resentment of Cupid, by her prayers and tears.

As soon as Venus learned that, instead of punishing the insolent beauty who had provoked her indignation by emulating her charms, Cupid had made her his wife, the enraged mother determined to disarm her son, to break his bow, and to extinguish his flame. His unhappy Psyche became the object of her cruelest persecution; and was daily exposed to new dangers and trials. Cupid, fearful that she would at length sink under the weight of her calamities, flies to the throne of Jupiter, faithfully relates his adventure, recites the cruelty of his mother, describes the unparalleled charms of his mistress, and concludes by requesting that he might be solemnly united to her by the indissoluble ties of marriage. His petition is approved by the assembled gods; and in order to calm the uneasiness of Venus, who was unwilling that her son should be married to a simple mortal, Psyche is admitted into the number of the divinities. Heaven rings with acclamations; Cupid and Psyche are joined by an eternal union; and the first-fruits of their marriage is a daughter named Pleasure.

We hope that the specimens which we have given of this agreeable work will justify our pronouncing it one of the most ingenious and entertaining performances on the subject of antiquity.

# MONTHLY CATALOGUE,

For OCTOBER, 1780.

## POLITICAL.

Art. 8. *An Essay on Constitutional Liberty: wherein the Necessity of frequent Elections of Parliament is shewn to be superseded by the Unity of the Executive Power.* 8vo. 1s. 6d. Dilly. 1780.

THE principal design of the Author of this pamphlet is, to discountenance any schemes for shortening the duration of Parliaments, or any other of those plans of reformation which have been proposed by the County Associations, and to recommend a patient acquiescence in the present system of things. He observes, that 'the British Constitution has excluded those who make the laws from all share in the execution of them. This arrangement has produced in Britain, effects which frequent elections could never bring about in the ancient republics, because they were not really such. The identity of interest, which is hereby so admirably secured between the people and their representatives, has rendered the interfering of the former, in the common business of Government, much less necessary than it is in republics. This peculiarity of our Constitution has even rendered it immaterial, whether the election of our Parliaments be annual, triennial, or septennial.'

The care which has been taken, in the English Constitution, to keep the legislative and executive powers separate and distinct, has certainly been highly favourable to the liberties of the people; but it by no means follows from thence, that no grievances can arise, which may require the interposition of the people; and should the legislative be corrupted by the executive, it may be absolutely necessary to revert to the primary principles of the Constitution.

The Writer maintains, that the influence of the Crown may have increased, without any injury to the Constitution. He says, 'if the influence of the Crown has increased since the Revolution, it is not a necessary consequence that it ought to be diminished. Have not the trade, commerce, and manufactures of the kingdom, increased within that period?' He also vindicates the House of Peers in their rejection of the *Contractor's Bill*, because they had a right to do so, 'if they thought the influence of the Crown was too small.'

One of his principal complaints is, that 'our modern demagogues attempt to reconcile things in their nature incompatible. They preach up liberty in all its latitude, but adhere to the present division of property.' He thinks, that if the opposition were sincere and consistent, they would be zealous in the promotion of an Agrarian law. He seems also of opinion, that the complaints of the people are not entitled to much regard, unless a decided majority of them join in those complaints; which he does not suppose now to be the case.

Our present parliamentary representation is thought, by this Writer, to be sufficiently complete and comprehensive. 'Doth not every man in the kingdom (he asks), possessed of a freehold of forty shillings a year, give a vote in the elections? Will any man who deserves

*to be argued with* tell me, that this qualification is not comprehensive enough? We believe that there are many persons in this kingdom, who are at least as impartial as the Writer of this pamphlet, and *who deserve full as much to be argued with*, who think a more comprehensive plan of parliamentary representation would be a great improvement of the Constitution. That the present parliamentary representation is inadequate, seems to have been shown in a very forcible and convincing manner, by the late Mr. Burgh, in his *Political Disquisitions*: but what our Author has advanced upon this subject is very dogmatical, and superficial.

He is dissatisfied with former political Writers of the greatest eminence. Of Mr. Locke he says, that, 'between his speculations and facts there is frequently little correspondence.' Lord Bolingbroke, he thinks, writes too much like a republican; and Harrington sometimes uses 'the weakest of all arguments.' He seems solicitous to lead his Readers to this conclusion, that because there always have been abuses in government, therefore these abuses ought to be quietly submitted to.

He speaks of persons of different sentiments from himself with great contempt; but some of his own notions, and particularly that true liberty cannot be maintained in a State without an Agrarian law, seem to be as Utopian as any of those which he affects to ridicule.

He says, 'this country cannot be impoverished, Ministers cannot touch a halfpenny of the people's money, without the concurrence of Parliament, which implies that the schemes of Ministers are approved by Parliament. He who goes about to tell the nation, that it is impoverished by its Parliament, deserves the notice of neither.' He wishes much for a restoration of 'that confidence in our representatives, to which the uniform tenor of their conduct justly entitles them.' He has manifestly a better opinion of our late Parliaments than Sir Fletcher Norton testified a few months since, or than the last House of Commons had even of themselves,—as may fairly be presumed from their famous vote, concerning the influence of the crown.

There is something in this pamphlet which gives it the air of elaborateness, and it is not ill-written in point of style; and yet, so far as we can judge, the Author's ideas on the subjects on which he has treated, are far from being accurate, and his arguments are very inconclusive. We are also of opinion, that there is no system of tyranny on earth, which might not be vindicated on principles similar to some of those which are advanced by this Writer.

Art. 9. *Corrupt Influence removed, and the Constitution restored; by a new Plan of Election and Representation in one House of Parliament, and a necessary Reform in the other.* In Two Letters to the People of England. By the Rev. T. Northcote, Chaplain in the Royal Artillery. 8vo. 1s. Almon.

This animated Writer proposes to lay the axe to the root of our political evils; and to cleanse the impure fountains of law and government by removing the very means and instruments of corrupt influence in both Houses of Parliament; by restoring the true principles of the Constitution with short Parliaments and equal representation, in one; and finally annulling the unnatural union of an ecclesiastical polity

polity with the civil, under one supreme head, who, being the great patron of the church's dignities and emoluments, gains by that means as decided a majority in the other.'

His mode of reforming the representative body of the nation, and procuring us the blessing of an uncorrupt House of Commons, does not differ materially from what has been proposed by the late excellent Mr. *Burgh*, in the *Political Disquisitions*; by Major *Cartwright*, in the *People's Barrier*; and other political writers, who have been strongly impressed themselves, and desirous to impress the Public, with the idea, that no relief can reasonably be expected from Parliaments, so long as a majority of the members are more under the influence of the Crown, than of their constituents.

To facilitate the execution of our Author's proposed reformation, he has, in his first letter, sketched out a plan, for which we must refer the Reader to the pamphlet itself; as well as for his bold attempt in the second, to dissolve the inveterate and dangerous *alliance between Church and State*.

Art. 10. *A Letter to the Right Honourable L—d T—w, L—d H—h C—r of E—d, &c. &c.* 8vo. 1s. Faulder. 1780.

A spirited and severe attack on Administration. After having contrasted the brilliant æra when Mr. Pitt had the direction of the affairs of State, with the politics which have of late tarnished all the glories of the British empire, and involved us in accumulated and *still increasing* calamities, the Author takes a view of the great leading characters of Administration—particularly L—d N—h, the E—l. of S—h, and L—d G—G—. The former he compliments for his private and domestic virtues; but taxes him with inactivity and irresolution in his public conduct; and considers him as totally unfit to preside at the helm in a season so peculiarly critical and alarming as the present. To the E—l. of S—h he gives no quarter, either in respect to his private or public character. He charges him with gross contradictions, and a want of integrity; and flatters himself that no new argument is needed to prove, that the removal of this Minister is devoutly to be wished.

The S—y of S—e for the A—n D—t comes in for a full share of our Author's severity. 'The history of this person (says he) would furnish matter to supply a volume, were it necessary, from the single consideration of a man crushed (as one should have thought) beneath a load of ignominy, daring to offer, or being suffered to intrude himself upon the nation in a great public character.'

To the councils of such weak and wicked men as these our Author attributes the misfortunes an indignant fate hath doomed this country to suffer.

The only person he judges qualified to rectify the abuses of Administration, and to rescue the nation (if its rescue be indeed possible) from absolute and irrecoverable ruin, is the noble Lord to whom this letter is addressed. His vast abilities, added to his known resolution and undaunted fortitude, render him capable of being of the most essential service to the State, of any member of it. The Author's chief object is, to rouse his Lordship to some bold effort, worthy of the great talents he possesses, and the high office he fills, in order to

remove the present Ministers from his Majesty's Councils, and introduce a new system of political government, that may restore national honour and public confidence.

It is somewhat singular, however, that the Author should be so eager to commit 'the arduous task of reformation' to the very men whose councils have assisted the schemes which Administration hath adopted; and whose perseverance in one line of politics hath arisen from that very disposition for which he is complimented by the Author.

Art. 11. *An Address to the Electors of Great Britain.* By one of the People. 8vo. 6d. Faulder, &c. 1780.

An honest invective against *corrupt influence*,—*parliamentary dependence*, &c. attended by a warm exhortation to THE PEOPLE to do themselves justice, by the choice of *proper representatives*.—This account shews, that the present Address appeared before the late General Election; although it chanced not to fall into our hands time enough for insertion in last month's Catalogue.

Art. 12. *A Short History of the last Session of Parliament*, with Remarks. 8vo. 1s. 6d. Almon. 1780.

The adherents of the present Administration will execrate this piece, as 'a seditious and inflammatory performance.'—The friends of Opposition will speak of it in other terms. They will pronounce it 'an animated and just representation of the fatal effects of Government influence over the representatives of the people in Parliament; and well calculated to rouse the free electors of this country, to a laudable resentment of the unconstitutional measures of a wicked and corrupt Ministry.'—For us, we cannot unreservedly subscribe to either of these accounts. It is, certainly, a *political* production.—The Author's view in writing it, was the same with that of the patriotic Addresser in the preceding Article.

Art. 13. *A Letter to Lord North*, on his Re-election into the House of Commons. By a Member of the late Parliament. 8vo. 1s. Wilkie. 1780.

Contains a spirited review of the plans and conduct of the Opposition-party, during the last sitting of Parliament. This review is followed by a very handsome encomium on the abilities, conduct, and character of the noble statesman to whom the letter is addressed.

Art. 14. *A Letter to the Right Honourable Viscount Cranborne*, Lord-Lieutenant and Custos Rotulorum of the County of Hertford. 8vo. 6d. Almon. 1780.

Occasioned by Lord Cranborne's Protest against the County Petition. It is sensible and spirited; it merits the serious attention of the nobleman to whom it is immediately addressed, and, indeed, of all who wish well to the true interest of this country.

Art. 15. *Letters of Cato*, concerning the Times. 8vo. 1s. 6d. Macgowan. 1780.

Most of these Letters made their first appearance in a Daily Paper; and their republication, in their present form, is owing to 'the desire of several persons of rank and figure.'—They are all on political topics, and written on the side of Opposition. The Author's sentiments,

ments, in course, will be applauded in the lump by the Whigs, and damned by the Tories:—for all is PARTY, now; while PRINCIPLES seem to be—things only to be laughed at.

# A M E R I C A N   W A R .

Art. 16. *The Narrative of Lieutenant General Sir William Howe*, in a Committee of the House of Commons, on the 29th of April, 1779, relative to his Conduct, during his late Command of the King's Troops in North America: To which are added, Some Observations upon a Pamphlet, entitled, *Letters to a Nobleman*. 4to. 3s. Almon, &c. 1780.

The first part of this two fold publication, containing *the Evidence* produced to the Committee, &c. affords nothing but what hath already been laid before the Public. The second part (which is by much the largest): consists of Sir W. Howe's Observations on the *Letters to a Nobleman*, on the Conduct of the War in the Middle Colonies:—See Rev. for Sept. 1779.

In our account of the above-mentioned *Letters*, &c. we observed, that the accusations brought by that Author against Sir William Howe, were urged with such force of language, and appeared to be so powerfully supported by facts, that we could not help thinking the General's character highly concerned in so bold an impeachment of his conduct. We added, that should neither Sir William nor his friends offer any vindication of his proceedings while at the head of the British army in America, the world would be apt to construe such *Howe's* into an admission of the charge, &c. &c.

Sir William's vindication, however, now appears; and candour must acknowledge, that it is not a feeble attempt to rescue the General's reputation from the obloquy thrown upon it, not only by the Author of *the Letters*, but many other writers, who had joined in the cry against the noble Commander.

Mr. Galloway's \* book (for *the Letters* are known to be the productions of that Gentleman's pen) is here answered, paragraph by paragraph;

\* Mr. Galloway's Evidence before the Committee, and his many publications respecting the state of affairs in America since the commencement of the present unhappy war, having drawn his name into a considerable degree of celebrity, the following particulars respecting this gentleman, as here given by Sir W. Howe, will not be unacceptable to many of our Readers:

Joseph Galloway, Esq; (a lawyer by profession) had been formerly Speaker of the Assembly of Pennsylvania. This gentleman, in the beginning of the rebellion, was elected a Member of Congress. When my Brother and I, in the character of his Majesty's Commissioners for restoring Peace, published a Proclamation of indemnity for all those who had taken part in the rebellion, provided they should surrender themselves, and subscribe a declaration of allegiance, within a limited time, Mr. Galloway was amongst the first who came over to us, from Philadelphia. This was in the month of December, 1776, when our great successes had intimidated the leaders of the rebellion, and nearly induced a general submission. Notwithstanding so favourable a prospect of affairs, I considered the acquisition of Mr. Galloway as a matter of some importance, because in all events I expected much assistance from a gentleman of his abilities and reputed influence in the province of Pennsylvania. This expectation still, I hope, in some degree justify my liberality towards him. I allowed him at the rate of 200l. sterling per annum from the time of his joining the army until he could be otherwise provided for. When we had taken possession of Philadelphia, I appointed him a Magistrate of the Police of that city, with a salary made up 300l.

paragraph; and several misrepresentations of important facts and circumstances seem to be fairly proved on the Letter-writer. — 'Several other anonymous writers, says Sir William, have made free with my reputation; but of their productions I take no notice, because their assertions, their reasoning; and their scurrility, appear to have been all collected and methodised, in the *Letters to a Nobleman*. My remarks upon that production have been confined principally to facts: the false reasoning I have sometimes endeavoured to detect; the scurrility I have always passed over in silence. Contempt is the only species of resentment which the venal instruments of calumny deserve; though something farther may be due to their more infamous employers.'

## P O E T I C A L.

Art. 17. *Love Elegies*, by a Sailor, written in the Year 1774  
4to. 1s. 6d. Wilkie. 1780.

This elegiac bard has endeavoured to form himself upon the model of Mr. Hammond. We are sorry to mortify a sensible and well-meaning man, such as this Writer appears to be, by telling him that, sailor-like, he has shewn in this attempt more courage than discretion. Mr. Hammond, though (for the most part) he borrowed his materials, had a manner that was truly original and excellent. His language, of which he had great command, is distinguishable not only for pathetic simplicity and tenderness, but, when occasion requires it, for nervous dignity and even sublimity: properties by which the present Writer's language can by no means be characterised. His style is too frequently inelegant, diffuse, and feeble.

The Elegies are ten in number, to which are added, two translations from Propertius.

Propertius is one of the few valuable classics of which we want a translation. Such a work, executed upon the plan of Granger's Tibullus, with Notes, &c. would, no doubt, be esteemed by the Public as an acceptable present.

Art. 18. *Female Retaliation*. A poetical Essay. By a Man.  
4to. 6d. Fielding and Walker.

In the Advertisement prefixed to this little poem, the Author confesses, 'that the greater part of the instances, used in the following Essay, is taken from Mr. Waith's elegant Defence of Women, written in prose.' And he modestly adds, 'that this short sketch is intended only as a hint of what might be done by a person, who may have

sterling per annum, and six shillings a day more, for a clerk. I also appointed him Superintendent of the Port, with a salary of twenty shillings a day, making in the whole upwards of 770 l. sterling per annum. Had his popularity, or personal influence in Pennsylvania, been as great as he pretended it was, I should not have thought this money ill bestowed. I at first paid attention to his opinions, and relied upon him for procuring me secret intelligence; but I afterwards found that my confidence was misplaced. His ideas I discovered to be visionary, and his intelligence was too frequently either ill founded, or so much exaggerated, that it would have been unsafe to act upon it. Having once detected him in sending me a piece of intelligence from a person, who afterwards, upon examination, gave a very different account of the matter, I immediately changed the channel of secret communication, and in future considered Mr. Galloway as a nugatory informer. I continued him, however, in his lucrative offices of Magistrate of the Police, and Superintendent of the Port, in the duties of which I believe he was not deficient.'



~~fewer~~ avocations, and more ingenuity than himself.' For our part, we think the subject is already in very good hands: ingenuity, at least, does not seem to be wanting in this zealous and manly assertor of the female character.

Art. 19. *Sir Ebrius, a Tale for Bachelors.* By the Author of *Matrimony, a Tale.* 4to. 1s. 6d. Payne, &c.

We should suppose this dull tale was written by Sir Ebrius himself, when he was drunk, or rather during the qualmish intervals of relieving his stomach after an over-night's debauch.

\* \* For our account of *Matrimony, a Tale* (for which this piece is, perhaps, intended as some sort of *amende honorable*), see Review for April, p. 321.

Art. 20. *The Rocks of Meillerie: an Epistle from the C—n—s of D—r—y to the D—ke of D—r—t.* Written near the Lake of Geneva; with a Preface and Illustrations. 4to. 1s. 6d. Faulder, 1779.

In the preface to this piece are some just observations on the nature of this species of composition. 'The nature of an epistle' (an heroic epistle, we presume) 'does not permit the Poet to wanton in description, which ought always to be subordinate to the main design; and it may be defined, a continued speech, addressing an absent person by an animated apostrophe. The sentiments, though sublime, ought to be natural; the expression, though often enriched by metaphor, should be concise; and where it is the language of passion, it should be interrupted by those broken starts, fine transitions, and delicate revolution of ideas, which require a very able dramatic artist to touch with any great success. He (this relative seems to want an antecedent) must feel with pathos, and must write with elegance,' &c.

How far this Writer, as a Poet, can stand the test of his own rules, as a Critic, may be seen by the following passage:

See where the dreadful cliff's impending brow  
Invites my eye to stem the waves below!  
O sweet Leucate \*, for a Wretch like me  
Dash my poor brains against thy stormy sea!  
Yet hold, a moment hold! Eliza think  
What horror quivers on this awful brink!  
My last! my dearest! my last dearest child †!  
My last! Oh! Heavens; am I frantic wild?  
Yes, I am frantic wild! come tears of woe,  
Ye burbling vessels, bid your sluices flow.  
Never oh! never can I suffer thee,  
My pretty Innocent, to pine for me.'

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\* Je n'ai plus qu'un mot à vous dire, ô Julie! vous connoissez l'antique usage du rocher de Leucate, dernier refuge de tant d'amans malheureux. Ce lieu-ci ressemble à bien des egards: La roche est escarpée, l'eau est profonde, & je suis au desespoir.

La Nouvelle Héloïse, Tom. I. Par. 1. Lettre 26.

† The Heroine of this Epistle was delivered of a female child during her residence at Lausanne.

It will but be justice, however, to acknowledge, that the *whole* poem is not of this very inferior cast. There are some lines in it that are tolerable, particularly at the beginning. The Muse, like a person leaping from an eminence, makes an effort at first, but afterwards her progress is rather a *descending* than a *flight*.

## D R A M A T I C.

Art. 21. *Tony Lumpkin in Town*: a Farce. As performed at the Theatre-Royal in the Hay-Market. By J. Koeffe, Author of the Musical Farce, called *The Son-in-Law*. 8vo. 1s. Cadell. 1780.

In the following Prologue, the Manager has anticipated our Review of this whimsical piece.

If there's a Critic here, who hates what's low,  
We hombly beg the gentleman would go:  
He's very welcome to have seen the Play,  
To take his money back, and walk away.  
Our Poet is the fearfull'st man on earth,  
And fears too much four sense may spoil your mirth;  
He wishes plain blunt folks, that laugh and cry,  
As nature prompts, and ask no reason why.  
To night no *Two-All Comedy* you'll view,  
But a mere *Farce*! the characters not new,  
And all your old acquaintance: *Tony Lumpkin*,  
In town, 'tis true, but still a country bumpkin.  
His friend *Tim Tickle* too, who danc'd the bear;  
Bruin, the bear himself—nay, never stare;  
He shall not hurt you, ladies—keep your places!  
The bear-leader has given him *the graces*.  
This rustic groupe, bear, bear-leader, 'Squire, Clown,  
The frolic Muse of Farce now drives to town.  
Her elder sister, Comedy, has wit,  
But Farce has fen, and oft a lucky hit;  
If she yields laugh, a laugh let none despise;  
Be merry, if you can, and not too wise.

To this prosaico-poetical account of this farce we have only to add, in justice to the Author, that he has very happily kept up, or rather kept *down*, the character of *Tony Lumpkin*, who appears as true and entertaining a rustic in town, as the facetious Goldsmith left him in the country. The same vein of humour runs through the whole piece. The Writer is, it seems, the author of a very popular farce, yet unpublished, called *The Son-in-law*; and in his present Dedication is very generously lavish of his acknowledgements to Mr. Colman, for contributing to the success of both his little dramas.

## N O V E L.

Art. 22. *Emma Corbett*; or, the Miseries of Civil War: founded on some recent Circumstances which happened in America. By the Author of Liberal Opinions, Pupil of Pleasure, Shepstone Green, &c. 3 Vols. 12mo. 9s. bound. PRATT and Clinch, Bath; Baldwin, London. 1780.

This Writer (who is known as an Author by the name of *Courtesy Melmoth*, but whose real name we are assured is *Pratt*) has so often come under our animadversion, that it is now unnecessary for us to enter

enter into a particular examination of his literary character. Of all the productions of his versatile pen, this is perhaps the least exceptionable in sentiment, and the least faulty in composition. And besides this negative kind of merit, which, in a Writer who has so frequently and egregiously offended, ought not to pass unnoticed, this novel has some claim to praise, on account of the variety of interesting incidents which fill up the narrative, and the lively, and sometimes pathetic, manner in which it is related. Without bringing forth to view those features of affectation, and even puerility, which we still observe in this author, particularly in his *poetical* efforts, we shall not therefore scruple to recommend it as one of the most successful attempts which has been lately made to furnish that kind of entertainment which is commonly sought for from novels.

## M A T H E M A T I C S.

Art. 23. *The Description of a Sector*, for giving the proportionable Sizes of Wheels and Pinions; and for determining the proper Distance of their Centres from each other. Of great Use to all Clock and Watch-makers. Made and considerably improved by R. Pennington. 8vo. 1s. Richardson and Urquhart, 1780.

This publication appears to have been made in consequence of the 43d Article of the 68th volume of the Philosophical Transactions for the year 1778, where an instrument is described by a M. Le Cerf, of Geneva, and recommended, by him, for purposes similar to those mentioned in the title page of the pamphlet before us; and of which Article an account was given in p. 44. of our Review for January last. Mr. Pennington's instrument appears to be more extensive in its use than M. Le Cerf's; but the truth or falsehood of the principles on which both are constructed, alike depend on mechanical experiments, and can neither be proved or disproved by scientific reasonings.

Art. 24. *The Register of Time*: or, a perpetual Calendar. By Le Chevalier François Saluces de la Mante, of the Order of Malta. 4to. 2s. 6d. Beecroft.

This performance contains the following articles. 1. A perpetual Table to find the *Dominical letter* for years after Christ. 2. A perpetual Table to find the same thing for years before Christ. 3. A perpetual Table to find the *days of the week*. 4. A perpetual Table to find the Cycle of the Sun for years after Christ. 5. A perpetual Table for finding the same thing for years before Christ. 6. A perpetual Table for finding the Golden Number for years after Christ. 7. A perpetual Table for finding the same for years before Christ. 8. A perpetual Table to find the Cycle of the Roman Indiction for years after Christ. 9. A perpetual Table to find the same for years before Christ. 10. A perpetual Table for finding the Epact for any year in any century after Christ. 11. A perpetual Table for finding the same thing in any Year of any century before Christ. 12. A general Table of Epacts. 13. A perpetual Table for finding the New and Full Moons. 14. A Table of the Paschal Full Moons. 15. A perpetual Table for finding Easter-day. 16. Another Table for finding Easter-day. 17. A Table of the Moveable Feasts, according to all the possible days that Easter-day can possibly fall on. To these Tables the Author has added short accounts of the new Cycles of the Sun and Moon,

arising from the alteration of the Style; and of the *Vibarian* or *Dianysian*, and the Julian periods. As also Formulæ for reducing the Old to the New Style.

The Chevalier seems to have brought the dread of the *bely* Inquisition along with him into England; for even in so trifling a matter as that of forming a supposition (by way of example) that there might have been a year 17293 *before* Christ: he takes care to add, 'with all due respect to Authorities:' had he been long resident in England, he would have seen, that in such matters we pay no regard to *Authorities*.

The performance is ingenious, and may be of use. As such, we recommend it to the notice of the curious.

#### M E D I C A L.

Art. 25. *Observations on the Theory and Cure of the Venereal Disease.* By John Andree, Member of the Corporation of Surgeons of London, and Surgeon to the Magdalen Hospital. 8vo. 3 s. Boards. Davis. 1779.

The account we gave of this Writer's Essay on the Gonorrhœa \* will equally apply to his present performance. It contains little that will be new to an experienced practitioner; yet, as it exhibits the most rational and improved methods of cure in every instance, it may be perused with advantage by those to whom this branch of practice is less familiar. What appears more peculiar to this Author is, an improvement in the manner of treating venereal buboes. He advises that these should be managed as common abscesses, and permitted to break of themselves, without the use of either knife or caustic; and he asserts, from experience, the safety and superior advantage of this milder mode of practice. If the Author has occasion to publish a second edition, we would advise him to add (what every book, especially one containing much miscellaneous matter, ought to have) a *table of contents*. He may also perhaps think it expedient to speak in a more guarded manner concerning the use of *arsenic*, the external and internal application of which he recommends in particular cases, without reserve.

Art. 26. *An Address to the Commander in Chief, and Field-Officers of the Army.* By an old Surgeon. 4to. 6 d. Middleton.

The purpose of this Address (consisting of two quotations, one from Dr. Brocklesby, and the other from a writer in the Morning Post) is to shew the expediency of some advance of pay to the regimental surgeons. There seems to be reason enough in what is proposed; but, alas! this will scarcely be thought a time for adding to the expences of Government!

Art. 27. *A Letter to a Lady on the Management of the Infant.* 8vo. 2 s. Baker and Galabin. 1779.

Mrs. Sarah Brown, the Authoress of this pamphlet, appears to be an intelligent sort of a body, and most of her directions are rational enough; but we are not to suppose that she puts forth all her strength on this occasion, as one material purpose of this work is to announce

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\* See Review for March 1777.

two other treatises, the subscription for which is *one guinea*. Mrs. Brown likewise gives advice concerning the nipples, and has invented a *bason*, and a machine called the *Nurse-maid's relief*. In short, if the good lady is somewhat of a quack, she is certainly more harmless in that character than the generality of the tribe.

Art. 28. *Observations and Remarks*, respecting the more effectual Means of Preservation of wounded Seamen and Marines, on Board of his Majesty's Ships, in Time of Action. 8vo. 1s. Donaldson, &c. 1780.

Mr. Rymer, the Writer of this little piece, shews the necessity of a number of tourniquets on board of ships in time of action, in order to prevent deaths from hæmorrhage before the surgeon has time to stop them. He recommends for this purpose a tourniquet of his own invention, as an improvement on Petit's. As there seems to be reason in what he says, it is to be wished that a matter in which the lives of many brave men are concerned may meet with due attention. We can say nothing of the merit of his tourniquet, as he gives no figure or description of it.

#### M I L I T A R Y.

Art. 29. *Patriotic and Military Instructions*. Addressed to the People of England, with a View to enable them to defeat the Purposes of the Enemy, in case of an Invasion of any of the Possessions of his Majesty. Preceded by some new Observations relative to Fortification, submitted to the Judgment of Engineers, and of those who cultivate the Military Science. By a Citizen of the World. 12mo. 3s. Faulder. 1780.

This performance is divided into five chapters: in the first, the Author combats an opinion which, *he says*, prevails in England, that the art of fortifying places is of no use here.

In the second, he endeavours to convince us of the intentions of France and Spain to invade England, and to set forth the consequences that must result from such a circumstance, if the country people are not taught how to fortify themselves in such a manner as to resist them.

In the third, he opens his new views of fortification—gives directions for constructing forts, and for defending them—not by cannon, but by means of a new *catapult*, which he has invented, and which is capable, he says, of producing much greater effects than can be produced by cannon.

The fourth contains general instructions for repulsing the enemy in case of an invasion. Here he directs the country people in the making of an abatis, intrenchments, the flanking them, the making of fascines, wells, palisades, and all the modes of fortification which the country people may be supposed capable of putting in practice.

In the last chapter, he gives instructions for fortifying a plain country, narrow passes, inns, private houses, small towns and villages, and for forming ambuscades and stratagems for the destruction of the invaders.

The book appears to be written by a foreigner; or at least, by some person so little acquainted with the English language, that, in many places, it seems impossible to understand him.

## MISCELLANEOUS.

- Art. 30. *History and Amours of Rhodope.* 4to. 2s. 6d.  
Diemar. 1780.

Mr. Diemar is publishing, by subscription, two engravings, from paintings of Angelica Kauffman, by Bartolozzi. The subject of one piece is, 'The Loves of Rhodope and Æsopus;' of the other, 'Psammethichus, King of Egypt, chusing Rhodope for his Queen.' The Publisher, fearing that 'the history of Rhodope might either be overlooked by many, or forgotten by others; has thought it necessary to instruct the one part, and to refresh the memory of the other, by a short recital of the history and amours of Rhodope. Herodotus, Diodorus Siculus, Plutarch, Ovid, Suidas, and others, gave the materials for this history; the putting of the materials together, and embellishing the whole by poetical fiction and episodes, has fallen to the share of the Author.' If this little tale answer its Author's intention in making the subject of the engravings known and familiar, we apprehend it is all that he will expect from it. Prefixed to this publication is a very elegant frontispiece, from a design of Angelica Kauffman's, engraved by Delatre.

- Art. 31. *A new and complete Interest Book*, exhibiting the Interest of any Sum of Money from 5 s. to 1000 l. at any Rate from a Quarter to 5 per Cent. and for any Time from one Day to one Year. Carefully calculated to a Farthing. To which are added, Tables of Annuities, Reversions, Compound-Interest; Portugal Money; and Expences, Income or Wages. By William Simpson. 12mo. 2s. 6d. Lowndes. 1780.

We have not the least doubt but that this book will be found very useful to all bankers, merchants, brokers, attorneys, stewards, auctioneers, and all other persons who are any ways concerned in calculations relative to interest, brokerage, commission, or wages: and it appears to us, as far as we have had an opportunity of examining it, to be very carefully printed.

## TRACTS relative to Popery, &amp;c.

- Art. 32. *A free Address to those who have petitioned for the Repeal of the late Act of Parliament in Favour of the Roman Catholics.* By a Lover of Peace and Truth. 8vo. 2d. Johnson. 1780.

This little Pamphlet contains a serious remonstrance with our too zealous associators for opposing Popery, by methods inconsistent with the spirit of Christianity, and repugnant to the real honour and interest of Protestantism. The Author thinks their opposition was as impolitic in a civil, as it was unchristian in a religious view. Independent (says he) of the peculiar spirit of Christianity, which the best of us are too apt to lose sight of, let us consider our conduct as that of *men to men*, who have equal zeal for their respective tenets, and may have equal power. Can we coerce others, without vindicting those who coerce us—without setting them an example, and therefore, in fact, urging them to proceed in the same manner? Though the power of the Papists be happily at an end in this country, it subsists in full force abroad, and in countries where there are Protestants. And in several countries where the Government is Popish, there

there are more Protestants than there are Papists here. If then you would know how you should behave to Papists here, the answer is obvious; viz. in the very same manner in which you would have Papists behave to Protestants abroad. You should show the favour you wish to receive, and forbear as you wish to be forbore with yourselves!"

These are plain reasonings, obvious to the weakest capacity, and perfectly adapted to the benevolent design of this little Treatise, which is chiefly calculated for the *unlettered tribe*,—under which description the Author, we suppose, classed the general body of the *Protestant Association*.

This candid and well-timed Pamphlet is attributed to the celebrated Dr. Priestley. It bears strong marks of that freedom, simplicity, and perspicuity which are the known characteristics of his popular Treatise: for though his talents are best adapted to the higher spheres of learning and philosophy, yet he knows how to 'condescend to men of low degree,' and can 'answer fools according to their folly, without becoming like one of them.'

Art. 33. *A Defence of the Protestant Association, and others.* In two Letters. 8vo. 6d. Kearsley. 1780.

The Author calls himself a *Man of Rags*. We should sooner think him a *Man of Straw*, set up in ridicule by some fly rogue of a Papist, in order to expose the cause it professed to vindicate.

#### R E L I G I O U S.

Art. 34. *The Restoration of all Things: Or, a Vindication of the Goodness and Grace of God*, to be manifested at last, in the Recovery of his whole Creation out of their Fall. By *Jeremiah White*, Chaplain to Oliver Cromwell. The third Edition. With an additional Preface; containing Quotations from divers other Authors, not mentioned in the first Preface, who have wrote in Confirmation of the above Doctrine. 8vo. 3s. sewed. Denis and Son. 1779.

The doctrine of the proper eternity of future punishment, is so repugnant to all our ideas of the equity and goodness of the great Moral Governor of the world, that it is no wonder it should have been called in question, by some free and generous spirits, in almost every age, and of almost every party among Christians. Among others, in the last century, the Author of this Treatise, a man of considerable learning and ingenuity, and of a sprightly and liberal turn of mind, found himself unable to reconcile the common opinion on the subject, with the representations and declarations of the scriptures respecting the essential goodness of God, and his love and kindness toward men. This led him to adopt the scheme of the Restoration or Restitution of all Things: which, in the Work before us, he proposes to support and illustrate upon the ground of *Holy Scripture*, and in consistency with the Calvinistic doctrine of *Election* and *Reprobation*; a doctrine, that, in his opinion, stands in need of such an hypothesis to save its harshness, and to render it consistent with the grace and goodness of God.

The first edition of this Treatise, as we learn from the additional Preface, was printed in 1712, five years after the death of the Author, without his name. The Editor of the present edition has

copied, in his Preface; two articles relating to Jeremiah White, from Calamy's *Account of the Ejected Ministers in 1662*; to which we refer those of our Readers, who wish to be acquainted with his general history and character. He has likewise given us several quotations from different writers, in favour of the doctrine of universal Restoration, in addition to those which are inserted in the Preface to the first edition. The authors from whom he quotes are, Richard Coppin, William Erbury, and two anonymous writers in the last century, and Dr. Cheyne and Dr. Burnet of the Charter-House in the present. To these he has added two modern mystical Divines, William Law, and Richard Clarke. He ought, in justice to his Author, and for the credit of his scheme; to have noticed two other modern writers, who have argued with great ability and success, in favour of the future restoration of the whole human race to virtue and happiness: We mean, the late Mr. Tucker\*, in his *Light of Nature pursued*; and Dr. Hartley, in his *Observations on Man*: not to mention any living writers, who have advanced the same opinion.

With respect to the Treatise itself, we cannot say much in its commendation. The sentiments are Calvinistical: the style is verbose, swelling, and affected; and the reasonings, for the greater part, are intricate, abstract, and mystical. The Author argues from texts of scripture, which, in our opinion, have no reference to the subject; such as, 1 Tim. ii. 3—6. 1 Pet. iii. 18, 19, 20. and Rev. x. 1—6; and hurts his cause by his injudicious method of supporting it. But though we cannot approve of the sentiments, language, or reasoning of this Treatise, or think it can be agreeable to the improved judgment and taste of the present age, we are disposed to give full credit to the pious and benevolent professions and intentions of the Author and Editor; and readily join with the latter in reproaching the thought, that the all-powerful, wise, and beneficent Creator 'could designedly bring into existence, millions of beings to be in pains and agonies to all Eternity.'

Art. 35. *Christian Catholicism defended*: In some Remarks on a Letter to the Rev. Benjamin Fawcett, M. A. occasioned by his Candid Reflections, &c. concerning the Trinity. In five Letters to the anonymous Author. 8vo. 1 s. Buckland. 1780.

This Pamphlet, we are told, was drawn up on the supposition that Mr. Fawcett intended to make no reply to the above-mentioned Letter; and under an apprehension that some remarks were of importance to that Writer's character, as well as his cause; and that those of an impartial by-stander might be attended with some peculiar advantage. The account which the Author gives of himself is in the following terms: 'He is neither Arian, Socinian, nor Sabelian: he is by no means partial to those who are so denominated, nor does he admire the strain of preaching which is common to them, but gives the preference to those who approach the nearest to our old Puritanical divines. His principal connexions are with such, and he desires to preserve them: at the same time that he thinks their charity too much confined; and wishes to show them, that they are mis-

\* Who appeared in print, under the assumed name of SPANCK.



taken in supposing that the doctrinal sentiments of others are fundamentally erroneous, either with respect to the object of worship, or the method of acceptance. He thinks the strongest objections to them are of a very different nature: that those objections, however, are not peculiar to *them*, and are far from being universal; that both parties, if they were properly disposed, might compromise the differences which subsist between them, and unite in promoting the common cause; but that even without such union, they are both useful in their different ways, and among the different persons with whom they are connected.

It is further added, concerning the Author of these Letters, 'that though he is not a stranger to Mr. Fawcett, he believes that gentleman is, to this hour, unacquainted with the present design; which was undertaken, not so much from any partiality to *him*, as to the cause in which he has embarked.'

The above declarations are candid and catholic; and the Letters appear to be written in conformity to them: though some readers may possibly think the Author too severe on his antagonist.

Art. 36: *The Passion*; or, a descriptive and critical Narrative of the Incidents, as they occurred, on each Day of the Week, in which Christ's Sufferings are commemorated: with Reflections calculated for religious Improvement. By Thomas Knowles, D. D. Prebendary of Ely. 12mo. 3s. L. Davis. 1780.

The nature of this publication is sufficiently explained by its title-page. The Commentators that have been principally consulted by this Writer, either for settling the harmony of the Evangelists, or illustrating such passages as were doubtful, are, Whitby, Doddridge, Lightfoot, and Benson.

There seems to be little to recommend this orthodox system of mechanical devotion, besides the piety of the intention with which the Author professes it to have been composed.

## S E R M O N S.

I. Preached in the Parish Church of Rotheram, before the Most Worshipful Grand Master of the Most Ancient Grand Lodge of all England, his Officers, and the newly constituted Rotheram Druidical Lodge of Free and Accepted Masons, Dec. 22, 1778. By the Rev. Brother John Parker, G. Chaplain, Vicar of St. Helen's in York. Published at the Request of the Grand Master and the rest of the Brethren. 4to. 1s. York printed. 1779.

Mr. Parker, with great zeal, pleads for the antiquity and excellence of the Free Mason fraternity. He traces it to the Land of Canaan, and of Egypt: he reckons Abraham, Moses, Elijah, John the Baptist, the three Wise men from the East, &c. &c. among the number. He appears to wish and hope, that some in the present day will be persuaded to unite themselves with this famous brotherhood; and he addresses some wholesome exhortations to those who are already of the band.

II. Preached at St. Martin's Church, Coney-Street, York, December 28, 1778, before the Fraternity of the Provincial Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons

Masons of the County of York, and published at their Request, By the Rev. William Johnson, P. G. C. Curate of St. Mary's, Castle-gate, and St. Olave's in Mary-gate. 4to. 1s. York printed. 1779.

This Discourse, preached a few days after the former, defends, as that does, the cause of Free-Masonry, and speaks of it in the most honourable manner. 'I may venture, Mr. Johnson says, with great propriety, to style Masonry the Centre of Unity.' He mentions this particularly on account of 'some punctilios and modes of worship,' in which, he observes, the members of this society may differ; 'yet these matters, he adds, are easily adjusted, by the judicious and admirable institutions and regulations of the Lodge.' Piety, justice, benevolence, every virtue, according to this Writer, are inculcated and promoted by Free-Masonry. 'In short, it is said, even our apparatus and our jewels are admonitory. The white apron is an emblem of innocence. The square points out to us the duty of squaring all our actions by the rules of justice, without partiality. The compasses direct us to circumscribe all our desires within the bounds of propriety and moderation. Our implements and ornaments have not been adopted by whim and caprice; but are all emblematic, suggesting to us the practice of some useful and substantial virtue.'— 'Let us endeavour, says he, in the close of the discourse, by our upright conduct, to convince the world that we are *good men and true*; that piety towards God, and unfeigned love for each other, are the two grand points of our aim; that we have formed our plan on the perfect model of God's will, as it is revealed to us in the sacred volume; the natural result of which will be, that we shall put to silence the ignorant and ill-natured suggestions of foolish men, and shall attract the esteem of the good and virtuous.' These are good exhortations; how far Masonry tends *peculiarly* to advance their observance, we know not.

## CORRESPONDENCE.

The following Letter comes from an occasional, and very respectable, Correspondent, to whom we are under too many obligations to admit of a moment's hesitation with respect to its insertion: as to the charge of *inadvertency*, here brought against us, we leave it to the judgment of our Readers.

GENTLEMEN,

**U**NDER impressions of great respect for your judgment, and a high opinion of your candour, I now address you, to recal your attention to an Article in your Review for July.

As sincere and enlightened friends to the liberty of your country, it certainly is your wish to promote, at this melancholy period, a careful investigation of every rational plan for restoring our shattered constitution. I am sure you agree with me in thinking, that a plan for so great an undertaking, provided it be complete and unexceptionable in the main points, ought not to be left unattempted, because of trivial omissions which any hand might supply; much less, on the supposition of defects which had no existence. I refer to the plan of Major Cartwright for restoring annual Parliaments, and a true representation of the people, as given in *The People's Barrier against undue Influence and Corruption*; reviewed in page 53.

I trust, Gentlemen, you will take no offence, if I offer it as my opinion, that your judgment on that publication was delivered somewhat inadvertently. The bare reading of the Article itself has probably made the same impression upon the minds of others who never read the book: because that judgment is expressed in terms not exactly

ally, correspondent to your own previous recital of the matter and merits of the work. There you say, the Author "*establishes* the natural right of the people to a voice in the election of their representatives," and that "*he shows, that those acts which introduced first, triennial and afterwards septennial parliaments, were fundamental violations of the Constitution*;" so that I was surprised when you afterwards declared your doubts on the *expediency* of restoring annual parliaments.

The objections, which you supposed might be suggested, were,

1. The "*danger* left this important trust should fall into the hands of men of low education and inferior abilities; since it is not to be expected, that a sufficient number of gentlemen of independent fortune, and adequate accomplishments, would think a seat in Parliament for a single session an object worthy of their attention.

"2. If on an annual election there were frequent changes, the nation would perhaps be kept in a state of continual ferment; and the greater part of the House of Commons might be at all times unexperienced in parliamentary business.

"3. If changes were not frequent,—if public tranquillity and a general spirit of inattention to national concerns, should give the same persons a seat in Parliament for several successive sessions, they would soon become liable to all that undue influence so present to justly complained of."

Surely, Gentlemen, these two or three *ifs*—when weighed against a digested and comprehensive plan for restoring our lost freedom, and saving our sinking country, must be lighter than a feather in the scales of sober judgment and sound reason! But every one of these objections the Author was so well aware of, that, as occasion offered, he has shown their total want of foundation. Such passages as my memory enabled me to turn to, I refer, to in the margin\*. Lying, interspersed with the other far more important arguments, in writings of considerable length, I am not however surprised that they should have escaped your recollections.

In reply to the first supposition, it may be asked, whether, in the present state of things, a candidate's *education or abilities* make in general any part of his recommendation to a seat in Parliament? And would they not, provided the reform had taken place, necessarily be among the principal recommendations of every candidate? Whether *merit* would not be more considered when the law-makers should be *chosen by*, than now that they are *imposed upon*, the People, will scarcely bear reasoning upon. As to the value which the accomplished gentleman might set on a seat in Parliament for a single session, it would, I apprehend, be precisely in proportion to his *public spirit and probity*. But the men who do now covet those seats, and would decline them in annual and uncorrupt Parliaments, are the very men whom it is the object of this plan to exclude, be their birth, fortunes or accomplishments what they may. Beside which, through an excess, as I think, of caution, it provides against the possibility of wanting proper representatives, by an exertion of those powers of the Constitution which anciently proved effectual, and which in various other instances are still resorted to.

As to the first part of the second supposition, a mature consideration of THE WHOLE OF THE PLAN TAKEN TOGETHER, including in particular *parochial elections by ballot*, and the eradicating of election bribery which is the *cause* of tumult, as well as parliamentary corruption, which gives rise to all violent contention for seats, must, as it appears to me, convince every candid mind, that if it were carried into execution, election ferments would no longer produce the smallest inconvenience in the state.—The second part of this supposition can need no refutation, unless we are to imagine, that, to be free necessarily implies to be foolish: for I know not on what principle it can be supposed, that when the people (being really free) want good laws, they should appoint school-boys or notorious novices to make them. Admitting however the fact, improbable as it is; their *feelings* would in due time teach them wisdom, and, being free, they would then correct the error. At present they are not free, being not represented; and, as a Parliament which does not depend on them will not redress their grievances, so they have evidently no constitutional means of redressing themselves, but those which no lover of peace would have recourse to without the greatest reluctance.

\* See *The People's Barrier*, p. iv. of the Introduction, and p. x. of the Prefatory Address. See also p. 38, 71, 109, Art. LVI. 110, 117 Q, 122 EE: and *The Legislative Rights of the Community vindicated*, p. xii. xv. xvi. xxiv. of the Introduction. See also p. 23, 24, 45, 66, 68, 92, 94, 99, 100, 104, 142, 153, 150, 165, 168, 127, 229. See also *Corrupt Influence removed*, p. 9, 10, 16: and *Bissh's Essay on the English Constitution*, p. 149.

Now, with regard to the third supposition, which stands upon ground opposite to the second, I scarcely know whether, after what has been said, it needs any reply. 'Tis a singular dilemma, Gentlemen, into which you seem to have brought yourselves, by suggesting that the plan *might* be productive of frequent changes, and might *not* be productive of frequent changes, and for either of those reasons would be defective. This is placing it between two fires with a witness; but as the Major has fortified it tolerably well, and these batteries are opposite to each other, possibly they may silence one another without doing the smallest injury to the plan. Be it, however, admitted, that men long kept in Parliament by annual re-elections for their *merit* alone, might become "liable" to influence: what then?—Why, no minister would attempt to exercise that influence over them, and for this plain reason: The act itself would destroy the cause of every former election, and render it highly improbable they should succeed in another: at least so very precarious, that no such men could be worth purchasing. The very idea of purchasing a majority of a Parliament so circumstanced, is extravagant to the highest degree. Every well informed and candid mind must, I think, pronounce it impracticable. Notwithstanding this too, let it, for argument sake, be also admitted, that, through the insensibility of the people, their representatives, by not being frequently changed, should be corrupted; and still it will furnish no objection to this plan; but the contrary: for the instant that, either in the shape of taxes or of arbitrary controul, it should recal them to their *feeling*, they would necessarily correct the evil; because by the operation of this plan *they would have the power* so to do, whenever they thought proper to exert that power.

But now that I have vindicated Major Cartwright's plan from ideal imperfections, I will also act the part of a candid Reviewer, and point out two real defects. 1. He hath not provided that every member of his reformed parliament shall be returned by *more than half* of the electors; notwithstanding he lays it down as a principle, and very justly, that without such an election no man can be the true representative of any elective body. And, 2d, The proposed regulation in Article XXIX. p. 102, is evidently inconsistent with this principle. As it was elsewhere provided, that only *one* member should be chosen by any one elective body; so here, care should have been taken, that in case there were three or more candidates, whereby the most favoured candidate might have a number of votes *less* than half of the gross number polled, such *most favoured* candidate should not as yet be deemed duly elected. But, in order to make the election final, *those two* candidates who had the greatest number of suffrages in their favour, should now be put up over again by themselves, and a new election between them alone take place. This, it is probable from the plan under our consideration, would happen but seldom; but whenever it did happen, the repetition of the ceremony would occasion little trouble, but must prove decisive, and would give the elective body a representative according to the true principles of representation. I conceive there are no other equitable means of getting out of the difficulty.

If you will indulge me, Gentlemen, with the publication of these remarks, for the length of which I hope the importance of the subject will be a sufficient apology, you will greatly oblige your admirer,

ALFRED.

P. S. The Objections of "One of our ablest and most independent Senators" against *triennial* Parliaments, with which your strictures are closed, do not in the smallest degree apply to *annual* Parliaments, when elected and guarded as proposed by the plan: for a proof of which I refer you to p. 126.

\* \* \* *The Conclusion of the Life of Garrick, by Mr. Davies, is necessarily postponed to our next.*

††† *Other favours of Correspondents must be acknowledged at the close of our next Review.*



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T H E

# MONTHLY REVIEW,

For N O V E M B E R, 1780.



ART. I. *Madan's THERYPHTHORA; or, Treatise on Female Ruin,*  
&c. CONTINUED:—See last Month's Review.

**T**HIS reverend Author, in an Advertisement prefixed to his Treatise, assures his Readers, that 'he doth not scruple to call it one of the most interesting publications that have appeared since the days of the Protestant Reformation.'

The emancipating priests from the bondage and hazard of celibacy, was a bold effort of Luther; and as he himself was among the first who gave the example of marriage to churchmen, the heroism of his conduct, in so singular an enterprise, added force and credit to the freedom of his principles. Mr. Madan adverts, with some degree of exultation, to this notable circumstance; and observes, that the marriage of priests was as strange, and deemed as criminal an action, in our own country, formerly, as polygamy would be at present, were it to be restored to its ancient honour, and established by the legislative authority of the realm. He considers the law that imposes celibacy on the priesthood, and monogamy on the laity, as issuing from the same polluted source of anti-christian tyranny and superstition: and pushing the liberty of the gospel beyond the bounds which even Luther had prescribed to it, he boldly steps forward to complete what the Reformation had but partially effected; and pleading the sanctity of his intentions, and confiding in the goodness of his cause, he cheerfully leaves the event of his researches, and the success of his endeavours, to the  *blessing of Providence!*

Mr. Madan, indeed, is not the *first* Protestant writer who hath stood forth the champion of polygamy on the *holy ground*  
Vol. LXIII. Y of

of Scripture. BERNARDINUS OCHINUS \* had the honour of preceding him in this truly redoubtable enterprize. With a zeal as ardent, and ends as Quixotic, as our hero's, he waged war with custom, and nobly burst through the prescriptions of authority. And to enhance the merit of this enterprize, and our admiration of the man who was daring enough to undertake it, Bernardinus Ochinus, at the time he claimed the patriarchal privilege of MANY wives, was past his grand climacteric, by more than a dozen years!

From a sketch of his arguments, produced by the learned *Frederic Spanheim*, Professor of Divinity at Geneva (1638), in his *Dubia Evangelica* [Par. 3. Dub. 122.], it appears that he had pre-occupied Mr. Madan's ground, and fortified it by the same texts of Scripture, and by a similar train of reasoning.

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\* This truly learned and most ingenious man was General of the Order of Capucins: an eloquent and distinguished preacher; and much courted and caressed by the Great on account of his extraordinary accomplishments. At the Reformation he joined the Protestants, and left Italy, with Peter Martyr, about the year 1543. He assumed a secular habit, and married a lady of *Lucca*. The connection, it is said, proved unfortunate; and it was supposed, by some, that he wrote in vindication of polygamy, in consequence of the disappointment and mortification which he received from the gallantries of his wife. The severe Doctors of the Helvetic church never made *charity* a fundamental article of their creed: and without sympathizing with his misfortunes, they proceeded to damn his principles. They were not accustomed to seek for candid apologies in the infirmities of age, or the chagrin which ariseth from ill treatment; but finding him in an error, they applied the common argument of bitter zeal to correct it. The method they took with poor Ochinus was short, but irresistible; for they banished him at once from their Church and State, as the best method to preserve the peace and purity of both. The Socinian church in Poland being at that time a kind of common reservoir of heresy, opened its wide gate to our fugitive, and afforded him some little protection from Calvinistic inquisition. But as one error frequently generates another, this learned man became obnoxious to the *Polonian brethren*; and at last sunk into a species of heresy which the charity of Socinianism itself could not tolerate.

*Maldonatus* attempts, in his Comment. on Matth. xix. to throw some obloquy upon the Calvinists, because one of their sect had publicly vindicated the practice of polygamy. *River* (Professor of Divinity at *Poitiers* in 1633) combats this reflection of the insidious Jesuit, with true Calvinistic bitterness, and observes—"Scimus facile excusculatum Capucinum qui ex Papismo ad nos transit, et ad Samosatenarios deficit, qui, tales Dialogos conscripsit, quales se vidisse profitetur Maldonatus. Is fuit Bernard. Ochinus, qui a nullis durius fuit exceptus quam a nostris." Exercit. in Genesim, pag. 130.

*N. B.* Ochinus's Dialogues on Polygamy were answered by Theodore Beza.

Our Author mentions a book, published about the conclusion of the last century, entitled *Polygamia triumphatrix*\*; but says not a word (if our recollection serves us aright) about the *Dialogues of Ochinus*. Was it that, from his avowed and most implacable hatred of Socinianism, he omitted to quote a precedent from the abettors of that heresy? Or was he ignorant that his darling subject had been discussed by a writer whose genius and erudition had long made him the envy and admiration of opposing sects? From his extensive reading, we can scarcely think the latter to be the case: and from his repeated professions of candour and free-thinking, we should be sorry to charge his omission to the account of his bigotry.

In our last month's Review of this Treatise, we presented the Reader with a brief and general account of the subjects that are more minutely discussed in it; and particularly entered into an examination of the Author's doctrine of marriage; which may, indeed, be considered as the corner-stone of this singular fabric.

We shall now attend to the capital object of this ill-planned work; and though it would be inconsistent with the nature and limits of our Journal to pursue the Author through every devious track, into which his *doating* passion for polygamy hath betrayed him; yet we think it our duty to give a fair and impartial view of his argument, together with those authorities from Holy Writ, on which the support of it is principally founded.

'By polygamy (says Mr. Madan) I would be understood to mean, what the word literally imports, the *having and cohabiting with more than one wife at a time*. Whether taken together, as seems to be the case of King Jehoshaphat, 2 Chron. xxiv. 3. or first one and then another, as Jacob, Gen. xxix. 28. or David, 1 Sam. xxv. 43. it was *this* which was allowed of God, consequently practised by his people.'

In defence of this practice, the Author observes (vol. i. 108), that 'the best and fairest, and indeed only way to get at the truth on this, as on every other occasion, where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see, that polygamy, notwithstanding the Seventh commandment, was allowed by God *himself*; who, however others might mistake it, must infallibly know his own mind, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent or condemn it, either by the Seventh commandment or by some other law, how is it possible that he should make laws for its regulation, any more than for the regulation of thefts or murder? How is it conceivable that he should give

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\* Written by the miserable *John Lycerus*, a clergyman of the Danish church;—whose polygamous frenzy, first checked by the State, at last expired with himself—in a garret!—*Bliss'd martyr*, verily!

the least countenance to it, or so express his approbation of it, as even to work miracles in the support of it? For the making a woman fruitful who was naturally barren, must have been the effect of supernatural power. He blessed, and in a particular manner owned the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is? As to the *first*, namely, his making laws for the *regulation* of polygamy, let us consider what is written, Exod. xxi. 10. *If he (i. e. the husband) take him another wife* (not—in so doing he sins against the 7th commandment, recorded in the preceding chapter—but), *her food, her raiment (i. e. of the first wife), and her duty of marriage, he shall not diminish.*

There is (says our Author, p. 112.) a passage which is express to the point, and amounts to a demonstration of God's allowance of polygamy; Deut. xxi. 15. "If a man have *TWO WIVES*, one *beloved* and another *hated*, and they have borne him children, both the beloved and the hated; and if the first-born be her's that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born, by giving him a double portion of all that he hath, for he is the beginning of his strength, and the right of the first-born is his." On the footing of this law, the marriage of *both* women is equally *lawful*. God calls them both *wives*; and he cannot be mistaken. If he *calls* them so, they certainly *were* so. If the second wife bore the first son, that son was to inherit before a son born afterwards of the first wife. Here the issue is expressly deemed legitimate, and inheritable to the double portion of the first-born, which could not be, if the second marriage were not deemed as lawful and valid as the first.

To say that Polygamy is sinful (for if it ever *was*, it certainly *is*, and if it ever *was not*, it certainly *is not*, unless some positive law hath made an alteration; or unless good and evil change their nature by length of time, like the fashion of our clothes) is to make God the author of sin; for not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree.

The above text, of which Mr. Madan makes such a triumphant boast, doth not contain an explicit declaration of the lawfulness of polygamy. At the utmost, it only presupposes that the practice might have existence among so *hard-hearted* and *fickle* a people as the Jews. It therefore wisely provides against some of its more unjust and pernicious consequences:—particularly, those which tended to affect the rights and privileges of heirship. Our Author's inference, that because laws were made



to regulate it, therefore the practice of it was lawful, is a mere fallacy; and not only so, but entirely overthrows some of his own arguments. For instance, laws were made to regulate *divorce*—that *corrupt* species of divorce, which, as our Lord observes, was only “*suffered* by Moses on account of the *hardness* of the hearts” of the people of Israel: and even Mr. Madan pleads strongly for the absolute unlawfulness of *all* divorces whatsoever, unless in cases of adultery.—Here, then, his own reasoning is full and explicit against himself.

But it remains to be proved, that ‘this text amounts to a *demonstration* (as Mr. M. avers it to be) of God’s allowance of polygamy.’ It is infinitely more probable, that the “*hated wife*” had been dismissed by a bill of divorcement, than that she was retained by her husband; especially since a divorce was so easily procured, when aversion and disagreement subsisted between the parties. But in this case, the right heir, or the first-born, was still to assert his claim to the inheritance that was allotted him by law, as much as if no divorce had taken place, and his mother had retained the affections of his father. A second family, from a woman more beloved, was not to encroach on his right: nor could his father deprive him of a tittle of it. This provision was a very wise and equitable one; for though Moses could not prevent, he did every thing to lessen, the evils of divorce.

We would farther remark, that for any thing that clearly appears to the contrary, the two wives, so far from living with the same husband at the same time, may be supposed to be *dead*; for the words may be rendered thus, “If there *SHOULD HAVE BEEN* to a man two wives, one beloved and the other hated, &c. &c. Thus the text is rendered by Mr. Madan’s *own* Montanus. *Cum FUERINT viro duæ uxores, &c.*

In supporting the doctrine of Polygamy on the authority *even* of the Old Testament, the Author hath some considerable difficulties to struggle with. The remarkable words which so fully express the designation and limits of the original institution of marriage, as delivered by God himself to our first parents [Gen. ii. 24.], and restored to their primitive and unadulterated meaning by Jesus Christ [Matth. xix. 4, 5. 8.], create no little trouble for our zealous Polygamist. He applies them (together with another remarkable text in Mal. ii. 14, 15.) solely to the doctrine of divorce; and combats with much earnestness, but little argument, the opinions of those commentators who would deduce a prohibition of polygamy from them. In this contention he is reduced to the lowest of fallacies, and attempts to support the credit of his *cause* by a quibble that would disgrace even Westminster-hall; while by artifices like these, to which he is

driven in order to evade the letter of the text, he plainly discovers how much he feels the force of the objection which ariseth from it. It is said in Genesis,—“And THEY shall be one flesh.” Our Saviour, in quoting this expression, is still more explicit in applying it to the marriage of one man and one woman:—“And they TWAINE shall be one flesh.” Now what says Mr Madan to this decisive and positive declaration? *Decisive?*—that he denies;—and then flies to this pitiful hold of chicane.—“It is not said, they two *only*—or none besides *the* twain—shall become one flesh.”—‘There are no such words (says our acute casuist) as “two only” in the law of marriage.’ Hence, on our Author’s hypothesis, the number is not definite, or limited in any degree whatever. A man may marry as many wives as he pleases, and by marriage he becomes *one flesh* with ALL of them!

On Mr. Madan’s interpretation, the whole force of our Saviour’s reasoning is entirely lost. His words are these: “Have ye not read, that he which made them at the beginning, made them male and female? and said, For this cause shall a man leave father and mother, and shall cleave to his *wife* (not wives), and they TWAINE shall be one flesh.” It is true, that this reasoning is immediately pointed against unlawful divorces; but it equally applies to the present subject, and as strongly concludes against a man’s marrying two wives, as his unjustly putting away one. For we ask this plain question—How can *the* two be *ONE* flesh, when one of the parties hath the liberty of dividing and subdividing himself amongst MANY? How can the husband be said, with any degree of propriety, to CLEAVE TO HIS WIFE, when he hath more than one to share in his attachment and duty, as a husband?

It is evident, that our Saviour’s declaration against divorces was generously made in aid of the weaker sex. Nothing, in his view, could sanctify a divorce, but infidelity to the marriage vow. A capricious or a lewd husband might be ready to set up other pleas; but our Lord reprobated them all; and would only admit of one valid plea for a disunion of the nuptial engagement. Now we ask this strenuous advocate for polygamy, whether a man’s having the liberty of taking another wife, through any dislike conceived against the first, did not as effectually answer the purposes of his caprice, or cruelty, or lust, as if he were indulged in the full liberty of divorcing at will? Nay, farther: Was not the Law of Moses, which *suffered* a divorce, much more favourable to the purposes of domestic peace, than the law of Christ, which, on Mr. Madan’s plan, entirely forbids *all* divorces (except for adultery), and yet allows of polygamy? Would it not be a more candid and equitable institution, to  
permit

permit the woman to depart from a lewd, tyrannical, and-fickle husband, and to be allowed the privilege of marrying another man, than to be constrained, against mutual inclination, to cohabit with him at the same time that he hath another wife to share in his affections—perhaps wholly to engross them?

To set this Author's hypothesis in the true point of absurdity and contradiction, nothing more is required than to state it. Let our impartial Readers judge.—Moses, from a tender concern for the peace of families, and more particularly from a generous regard to the woman's happiness and security, commanded, that, if a man had conceived an insuperable dislike to his wife, he should give her a bill of divorcement. By this instrument, drawn up in form, and properly executed, according to the prescribed rites of the Mosaic law, he disclaimed her as his property, and gave her the free and uncontrouled liberty of a virgin or a widow. This bill authorised her marriage with another man. It was never supposed to disgrace her; it chiefly reflected on the caprice and cruelty of her husband. It was ordained to prevent domestic discords, and chiefly provided for the woman's security and happiness. It delivered her from the scorn, neglect, and oppression of the man, whose *barbness of heart* (εὐληροκαρδία, as our Saviour expresses it, Matth. xix. 8.) might have laid a foundation for endless vexations and contentions, from which even the innocence of the woman could be no protection, as long as she was under any obligation to cohabit with him.

But on Mr. Madan's hypothesis, the Christian law, instead of relieving, rather aggravates the distress and bondage of a hated and injured wife. The husband, it is true, is not allowed to dismiss her; but he hath the privilege of doing what is still more cruel and insupportable. He may take *another wife* beneath his roof—yea *many wives into his bosom*—and thus add insult to neglect, and increase all the evils that may arise from jealousy on the one hand, and exultation on the other!

— ξυγγαμοισι δυνμενες μαλιν' ατι. Eurip. *Androm.*

Now we ask, which dispensation (if Mr. Madan's conjecture be true) breathes most the spirit of justice and impartiality, benevolence and peace? [We know what the women would say. But lest they should be supposed to be too much interested in the question, to be capable of giving a fair and unbiassed answer, we confidently lodge the appeal with every man who is not a tyrant or a debauchee.]

There is a text, says Mr. Madan, in the Old Testament, which is looked upon by some to be a direct forbiddance of polygamy, for it stands in the margin of our Bibles—*Thou shalt not*

take one wife to another; but it is translated in the text—*Neither shalt thou take a wife to her sister, to vex her, in her life-time.* Lev. xviii. 18. Now I would observe, that the marginal reading—*one wife to another*—disunites entirely the 18th verse from the preceding context to which it belongs: this only treats of marriages which are unlawful with respect to *affinity*. This reason is a most fallacious one indeed! The text in question is not introduced *into the midst* of the class of marriages rendered illegal 'with respect to affinity,' as Mr. Madan would insinuate; but begins a fresh subject, without any more abrupt transition than what is made in the 19th, 20th, and 21st verses, and onward (Vid. the chapter). Here is no forced or unnatural disunion. No subject is broken off by this text, and afterwards resumed. The catalogue of marriages rendered unlawful, by too near degrees of consanguinity, begins at the 6th verse, and ends with the 17th. The succeeding verses treat of *other* unlawful connections; and in spite of Mr. Madan's *reason*, it is just as consistent with every rule of propriety, that polygamy should be forbidden in the eighteenth verse, as uncleanness, adultery, and some unnatural crimes in those which immediately follow.

We do not affirm, with some learned commentators, that this passage contains a full and absolute prohibition of polygamy, because the expression in the original may be thought somewhat equivocal. It is however very certain, that the words will bear the translation given of them in the margin of our Bibles—viz. "one wife to another." Mr. Madan indeed seems to think he hath said something to the purpose, by observing, 'that אחות is used four times in other parts of the chapter, and necessarily signifies, as our translators have rendered it—a *sister*.' Not necessarily, however:—for in the passage in dispute, the word is used as an *idiom*, and not in its simple and common acceptance, as it evidently is in the other parts of the chapter. אשה אל אחותה is a mode of phraseology peculiar to the Hebrew language, and denotes a general union of any beings or things that have the same common nature, whether animate or inanimate, rational or brutal, as the learned Reader will be convinced by comparing the following texts in the original: Gen. xxvi. 31. Exod. xxvi. 3. Ezek. i. 9. Chap. iii. 13. Joel, ii. 8.

Beside, it may be remarked, that the reason alleged in the text to discountenance the connection referred to, holds equally good against polygamy in *general*, as against any particular species of it. "Thou shalt not take a wife to her sister, to vex her, in her life-time." Why was such a reason as *this* given to forbid such an alliance? Would a *sister* be more inclined to promote domestic

domestic jars and vexations than *any other woman*? Could a man promise himself greater peace and security from the good agreement of two strangers than of two sisters? Mr. Madan, indeed, might instance the case of Rachel and Leah. But it is evident, that the principal source of their disagreement arose from the fraudulent imposition and jealousy of the one, and the resentment and cutting reflections of the other; which would have happened, independent of any affinity between them, as was afterwards the case in the family of Elkanah (1 Sam. i.).—If the text be rendered, according to the established idiom of the Hebrew language—"thou shalt not take one wife to another"—then the reason drawn from conjugal happiness and domestic harmony, appears peculiarly striking and forcible. "Thou shalt not take one wife to another, to *vex* her, in her life-time:" that is, to torture (as would probably be the case) the heart of the first wife with jealousy, and expose her to insult and ill treatment. Now this is a *general* reason against polygamy, considered in its common and universal tendency: whereas, on Mr. Madan's supposition, though the reason be general, and such as will suit *all* polygamous cases, yet the alliance, it is urged against, is *peculiar* and *specific*!—But partiality, and an undue fondness for a darling system, seldom keep terms with consistency or sound logic.

The contracted limits of our Journal will not permit us to examine all the proofs and authorities which Mr. Madan hath produced in support of his subject from the Old Testament; but we cannot conclude this article, without taking particular notice of his laboured, but ineffectual, attempt to prove, that polygamy is perfectly consistent with the genius and precepts of the Christian religion.

'With respect to the New Testament, says he, the subject of polygamy, simply considered, is not so much as mentioned, either good or bad.' . . . 'When St. Paul says, that a *Bishop* or a *Deacon* is to be the husband of *one* wife, it certainly carries in it a tacit allowance of polygamy, as to the lawfulness of it, with regard to *all other* men;—not that it was *sinful* in one more than in another, but this was a prudential caution in that distressed and infant state of the church.'

Now, to draw an inference in favour of polygamy for the benefit of the laity, from St. Paul's prohibition of it to the clergy, is a method of reasoning perfectly worthy of the Author and his cause! The oppressive miser, the gross sensualist, the "soldier full of strange oaths, jealous of honour, sudden and quick in quarrel," might all plead the authority of St. Paul to excuse their vices:—for they might say (with Mr. Madan's good leave) that, it is to *Bishops*, and not to *carnal laymen*, that he

he directs his charge, "not to be given to wine, to be no strikers, nor brawlers, nor greedy of filthy lucre."

There is one passage in the New Testament which Grotius, Whitby, and other learned commentators, have regarded as so decisive and pointed against polygamy, that nothing farther need be said to discountenance the practice of it amongst Christians. This striking passage is found in 1 Cor. vii. 2, &c. "Nevertheless, to avoid fornication, let every man have his own wife, and every wife her own husband."

'As this text, says our Author, hath been and is looked upon, as a direct proof of the unlawfulness of polygamy amongst Christians, let us give it a thorough consideration. In the first place, let us restore it to its genuine words: for our *translators* have introduced something in it which is not in the *original*. The Words in the Greek are—*Δια δε τας πορνειας*—the verb to *avoid* is not there. The words *τας πορνειας* which we translate *fornication*, are *plural* and not *singular*, and should be rendered *fornications* or *the fornications*;—they being in the *accusative* case, are governed, not by the verb, to *avoid*, which is *not* in the text; but by the preposition *δια*, which is. This preposition, *δια*, hath various meanings, according to the case it governs. Sometimes it governs a *genitive*; sometimes an *accusative*, and then it may signify—*for*—So Dr. Hammond renders it here—"but *for* fornications:"—also—*with respect to*—*as to*—*with regard to*—*quod attinet ad*, &c. Vid. ver. 26. *δια την αναμνην*, &c.

'The context shews very plainly, that what Paul says, is in answer to some questions put to him by letter, and sent to him at Philippi, where he appears to have been: and if we may judge of the questions by the answer, which is surely a fair way of judging, they probably concerned a very infamous, but common practice, that of married men *lending out* or even *marrying* wives to *other* people, and of course the married women going from their own husbands to other men.'

This arbitrary and groundless conjecture being exalted into a clear and decisive conclusion, our *sagacious* Commentator offers the following explanation of the whole passage, by way of paraphrase:—'*Now concerning the things whereof ye wrote to me—I say first in general, though not for the reasons which some of your philosophers have given, nor for those which the Gnostics have suggested, as if marriage was wrong or sinful in itself, but for prudential reasons arising from the situation of things at this time—it is good (καλον, useful, profitable) for a man not to touch a woman—to have no dealings with the other sex. (See Matth. xix. 11, 12.) But with respect to the fornications you mention, and concerning which you desire to know my sentiments,*

ments, I answer, conformably to the law of God, which ordains that "a man shall cleave to his wife," &c.—*let every man have his wife*—την γυναῖκα αὐτοῦ—the woman who belongs to him; and not lend her out, or suffer her to marry another; nor let him take a woman who is not γυναῖκα αὐτοῦ, i. e. *his* wife, but another man's, to himself. So also *let every married woman have her own proper husband*, τὸν ἰδίον ἀνδρα—the man appropriated to her, *exclusively* of all other men upon earth; and not depart, or suffer herself to be *lent* or *given*, to any other man.'

In the support of this laboured explanation of a very obvious passage, the Author examines, with an appearance—but it is only an *appearance*—of great critical exactness and precision, the ideas which the Apostle meant to convey by the words *εἶναι*, *αὐτοῦ*, and above all, *ἰδίον*—on each of which he hath bestowed uncommon pains, only to discover, in the issue, the weakness of that cause which required so much sophistry and evasion to give it even the colour of probability.

We before took notice of the *new turn* which this writer hath artfully given to the preposition *δια*. Here we would also remark, that through the whole New Testament it is never used in the sense to which he hath perverted it in his paraphrase. He hath confounded it with *περί*—which we meet with in the verse immediately preceding:—for as to the instance he produces (under the cover of Dr. Hammond's respectable name) from 1 Cor. vii. 26. it by no means serves his purpose; since *δια τὴν ἀνάγκην* may be literally rendered—"on account of necessity," &c. Thus *δια*, in the controverted text, ought to have the same meaning affixed to it, and simply, and without any forced construction, implies—that "on account of the hazard of fornication, and every other species of lewdness, every man ought to have his own wife, and every woman her own husband." We repeat our assertion, respecting this word; and defy Mr. Madan to produce a single instance, in all the New Testament, in which *δια* may be fairly and unequivocally rendered according to the idea he hath affixed to it in his comment.

The false step which our Critic made at the threshold, was rather ominous of his future ill luck in his progress through the other part of the text.

'When (continues he) the Apostle saith, *εἶσθε τὴν αὐτοῦ γυναῖκα* ΕΧΕΤΩ, he certainly uses the verb *εχω* in a larger sense than merely *having*. This verb signifies to *possess*—*retain*;—which is to *continue* the possession of.' The Author shrewdly gives this *turn* to the word, in order to afford some little colour to his application of the passage to the *question*, which he supposed, by an arbitrary and most unwarrantable stretch of conjecture,

jecture, the Apostle was engaged in the decision of, in the text before us. "Let every man *keep* his wife to himself, and not dispose of her to another." This is our Author's idea: but as his conjecture was presumptuous, so his translation is unwarranted. The *universal* acceptation of *εχω*, both in sacred and profane writers, is that which is very justly adopted in the English translation of the New Testament; and simply means—*present tenure or possession*. When compounded with the preposition *κατα* (as *κατεχω*, in Luke viii. 15), it hath indeed the signification to which Mr. Madan would apply it in the present instance. But as a proof that it doth not fully express this idea of *itself*, we would refer the Reader to John xiv. 21. "He that *hath* (*εχω*) my commandments, and *keepeth* them (*τηρειν*), he it is that loveth me."

But the argument of the "greatest pith and moment" is founded on the *difference*—the *emphatic* difference between *αυτου* and *ιδιου*! Our Author's reasonings on this head are so curious, and withal so totally false and groundless, that we imagine it will afford some entertainment to our critical Readers by producing them at full length.

"I would observe, that there is a very remarkable difference of expression, which, though preserved in many other translations, is not in ours. We render the two clauses just alike, whereas they are not so in the original, but—*την ΕΑΤΤΟΤ γυναικα* and *την ΙΔΙΟΝ ανδρα* . . . "Let every man have his wife; and every woman her own husband."—If "all Scripture be given by the inspiration of God," I cannot but think, that there is some *weighty* reason for the difference of expression in giving the epithet *ιδιου* to the husband with respect to the wife, and *not* to the wife with respect to the husband. This is observable, not only in this place, but in many others (Eph. iv. 24, 25. Col. iii. 18, 19, &c.). The word *ιδιος* hath *certainly* an *emphatic* meaning wherever we find it; *therefore* must have its emphasis in this place as well as in others. It seems to denote such an *appropriation* of the husband to the wife, as that *she* could not have, or go to, any *other* man. This idea may be illustrated from Rom. xiv. 4. "Who art thou that judgest another man's servant? *τω ιδιω κυριω*—*proprio domino*—"to his own master he standeth or falleth." Here *ιδιος* is used as an epithet to the master with respect to the servant; and must denote such an *appropriation* of the master to the servant as to exempt the servant from the authority, power, controul, command or service of any other but his *own* master: for (as was observed before) "no man can serve two masters," though the master may have *many* servants; nor is any of his servants the less so, because he hath others. So here, the husband is styled



ιδιος, to denote that *no other man* can have any power, propriety or interest whatever in the society of the wife but the ιδιος ανηρ—the proper and appropriate husband. I own, that I can account for this difference of expression no other way than by supposing the Scripture consistent with itself, and that the distinction so evident in the Old Testament, was to be preserved throughout the New Testament, viz. That though *a man might have more than one wife*, yet that *a woman could have but one husband*:—had she more, neither could he properly ιδιος ανηρ—for she would be as much the property of one as of the other: whereas, doubtless, though a man hath *two wives*, each may be properly styled γυνη εαυτου—his wife. Hence γυνη is never found with the *exclusive* ιδιος, but coupled only with the pronoun possessive, εαυτου.

We had no doubt of the fallacy of these reasonings before we particularly examined the New Testament with respect to the meaning of the words in all the places where they are used. Our examination only confirmed our prior sentiments with regard to their acceptation; and we now positively assert, in opposition to all that this writer hath laboured to prove, that εαυτος and ιδιος are used indiscriminately by the sacred writers, to express the same, precise idea: and, in support of this assertion, we refer the learned Reader to the following texts, in the original. Matth. xxv. 14. compared with Rev. x. 7. In the former text, it is said—τους ΙΔΙΟΥΣ δαλεις; in the latter—τοις ΕΑΥΤΟΥ δουλοις —On the comparison of these two passages, the Reader will instantly see the futility of an observation quoted above, and which was introduced with solemn parade, to strengthen the main argument in the matter of ιδιος—viz.—“to his own master—τω ιδιω κυριω—*proprio domino*—he standeth or falleth.” (*Vid. supra.*)

In support of our observation, we would also beg our Readers to consult the following passages in the Greek:—viz. Rom. iv. 19. 1 Cor. vi. 18. and 1 Cor. vii. 4. and also Eph. v. 28. Let him compare 1 Cor. iv. 12. with the same Epistle, chap. xi. 5. and also 2 Thess. ii. 6. with Titus, i. 3. And as the Author hath affixed such an *emphatic* meaning—such an *appropriative* sense to ιδιος (as if it were essential to and inseparable from ανηρ), we shall only refer the Reader to Mark x. 11, 12. and Rev. xxi. 2. for a full confutation of every thing he hath advanced on this head.

We should be sorry to grow tiresome in exposing this writer's critical talents; but we cannot conclude this part of the subject without producing one instance more of his gross ignorance, or wilful misrepresentation of Holy Writ—accompanied, as it is, with all the apparent pomp of learning, and all the ostentation of orthodoxy! ‘In Rom. viii. 32. we meet with a very material

rial proof (says Mr. Madan) of the *emphatical* import of the word *idios*, to denote Christ's being God's *own*, *proper* Son, in such a sense as *no* creature *is*, or *can be*. So in the passage under consideration, the word *idios* denotes that the man is the woman's husband in such a sense as no other man is or can be.

It is the peculiar infelicity of this Author to be most positive where he hath the greatest reason to be diffident; and to step forward with an air of unblushing self-confidence, to possess the very ground that will not afford him one inch of solid matter to rest his foot on:—for, in the very chapter where he finds *idios* united to *uios*, he might have found *saurs* advanced to the same dignity, and standing in the same connection. See Rom. viii. 3. “God sending his *OWN* son—*τοῦ* ΕΑΥΤΟΥ *υἱοῦ*.”—Blush, confidence!—for here thou canst have no refuge even in evasion.

Having driven this Writer from every hiding-place to which sophistry itself could lead him, we leave the sacred text, cleared from the rubbish of false criticism, to speak for itself. “Now concerning the things whereof ye wrote me; it is good for a man not to touch a woman. *NEVERTHELESS*, on account of fornications—*on account of the great hazards which arise from a single life, where the temptations to the breach of chastity, by various acts of lewdness, are in many cases peculiarly strong and almost irresistible*—let every man [*ἕκαστος* corresponding, not so much with *αὐτοῦ*, husband, as with the preceding relative *ἀνδρῶντος*, man, in general] have his own wife, and every woman her own husband.” The Apostle adds, ver. 4. “The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.” How can the *latter* part of this verse agree with the doctrine of polygamy? Tortured and disfigured by the Jesuitism of this Author, it still opposes his doctrine. For it plainly asserts, that the claims of the husband and wife are *reciprocal*, and in the *same degree*. We ask Mr. Madan, how the *husband* hath power over the body of his wife? He will answer, that *this power consists in the husband's sole and exclusive right to the entire and unalienable possession of his wife*. But is it not equally clear, that the power of the wife is precisely of the *same nature*, and to the *same extent*? Is not the expression literally the same? Can we imagine, that in one case it means a *limitation*, and in the other a *latitude*, of conjugal duty?—that the possession of one is confined to an *individual*, and that of the other, *unlimited* by any number whatever?—The supposition is the most extravagant and unnatural that absurdity can devise, tyranny adopt, or lewdness vindicate.

Our limits will not permit us to enter into a minute examination of his position respecting the *immutability* of the Divine law. Under this head, we could point out various instances

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of palpable mistakes, gross misrepresentations, and most insignificant criticism. His general idea on this subject may be collected from the conclusion of the 5th chapter. 'From all that hath been said, I do conclude, that Christ was not a destroyer of the *old law*, nor the giver of a *new one* :—that therefore, the business of polygamy, and ALL OTHER points, relative to the *commerce of the sexes*, were fully adjusted and settled by the Divine Law, subject to no alteration or change whatsoever, by any power in EARTH or HEAVEN. For thus says the SPIRIT, Eccles. iii. 14. "Whatsoever God doth, it shall be forever; nothing can be put to it, nor any thing taken from it."

This general and unqualified position, delivered with the solemn tone of an oracle, must, to be true, admit of no exception in any one case whatever. Now, we could produce many clear and unequivocal exceptions; but we think one instance, which we shall produce, sufficient of itself to demonstrate the fallacy of our Author's reasonings on this subject.

Adultery was deemed, by the law of Moses, a *capital* offence: and it is so enormous and aggravated a crime in Mr Madan's eye, that he laments that the severity of the ancient law should be relaxed, with respect to the punishment of it, in Christian countries. He wishes to see the law, which adjudged *death* to both parties, revived with all its horrors. How far this would be consistent with sound policy, or Christian lenity, it is not our business to examine. But supposing the tremendous sanctions which guarded the law of *marriage* and *betrothment* (both being deemed equally sacred) were re-established, we ask this Christian-Levite, whether he would permit the old exception in favour of the man who *only* committed adultery with a *bond-woman*, to stand *in lege Mosaicâ* RESTITUTA?—Would he have that exception sanctioned by our Legislature? Or, as a Christian—as a *Christian*, we say, would he admit of *no* distinction between "Greek or Jew, Scythian, Barbarian, *bond* or *free*;" and so make adultery capital in *all* cases, let the married or betrothed woman be of what country, condition, or complexion whatsoever? In Deut. xxii. 23, 24. it is enacted by a positive ordinance, that the defilement of a *virgin*, *betrothed* to a husband, should be punished with death. "Ye shall bring them *both* out unto the gate of the city, and ye shall stone them with stones that they die," &c. But in the case of the *bond-maid*, the severity of this law was relaxed to both parties; though it would need something more acute than the ingenuity of Mr. Madan, to point out the essential difference, in a *moral* view, between adultery with a bond-woman and a free. And yet the Law, which Mr. M. calls *immutable*, and which had *fully adjusted all points relative to the commerce of the sexes*, treats adultery with the former

former as a matter of private and venial trespass; and enacts that "whosoever lieth carnally with a woman that is a *bona maid, betrothed to a husband*, and not at all redeemed; nor freedom given her, she shall be scourged: they shall *not* put her to death, *because* she was not free. And he shall bring his trespass-offering, &c. and the priest shall make an attonement for him; &c. and the sin which he hath done shall be forgiven him." See Lev. xix. 20.

Far, very far, be it, either from our design, or our wishes, to insinuate the slightest reflection on the Mosaic law. We are thoroughly satisfied as to its admirable policy:—but surely it cannot be revived, even in matters 'relative to the commerce of the sexes,' and other affairs of moral, civil, and domestic life, without overturning the great laws of a Christian state; and introducing a train of evils, that the gentle spirit of the Gospel and all its pure principles and motives were designed to controul and extirpate.

The Author would accuse us of an important defect in the review of his Treatise, did we omit to mention a great modern authority, to which he appeals with some degree of exultation in favour of polygamy. It is the authority of the celebrated Bishop Burnet, whose small tract on this subject is deposited in the British Museum; and having been transcribed from that copy, is here printed entire, by way of Appendix to the 4th chapter. His arguments indeed are of the most trite and hack-nied nature: but there is one observation which we cannot allow ourselves to pass over without taking some notice of it. "It is to be confessed (says the Bishop), that polygamy was much condemned by the antients, though, *I think*, I have met with something about it that is little noticed:—but of that I can adventure to say nothing, at this distance from my books and papers." Dr. Delany, in his "Reflections on Polygamy," quotes this very passage, and observes, that "this was the best excuse that could be given for so rash a decision, which it would have been for the honour of the Bishop's reading to have retracted when he returned to his books."—Mr. Madan is very angry with the learned Dean for this 'unfair' reflection; and 'expresses his sorrow that his lordship was so far distant from his books and papers; otherwise (he concludes) it is most probable, that the Bishop would have produced some valuable testimonies from the ancients, concerning which he hints at, as little noticed.'

What important discoveries his lordship might have made, is a matter quite undetermined, and therefore we have no concern with Mr. Madan's MOST PROBABLE. What *has* not been done, must, in the present case, pass for what *could* not be done: and we think Dr. Delany perfectly justified in his  
reflections

reflections on a vague and unauthenticated remark, which, founded on a faint conjecture, was more calculated to amuse and deceive, than to convince and inform.

We have read the writings of some of the earliest fathers of the Christian church, and have not perceived the faintest trace of any thing resembling a testimony to the lawfulness of polygamy. On the contrary, we have noted a variety of passages, in which the practice of it is strongly and explicitly condemned. We will particularly refer the curious and learned Reader to *Justin Martyr's* Dialogue with *Trypho* the Jew. Vid. Greek edition, by *Thyrby*, fol. p. 336. 423, and particularly p. 372, where are these very remarkable words—ΜΟΝΗ ΤΗ ΓΑΜΕΤΙ ΓΥΝΑΙΚΙ ΕΚΑΕΤΟΣ—exactly similar to the text we have before rescued from the oppression of our theological *Procrustes* (1 Cor. vii. 2.).

We also appeal, for the antiquity of a commanded and practised monogamy, to the *Stromata* of *Clemens Alexandrinus*, lib. iv. p. 312. 335, 336. Edit. *Heinsii et Sylburg. Lag. Bat.* Fol. 1616. η δευτερα περιπονη ΜΟΝΟΓΑΜΙΑΝ ΚΑΙΝΟΥ. Again: \* ΠΟΛΥΓΑΜΙΑΝ ΕΝΙ ΕΥΧΑΡΕΤΙ, viz. Jesus Christ, called immediately before *Χριστος*—who “restored the ancient institution of marriage, and would not (as the venerable father says) permit polygamy to be practised now-a-day.”

Mr. Madan will indeed contest the authority of these ancient fathers: though, from his great eagerness to avail himself of every testimony in his favour, we doubt not, but that he would have esteemed it a most convincing proof of the lawfulness of polygamy, could he have produced such respectable witnesses for it, as we have produced against it. On subjects merely speculative, where the fancies of different men will strike out different conjectures, which it is the business of ingenuity to colour with the semblance of truth, we should not be biased by the weight of antiquity, or prejudiced in our decisions by the authority of names. On matters of opinion, argument would hold the first place, and we should only be determined by the evidence of reason. But in matters of fact, where fancy is not allowed to sport itself in hypothesis, we consider the Fathers in the light of credible historians: and when they bear a uniform and disinterested testimony to a known and common practice, it would discover an unpardonable degree of sceptical obstinacy and partiality, not to allow them the credit of veracity.

These observations are of weight in the question before us. *Justin Martyr* and *Clemens Alexandrinus*, who lived very near the apostolic age, positively condemn the practice of polygamy, and represent it as totally inconsistent with the genius of Christianity, and the established rites and usages of the evangelic church. Whether they reasoned well or ill on the subject, is  
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not the point in debate. Did they, or did they not, bear testimony to a simple and obvious fact?—and is their testimony to be credited?

In a word—when we reflect, that the primitive institution of marriage limited it to one man and one woman; that this institution was adhered to by Noah and his sons, amidst the degeneracy of the age in which they lived, and in spite of the examples of polygamy which the accursed race of Cain \* had introduced;—when we consider how very few (comparatively speaking) the examples of this practice were amongst the faithful; how much it brought its own punishment with it; and how dubious and equivocal those passages are in which it appears to have the sanction of the divine approbation;—when to these reflections we add another, respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion—how often the imperfections, and even vices of the patriarchs, and people of God, in old time, are recorded, without any express notification of their criminality—how much is said to be *commanded*, which our reverence for the holiness of God and his law, will only suffer us to suppose, were, for wise ends, *permitted*—how frequently the messengers of God adapted themselves to the genius of the people to whom they were sent, and the circumstances of the times in which they lived;—**ABOVE ALL**, when we consider the purity, equity, and benevolence of the Christian law; the explicit declarations of our Lord, and his Apostle St. Paul, respecting the institution of marriage; its design and limitation:—when we reflect, too, on the testimony of the most ancient Fathers, who could not possibly be ignorant of the general and common practice of the Apostolic church:—and, finally, when, to these considerations, we add those which are founded on justice to the female sex, and all the regulations of domestic œconomy and national policy, we must wholly condemn the revival of polygamy; and thus bear our honest testimony against the leading design of this dangerous and ill-advised publication.

As to the merit of this work, considered as a composition, we can only in general say, that the language is awkward and inelegant; that the subjects are not always happily arranged; and that the repetition of the same arguments, instead of rendering them more forcible, renders them insufferably tedious.—We leave it to our *NOMINAL Critics* to trace out the minuter errors of this treatise,

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\* Gen. iv. 19. LAMECH, the father of the polygamists, is the great hero of *Lyferus*; and though Mr. Madan doth not *triumph* with such loud acclamations in his praise, yet he appears to have a secret veneration for his memory, and is much displeased with good *Mr. Henry*, for wounding polygamy through the side of its founder,

and those *verbal* inaccuracies, which it is the glory of our modern "word-catchers" to detect and expose in form. Here, indeed, the harvest is abundant; and our labourers may eat their bread without any sweat on their brows!

We shall now take leave of Mr. Madan and his Work, with "recommending to his serious and reverend attention" two lines from a Heathen poet, which no Christian might have been ashamed to have written:

*Nam uxor contenta est, quæ bona est, uno viro,  
Qui minus vir unâ uxore contentus fuit?*

PLAUTUS, *Mercat.*

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ART. II. *Galic Antiquities*, consisting of a History of the Druids, particularly of those of Caledonia; a Dissertation on the Authenticity of the Poems of Ossian; and a Collection of ancient Poems, translated from the Galic of Ullin, Ossian, Orran, &c. by John Smith, Minister of Kilbrandon, Argyleshire. 4to. 10s. 6d. Boards. Edinburgh printed; for Cadell in London. 1780.

THE Author of this performance endeavours to illustrate the account of the Druids, given by the Greek and Roman writers, by the remains of ancient customs and manners in the Highlands, and by some expressions and idioms still used in the Galic language. In his Dissertation on the authenticity of Ossian's poems, he attempts to confirm the arguments already offered on this subject by Lord Kaims, Dr. Blair, and Mr. Macpherson; and to answer the objections which have been started by Dr. Johnson and other critics, since the publication of these performances, which were intended to assert the honour, and to vindicate the fame, of the ancient Celtic bard. We apprehend that this part of the work will not at present excite any high degree of curiosity. The learned are in general little disposed to doubt, that the finest passages of the poems of Ossian exist in the Galic language. Whether the whole exists in that language, nearly in the same form in which we have it in English, is a matter which the prudent attention of the Editor to his own interest (for we are unwilling to adopt the harsh language of Mr. Macpherson's antagonist) seems to have left doubtful; but one thing is not doubtful, that to the dispute concerning their authenticity, the poems of Ossian owe no small share of their celebrity.

We pretend not to dispel, what the inimitable Writer of the History of the Decline and Fall of the Roman Empire calls, the doubtful mist that hangs over the Highland antiquities; yet we cannot but admire the ingenuity of Mr. Macpherson's contrivance, if such it be allowed, who has established the fame of his English translation, by leaving us uncertain concerning the authenticity of the original, and that without detracting any

thing from the glory of the son of Fingal. The finest passages of the Galic poems, which are still repeated in the Highlands, will secure the immortal renown of Ossian, who can easily spare to Mr. Macpherson the merit of having disposed, combined, and extended them to a proper form for a literary publication. There is no Reader of taste, but must admire the warmth and energy of many of Ossian's descriptions. Several passages both in Fingal and Temora are exceedingly beautiful and affecting; but his works, considered as a whole, are no more than a delightful piece of poetical patchwork. They may be compared, indeed, with the desultory productions of Oriental fancy, and they will not lose much by the comparison; but to set them in competition with the sublime models of Grecian genius, is an insult to the judgment and common sense of mankind.

The Translator of the fragments now presented to the Public, speaks familiarly of the Celtic Platos and Homers. But of the philosophy of the Celts we have not yet received any specimens; and that their wise men ever communicated any knowledge to the Greeks, rests on the feeble authority of Diogenes Laertius (Note Laert. in Proem.). As to the phrase of 'Celtic or Highland Homers,' we could wish to see it entirely laid aside. The sacred name of the immortal father of verse ought not to be profaned by ignoble comparisons; and the preposterous adulation offered to the son of Fingal, instead of exalting his character, exposes both himself and his admirers to ridicule and contempt. As a curious monument of antiquity, the poems of Ossian deserve attention and respect. In this view, they have been translated from Mr. Macpherson's English version into several foreign languages, particularly the German and the Italian; and, in this view, they are considered by the learned of Europe. But, if they are examined by the rules of Epic poetry, we shall find, that whether we consider the invention and disposition of the fable (*ἡ τῶν πραγμάτων εὐσαςίς*), the representation of characters and manners (*ταῖς ἡ*), or the natural beauty and *verisimilitude* of the language and expression (*το τῆ λεξέως πιθανόν*), they have not any title to be ranked in that most sublime class of poetical composition; at least, until the rules of Aristotle be abolished; rules which have been adopted by all civilized nations, because they are founded on the practice of Homer, or, in other words, on the laws of nature; for Nature and Homer are acknowledged to be the same by the general consent and imitation of critics and poets, as well as by the universal admiration of human kind.

The present collection is given to the Public, without being dignified with the name of Tragedies, Elegies, Epoposias, or any other specific appellation, by which the Greeks discriminated their works of literary genius. The Translator calls them,



them, simply, Poems; which shows a very becoming modesty, as well as propriety; for, unless he had called them "Battle-pieces," we know not by what specific name they could have been accurately distinguished.

The uniformity of subject, the sameness of imagery, and the monotony of style, render it impossible, without extreme fatigue, to give these Galic poems a continued perusal. Even the descriptions, which form the least exceptionable part, are generally so uncouth and abrupt, that, in order to relish, it is necessary to study them; and poetry which requires study, cannot be very pleasant. The odes of Pindar, the choral songs of the Grecian tragedies, are not an exception to this rule. The glowing expressions, the bold inversions of style, the innumerable allusions to ancient history and fable, as well as to the multiplied forms and ceremonies of polished life, render many passages difficult to us, which were easy to the Greeks, and which, after a proper study of the history, the language, and the customs of antiquity, become easy to the modern Reader. But the obscurity of Ossian arises not from our ignorance of the manners, the amusements, or the employments of his age, which were few, simple, and uniform; but from his unusual mode of expressing the most common ideas and sentiments, his gigantic hyperboles, and his unceasing train of comparisons and metaphors, which, though continually borrowed from the same objects, yet, as they are employed unnecessarily on almost every occasion, distract the attention, perplex the understanding, bewilder and confound the imagination of the Reader.

Having made these observations concerning the general merit and principal defects of Galic poetry, we should proceed to examine the present translations, and to compare them with those formerly published by Mr. Macpherson. Upon this subject the Author expresses himself in a manner which is not likely to excite the partiality of the Public in his favour. 'Whatever reception these pieces may meet with from the Public in their present form, the Translator shall reckon himself much honoured by the approbation and encouragement which some of the first judges of poetical composition have been already pleased to bestow on them.' Whether this approbation has been justly bestowed, the Reader will be enabled to judge, from a specimen, which appears to us one of the least exceptionable in this collection.

#### CATHLUINA: A POEM\*.

\* *The Argument.*] Annir, the daughter of Moran, having been loved by two intimate friends, Gaul and Garno, resolved to get rid of the

\* In the district of Lorn in Argyleshire, there is a lake which is now called Loch-an-  
nach, but anciently Loch-laina, or Lochluana. Near it was probably the scene of this

the last by a stratagem.—In the disguise of a stranger, she brought him a challenge from Duaran, who, she alleged, was his rival, and whose prowess she thought he would not chuse to encounter. But being disappointed in this, and resolved to get rid of Garao at any rate, she delivers the same message to Gaul, confident that his superior valour would give him the victory.—The two friends met in the night, and fell by mutual wounds. The issue of her plot affected Annir so much, that she could not long survive it.—The poem opens with some reflections suggested by the scene where they were all buried, and concludes with their funeral song.]

‘ I hear the murmur of the brook ; I hear its fall over the rock.  
Lead me, son of youth, to that oak which spreads its branches over  
the stream. At its foot, three gray stones lift through withered grass  
their heads, and meet the falling leaves. There sleep the friends of  
Ossian. The murmuring stream they hear not: the rustling leaves  
they heed not. In the chamber of their rest, the steps of our approach  
will not disturb them.

‘ Many, son of youth, were the valiant on the hills of Morven, in  
the days of our joy. But the blast came and spoiled our wood of its  
leaves. It overturned our lofty pines on their green mountains. It  
whistled with its wintery noise through our palaces, and marked its  
dark path with death. The season of our joy is a sun-beam that is  
past; the voice of gladness in our hall is a song that hath ceased;  
and the strength of our heroes is a stream that is no more. The owl  
dwells in our fallen walls, and the deer graze on the tombs of the  
valiant. The stranger comes from afar to beg the aid of the King.  
He sees his halls, and wonders they are desolate. The cow-herd,  
careless, whistling, meets him on the dusky heath, and tells him the  
heroes are no more. “ Whither,” he says, “ are the friends of the  
feeble gone; and where is Fingal, the shield of the unhappy ? ”——  
They are gone, O stranger, to their fathers. The blast hath laid  
the mighty, like the tall pines of Dora, low; and the sons of the  
feeble grow in their place. Thou seest on every hill the tombs of  
those who helped the unhappy. Thou seest their stones half-sunk,  
amidst the rank rustling grass of the vale. The heroes have made  
their bed in dust; and silence, like mist, is spread on Morven.

‘ But the voice of Cona’s harp, ye mighty dead, shall be heard in  
your praise. The stranger, as he passes, may attend perhaps to the  
song. Listening on his spear, at times, he stands. The bard sees  
him not, but his sighs are often heard. Humming the tale he goes  
away, and, mournful, tells it at the streams of his land. Young  
bards shall hear it as they bend, silent, over their listening harps.  
On future times they will pour the song.

‘ We are come to the place; but where are the stones that mark  
the abode of my friends? Lift your heads, ye gray mossy stones;  
lift your heads, and tell whose memory you preserve. Why shrink

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this poem. Many places in its neighbourhood are still denominated from Ossian’s heroes.

The *son of youth*, to whom this piece is addressed, is supposed to be the same with the *son of Apsin*, so often mentioned in some other ancient poems. Tradition relates many stories of him; among others, that he took down in writing all the poems of Ossian as they had been repeated to him by that old and venerable bard.

you in your moss, forgetful of the mighty below you?—But I will not forget you, companions of my youth. Your fame shall remain in my song, when these mouldering stones shall fail.—Often did we shine together in steel, and pour death on fields, like roaring streams. Mighty were ye then, my friends, though now so low! Mighty were your deeds when you strove together here. Listen to the tale, son of youth, and let thy soul be kindled to deeds of fame.

\* Gaul\* and Garno were the terrors of the plain: their fame was in the land of strangers. The strength of their arms was unmatched, and their souls were steel. They came to the aid of Moran. They went to the hall of the chief, where it lifts its gray head, in the midst of trees, in the green isle of Innisluina.—The daughter of Moran seized the harp, and her voice of music praised the strangers. Their souls melted at the song, like a wreath of snow before the eye of the sun. The heroes burned with equal love to Annir; but it was on Gaul alone that she rolled her blue eye. Her soul beheld him in the dreams of her rest; and the streams of Innisluina heard, in secret, his name.—The daughter of Moran turned away her eye from the brow of Garno; for she often saw the fire of his wrath arise, like a dark flame when clouds of smoke surround it.

Three days the heroes feasted. On the fourth they pursued the chase on the heath of Luina. The maid followed at a distance, like a youth from the land of strangers. She followed to tell the words of fear, that Garno might leave the land †.

The sun looked down on the fields; from beyond the midst of his course, and the panting roes still lay in the shade of the rock. Garno sat on Caba's rugged top. His quiver is by his side, and Luchos lies at his feet. Beside him is the bow with the head of horn, unstrung. He looks round for the deer; he sees a youth. "Whence are thy steps," said the dark-brow'd chief; "and where is the place to which thou art bound?"—

"I am," replied the youth, "from the mighty Duaran, chief of the halls of Comara. He loves the daughter of Moran; but he heard that Garno wooed his love. He heard it, and sent me to bid thee yield the fair; or feel, this night, the strength of his arm in battle."

"Tell that proud son of the sea, that Garno will never yield. My arm is strong as the oak of Malla, and my steel knows the road through the breast of heroes. To Gaul alone, of all the youths on the hill, I yield the right-hand in battle, since he slew the boar that broke my spear on Elda.—Bid Duaran fly to his land: bid him retire from the daughter of Moran."

"But thou hast not seen Duaran," said the youth. "His stature is like an oak; his strength as the thunder that rolls through heaven; and his sword as the lightning that blasts the affrighted groves. Fly

\* Who this Gaul was, is not certain. He is probably the same with him who speaks in that dialogue often foisted into the poem of Gaul the son of Morni, and beginning with

A righbhin is binne ceol,  
Gluais gu malda's na gabh bron, &c.

† For most of this and the two following paragraphs, we are more indebted to the tale than to the poem, which is defective.

to thy land, lest it leave thy withered branches low, and strew on the heath thy blue arms."

"Fly thou, and tell Duaran I meet him.—Ferarma, bring me my shield and spear: bring me my sword, that stream of light.—What mean these two angry ghosts that fight in air!—The thin blood runs down their robes of mist; and their half-formed swords, like faint meteors, fall on sky-blue shields.—Now they embrace like friends. The sweeping blast passes through their airy limbs. They vanish. I do not love the sign; but I do not fear it. Ferarma, bring my arms."

"The maid retires. She is grieved that Garno will not fly. But she heard him say that to Gaul he yielded in battle. To the hill of his chase are therefore her steps.—The hero leans on his spear: a branchy deer lies by his side, and his dogs are panting around. His looks are towards the green dwelling of Luina: His thoughts are of his lovely Annir; and his voice is heard in her praise.

"Fair is my love as the bow of heaven: her robe is like the beam of the morning. Mild is the blushing of thy face, O Annir, as that sun, when he looks through the red-tinged clouds of the West, and the green tops of the mountains smile. O that I saw thee on the hill of deer, in all thy beauty; that I saw thee like the young pine in the vale of Luina, when it softly waves its head in the gale, and its glittering leaves grow in the shower of the sun!—Then would my soul rejoice as the roe, when he bounds over the heath in his speed; for lovely art thou in the eye of Gaul, thou daughter of car-borne \* Moran!"

"And art thou Gaul?" said the approaching youth. "Thy Annir may be lovely, son of Ardan; but dire is the battle thou must fight. Duaran loves the maid: on that hill he awaits thy coming, Yield, Gaul, thy love to Duaran."

"My love I will yield to none. But tell thou that chief to come to the feast to-night. To-morrow he shall carry away the gift of a friend, or feel the strength of a foe."

"Thou mayst spread the feast, but thou must eat it alone; for Duaran comes only to lift the spear. Already I see his distant steps. He stalks like a ghost on that dusky heath. The beam of his steel supplies the departing light; and the clouds brighten their dark-brown sides around him. Hark! he strikes his shield. Its sound is the death of heroes."

\* Ait mar eilid an sennaich,  
Na deann air raon nan rua 'bhoc,  
Tha m' anam fein, tra chi mi do dhreach,  
Inghean Mhorain nan each 's nan carbad.

*Car-borne* is always a title of distinction in the poems of Ossian. That the ancient Britons and Caledonians used cars and chariots of various kinds, is a fact so well attested by Tacitus, Mela, Cæsar, and other authors of credit, that none has room to ask, Where could they drive them? Their chariots of war were generally armed with scythes, and called *cobb'ain*, (the *covinus* of the Latin writers), from *co-bhuain*, a word which signifies, "to hew down on all sides." Of this kind seems to have been the famous car of Cuthullin in the 1st B. of Fingal, and the 4000 which Cæsar ascribes to Cassibelanus.—Besides this, the ancient Caledonians, as they inhabited a mountainous and uneven country, used for state a sort of litter, borne between two horses in a line, and somewhat in the shape of a bier. Hence, in Galic, the word *carbad* is used either to denote "a bier" or "a chariot."

† Gaul

'Gaul covered himself with his arms, like a ghost that clothes his dark limbs with meteors of light, when the mountain-heads are shaking in thunder. He moved to the hill from which he heard the sign of battle. As he went he hummed a careless song. He thought of his Annir, and the deeds of his former days.

'Here, son of youth, the warriors met. Each thought his foe was Duaran: for night was dark on the hills, and this oak concealed the sky. Dreadful was the wrath of the heroes; dreadful was the echo of their swords, as they mixed on high, like streams of lightning, when they issue from dark clouds of many folds\*. The hills reply to their shields. Luina trembles, with all its woods. The heath shakes its head; the roes are afraid in their dreams; they think the chase is already up, and the thought of their sleep is of danger.—Still louder grows the noise in their ear; they think the approach of the hounds and the twang of the bow are nearer. From their midnight slumber they start; their face is towards the desert.

'Terrible and long was the strife of battle.—But the shield of Gaul is cleft in twain; and the blade of Garno flies in broken pieces. Its sound is like the whirlwind on Ardrven, when it tears the heath from its roots, and rustles through the leafy oak.

'Gaul stands like a whale, which the blue waves have left bare upon a rock. Garno, like the return of a stormy wave, rushes on to grasp the chief. Around each other they clasp their sinewy arms; like two contending spirits of heaven, when all the storms are awake. The rocking hills shrink with fear from the thunder of the sons of the sky; and the groves are blasted with their lightning.—Thus from side to side the warriors bound. Rocks with their earth and moss fly from their heels. Blood, mixt with sweat, descends in streams to the ground. It wanders through the green grass, and dyes the passing rill.

'All night they fought. With morning light the son of Ardan falls on earth, and his wide wound is exposed to day. The helmet falls from his face. Garno knows his friend. Speechless and pale he stands, like the blasted oak, which the lightning struck on Mora in other years. The broad wound in his own breast is forgot. The red current flows unperceived. He falls beside his friend.

"Blessed," he said, "be the hand that gave the wound! My body, O Gaul, shall rest with thine, and our souls shall ride on the same fair-skirted cloud. Our fathers see us come: they open the broad gate of mist: they bend to hail their sons, and a thousand other spirits are in their course. We come, mighty ghosts; but ask not how your children fell. Why should you know that we fought,

\* Another edition of the poem describes this combat somewhat differently, but with almost equal energy, in the following lines;

Bhuail iad ann sin air a cheile,  
Gu cruaidh'cuidreach is do-bheumach,  
Chaidh an leig air chrith fui'n csaibh,  
'S chaidh teine da'n armaibh glafa.  
Bhuailleadh iad gu neart'ar dobhaidh  
Mar dha-bhuinne ri ctuaidh cho'rag.  
Cho-fhreagair na creagan 'fna beanntai'  
Do airm nan Curine caima,

as if we had been foes? Enough that you know your sons were brave. But why have we fought together; why have I heard the name of Duaran?"

"Gaul heard the voice of his friend. But the shades of death are on his eyes: they see but dimly half the light. "Why did I fight," he faintly said, "with Garno; why did I wound my friend; why did I hear of Duaran? O that Annir were near to raise the gray stone of my tomb!—Bend down, my fathers, from your airy halls, to meet me!" His words were heard no more. Cold and pale in his blood he sunk.

"Annir came. Trembling were her steps: wild were her looks: distracted were her words. "Why fled not Garno? why fell my Gaul? Why was heard the name of Duaran?" The bow dropped from her hand: the shield fell from her breast. Garno saw her, but turned away his eye. In silence he fell asleep.—She came to her lovely Gaul. She fell upon his clay-cold corse. There the fair, unhappy mourner was found; but she would not be torn from her love.

All day, the sun, as he travelled through his watery cloud, beheld her grief. All night, the ghosts of rocks faintly answered to her sigh. On the second day her eyes were closed. Death came, like the calm cloud of sleep, when the hunter is tired upon his hill, and the silence of mist, without any wind, is around him.

"Two days the father of Annir looked towards the heath: two sleepless nights he listened to all the winds. "Give me," on this morning he said, "my staff. My steps will be towards the desert."—A gray dog howls before him: a fair ghost hovers on the heath. The aged lifts his tearful eye; mournful he spies the lovely form.—"

Amidst the striking beauties of the above specimen, we may remark the general defects which characterise the Galic poetry. The merit of the translation is not inconsiderable; yet Mr. Smith's style will not bear a comparison with Mr. Macpherson's in point of *melody, rhythm, variety, or force of imitation*; the four principal qualities by which the Grecian critics estimate the respective value of literary compositions\*.

\* See in particular Dionys. Halicarn. de Struct. Orat. passim.

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ART. III. *Some Account of the Alien Priories, and of such Lands as they are known to have possessed in England and Wales. In Two Volumes 8vo. 7 s. sewed. Nichols, &c. 1779.*

THE learned in antiquities will doubtless find much entertainment in this work; but it is of a kind which will not be relished, except by those who value names and dates for their own sakes. As it is not probable that this is the case with the majority of our Readers, we think it sufficient to lay before them the Editor's general account of Alien Priories, prefixed to the detail which he has collected concerning the institution, structure, and history of the cathedrals and religious houses in Normandy and other parts of France.

\* *Alien Priors* were cells of the religious houses in England which belonged to foreign monasteries: for when manors or tithes were given to foreign convents, the monks, either to increase their own tale, or rather to have faithful stewards of their revenues, built a small convent here for the reception of such a number as they thought proper, and constituted priors over them. Within these cells there was the same distinction as in those priories which were cells subordinate to some great abbey; some of these were conventual, and, having priors of their own choosing, thereby became entire societies within themselves, and received the revenues belonging to their several houses for their own use and benefit, paying only the ancient apport †, acknowledgment, or obvention, at first the surpluse to the foreign house; but others depended entirely on the foreign houses, who appointed and removed their priors at pleasure. These transmitted all their revenues to the foreign head houses; for which reason their estates were generally seized to carry on the wars between England and France, and restored to them again on return of peace. These Alien Priors were most of them founded by such as had foreign abbeys founded by themselves or by some of their family.

\* The whole number is not exactly ascertained; the Monasticon hath given a list of 100; Weever (p. 338) says 110; an account is here given of 146. A few in Normandy, mentioned in *Nensiria Pia* only (whose lands have not yet been discovered), are supposed to have been founded by some of the ancient English nobility or their descendants.

\* Some of these cells were made indigenous or denizon, or endenized.

\* The Alien Priors were first seized by Edward I. 1285, on the breaking out of the war between France and England; and it appears from a roll, that Edward II. also seized them, though this is not mentioned by our historians; and to these the act of restitution 1 Ed. III. seems to refer.

\* In 1337, Edward III. confiscated their estates, and let out the priories themselves with all their lands and tenements, at his pleasure, for 23 years; at the end of which term peace being concluded between the two nations, he restored their estates 1361, as appears by his letters patents to that of Montacute, c. Somerset, printed at large in Rymer, Vol. VI. p. 311. and translated in Weever's *Funeral Monuments*, p. 339. and in the Appendix to Vol. II. No. VI. At other times he granted their lands, or lay pensions out of them to divers noblemen. They were also sequestered during Richard II.'s reign, and the head monasteries abroad had the King's licence to sell their lands to other religious houses here, or to any particular persons who wanted to endow others.

\* Henry IV. began his reign with shewing some favour to the Alien Priors, restoring all the conventual ones, only reserving to him in time of war what they paid in time of peace to the foreign abbeys.

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† *Apportus* or *apportagium* (from *portare*), an acknowledgment, oblation, or obvention to the mother house or church. DU CANGE.

\* They

‘ They were all dissolved by act of parliament, 2 Henry V, and all their estates vested in the crown except some lands granted to the college of Fotheringhay.

‘ The act of dissolution is not printed in the statute books, but is to be found entire in Rymer's *Fœdera* IX. 283, and in the Parliament Rolls, Vol. IV. p. 22, whence it is copied in the Appendix to Vol. II. No. IX.

‘ In general these lands were appropriated to religious uses.

‘ Henry VI. endowed his foundations at Eton and Cambridge with the lands of the Alien Priories, in pursuance of his father's design to appropriate them all to a noble college at Oxford.

‘ Others were granted in fee to the prelates, nobility, or private persons.

‘ Such as remained in the crown were granted by Henry VI. 1440, to Archbishop Chicheley, &c. and they became part of his and the royal foundations.’

The work has every appearance of correctness and authenticity; and is ornamented with several views of ancient churches and abbeyes, neatly engraved.

ART. IV. *An Address to Dr. Priestley, upon his Doctrine of Philosophical Necessity illustrated.* 8vo. 2s. Cadell. 1780.

ART. V. *A Letter to Jacob Bryant, Esq; in Defence of Philosophical Necessity.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. Johnson. 1780.

**D**R. Priestley answers his opponents so quickly, that he seldom allows us slow-paced Reviewers any interval between the attack and the defence. Accordingly we have more than once already coupled them together, as we now do, in our Journal. We scarce remember, however, to have seen an instance of two champions in the fields of controversy, each of them persons of great eminence in the republic of letters, so unequally matched, as the present opponent and his answerer:—*a dwarf*—[we mean, *quoad hoc* only] assaulting a *giant*!

Whatever celebrity Mr. Bryant—for he is the Author of the *Address*—may have justly acquired by his former writings, particularly his *New System of Ancient Mythology*, he will by no means add to it by having entered into a controversy, with the subject of which he plainly appears to be very little acquainted: and yet he tells us, that it is ‘ a subject which he had much considered; and had indeed long since, for his private satisfaction, written down his thoughts upon it;’ and further, that, on the present occasion, ‘ he formed a resolution not to be too hasty in his conclusions: but to read the *Treatise on Necessity* over with that attention and care, which every thing deserves that proceeds from a person so justly celebrated as Dr. Priestley.’

That



That Mr. Bryant does not fully possess the ground of the controversy in which he has thought proper to engage, is evident from his very outset. He thinks that he is opposing Dr. Priestley, and convicting him of inconsistency and paradox, when he represents him as maintaining the doctrine of *philosophical necessity*, and yet at the same time allowing that men 'have the power of doing whatever they *will* or *please*.' Dr. Priestley certainly not only acknowledges, but maintains that a man can do what he *pleases* or *wills*: but he has likewise repeatedly added to this position another, which is—that a man *wills* after a *certain* and *definite* manner, in *definite* circumstances:—or, that the *will* itself is previously and necessarily determined by some cause external to itself, or by the strongest motive.

Thus the very foundation of the doctrine of philosophical necessity is evidently not understood by Mr. Bryant, after all the consideration which he has bestowed on the subject. He sometimes speaks the language of the *Necessarian*, in the same paragraph where he is supporting the opposite doctrine of *philosophical liberty*. No wonder, then, that we often find him hesitating and losing himself.—'Permit me here, says he, when treating on this very subject; to make a short pause, and consider what has been said; for, being rather short-sighted, I am apt to overlook the clue, which should lead me, and am soon lost in a maze.'

In fact, Mr. Bryant has not caught hold of the principal link in the chain of Dr. Priestley's argument; nor does he appear to have availed himself, in the least degree, of the lights which he might have derived from a perusal of the writings of Dr. Priestley's preceding opponents on this subject. We know not whether we shall throw any new light on this branch of the argument by just observing, that the defenders of the doctrine of philosophical liberty consider the *will* as an uncontrolled *agent*, and as the *beginner* of motion: whereas the *will*, at the same time that it is *active* with respect to the exertions of the mind and body, is, according to the *Necessarian* doctrine, *passive* with regard to the motives that *determine* it; the strongest of which does, and *must* prevail. Though it has been said, that *activity* and *passiveness* are incompatible in the same subject; yet there appears to us no contradiction in conceiving a thing as an *agent*, or as *acting upon* one substance, in one particular manner, while itself is *acted upon* by another substance, in another manner:—in the same way as the heart is an *agent*, in propelling the blood through the arterial system; and accordingly is popularly considered as the original cause of all the vital motions: while, at the same time, it is *passive* in obeying the *nervous influence*, from which, in fact, it derives its activity.

The

The Reader perhaps will be better enabled to judge of Mr. Bryant's fitness to enter the lists, *on this particular question*, against so formidable an opponent; and of Dr. Priestley's manner of repelling the feeble attack, with a push of his little finger; if we transcribe two or three passages noticed by Dr. Priestley, which occur towards the beginning of Mr. Bryant's *Address*, and annex the Doctor's observations on them.

Mr. Bryant says, that 'upon the most diligent inquiry, he is persuaded that mankind have a self-determining power; and that, *upon mature deliberation, and just reasoning*, they can make a free and proper election, and can not only chuse, but reject, as shall seem best to their own judgment.'

'But pray, good Sir,' says Dr. P. in answer, 'did any Necessarian ever deny this? If he did, he must have been such a defender of *necessity*, as you are of *liberty*. A Necessarian is so far from denying this, that his principles absolutely require it. For, according to them, something that may be called *judgment* necessarily precedes volition, and the volition is always directed by that judgment, being determined by what to it appears preferable at the time.'

Again, 'who ever asserted,' says Mr. B. 'that the mind was never under any influence, and that the will was not determined by motives?'—What, answers Dr. P. 'could any Necessarian say more to his own purpose? For my own part, I cannot express my own principles in more proper, or more decisive language.'

The great question, Mr. B. afterwards adds, is, 'whether these motives are coercive: whether this influence be irresistible; so that the mind has no power of election, and cannot by any means reject.—You will tell me, that this is owing to a stronger motive, which overcomes the weaker. *This I shall not controvert.*'—Then, says Dr. Priestley, 'let me tell you, Sir, there is nothing in the whole business that you *can* controvert, that will be to any purpose.'

Mr. B. immediately subjoins—'All I know is, that whatever influences there may be, we are blessed with reason, to consider and to judge; and with a power to reject and to chuse.'—But does any Necessarian, Dr. Priestley replies, 'deny that man is endued with reason? So far is he from denying that *consideration* and *judgment* precede volition, and direct it, that this is the very circumstance that his scheme requires, in order to exclude *self-determination*, which it effectually does. Indeed, Sir, here you are got upon clear *Necessarian ground*; though, being unfortunately bewildered, as you truly say of yourself, *you know not where you are.*'

Towards the end of his *Address*, Mr. Bryant, after relating the opinion of Cicero with respect to the controversy between Chrysippus

Chrysiptus and his opponents, subjoins—‘so that, contrary to your (Dr. P.’s) notion, a thing which at any time happened; might have happened otherwise, *if we had chosen it.*’—‘Now, this also, says Dr. P. is so far from being contrary to my notion, as you call it, that it is perfectly agreeable to my notion. For it implies, that, to have *happened otherwise*, a *different choice* must have been made; and you are as far as I can be from supposing that choice is not determined by motives.’

These short extracts sufficiently shew how unprepared Mr. Bryant was to engage in this controversy. We shall, however, transcribe a longer extract from his performance; as a specimen of one of the Author’s arguments, or rather of his oratory, in favour of the *self-determining power* ascribed to man, by the advocates for liberty. Before our philosophical Readers have got to the end of it, they will wonder that the Author should have overlooked the extensive influence of the *principle of association*; noticed so long ago by Locke, and since so extensively and successfully employed, in investigating the theory of the human mind, by many metaphysical writers, and particularly by Hartley.

Addressing himself to Dr. Priestley, Mr. Bryant says—‘You indeed tell me, Sir, that every thought is predetermined: and in every act of volition I am forcibly impelled: so that I could not in any instance have made my election otherwise than I have done. Every movement of the mind, *you say* [Locke had said this, not Dr. P.], ‘arises from a pressing uneasiness. This theory may appear specious; but it seems to run counter to all experience: and the contrary, if I mistake not, is self-evident: I sit at this instant at my ease, in a calm and dispassionate state of mind; as you are pleased, Sir, to recommend. I perceive myself at full liberty, and know not of any external impulse to determine me either in my thoughts or actions. I purpose to move: but antecedently examine, whether I am under any bias, or necessity: or directed by any foreign power. I find none. In the vast series of causes, so often mentioned, I do not perceive one, that will have any share in the effect which I am about to produce. The whole originates in myself, whether I move my body; or my arm; or am content with extending a finger. The like appears with respect to my thoughts. I am here equally free; and among the various objects which are ready at my call, I arbitrarily chuse those to which my fancy leads me. You tell me, that every thought is an *effect*; and that it is connected with a prior idea, by which it was produced. I cannot see any such uniform affinity or correspondence: and to give a proof of my liberty and independence, I will for once expatiate freely, and produce a series of *unconnected* ideas from my own imagination. I accordingly, without any pressing uneasiness,

easiness, think of a *tree*; of *time*; of the *ocean*; of *darkness*; of a *cone*; of *truth*; of a *tower*; of *probability*; of *Thersites*; of *love*; of *Epidaurus*; of *Socrates*; of a *mite*; of *casuistry*; of the *Iliad*; of *Otobette*; of *Tenterden steeple*;'—[we rather wonder *Goodwin sands* did not here slip in, instead of what follows it] of a *mole*; of a *mouse-trap*. In doing this, I did not find that I was restrained by any law of nature; or impelled by any foreign power. Nor can I at last perceive that these desultory thoughts have the least connection with one another: much less with any prior ideas. You assure me, that they must unavoidably have a reference, and that they are dependent upon others, which have preceded. In short, according to your principles, they arose so necessarily in my mind, that five days hence, or five years hence, in the same circumstances, and with the same disposition, I should infallibly make the very same choice. But this seems contrary to experience: for though I am as precisely in the same circumstances as we can suppose any man to be, and likewise in the same disposition of mind; yet, after an interval of a very few minutes, I am not able to go over the fourth part of this series. And however cogent the necessity may be, I can recollect very little more than the *mole* and the *mouse*.'

The philosophical Reader will anticipate the substance of Dr. Priestley's reply to this studied flourish of Mr. Bryant's—'You think, Sir,' says he, 'that the curious assortment of ideas you have presented us with had no connection, mediate, you must mean, or immediate. But odd as you, who appear to know so little of the human mind, may think it, I have no doubt but they really had. Are you sure, that you have omitted no other ideas, that might connect those that you have produced? Or, which you may better recollect, did you at first set them down exactly in the order in which they now stand? Were not the words, *love* and a *tower*, a little nearer together; and did not the story of *Hero* and *Leander* occur to you: and are you quite sure that nothing squeezed in between the *mole* and the *mouse-trap*?'.

'You say, you place yourself as precisely in the same circumstances as we can suppose any man to be, and likewise in the same disposition of mind. But, Sir, what you may suppose to be the same, may not be *precisely so*; and a very slight alteration in the disposition of your mind, perhaps the position of your body, may put the *mole* in the place of the *mouse-trap*, or *vice versa*.'

'That you have never read Mr. Hobbes, I take for granted. Indeed, if you had, you would have known a little more of the subject of which you treat than you now do. Somewhere in his writings, but I do not now recollect the place, you would

have found a pertinent observation to the present purpose, and a proper example. Some gentlemen were talking of the Civil wars in England, when one of them suddenly asked what was the value of a *Jewish shekel*. To appearance, these had as little connection as any two in your group. But this gentleman was more ingenuous, or more fortunate than you : for, being interrogated while the whole train was fresh in his memory, he said, the *Civil war* brought to his mind the *death of King Charles*, the death of Charles *that of our Saviour*, and this made him think of the *thirty pieces of silver*, which he supposed were *shekels*, for which Judas betrayed him. Now all this process might take place in less time than would be sufficient to write down any of the two words in your collection. But you seem to have no idea of the rapidity of thought, or how slight circumstances are sufficient, by the law of association, to introduce any particular idea. And yet the connection of the several parts of your ingenious *System of Mythology* is often extremely delicate.

Having already said enough of this performance, we shall not extend this article by dwelling on the gross and indecent personal imputations and insinuations, which Mr. B. has in different places thrown out against Dr. P. as a man, and as a professor of Christianity ; and for which he is severely, and, in our opinion, very properly reprehended.

ART. VI. *An Appendix to the Observations in Defence of the Liberty of Man, as a Moral Agent ; in Answer to Dr. Priestley's Illustrations of Philosophical Necessity, &c.* By John Palmer, Minister of New Broad-street. 8vo. 6d. Johnson. 1780.

ART. VII. *A Second Letter to the Rev. Mr. John Palmer, in Defence of the Doctrine of Philosophical Necessity.* By Joseph Priestley, LL. D. F. R. S. 8vo. 6d. Johnson. 1780.

**I**N the first of these two performances, Dr. Priestley meets an antagonist of a different order from the preceding ;—we mean, however, only with respect to this subject. His present opponent is fully master of the question in debate ; and has met him before on the same ground. When engaged with such antagonists as Dr. Price and Mr. Palmer, he has the satisfaction *in arenam cum æqualibus descendere*.

Though we entered pretty largely [in our *Review* for January last, pag. 28.] into the contest between Dr. Priestley and Mr. Palmer, on the doctrine of Philosophical Necessity ; we find it difficult to continue the discussion of the different subjects, not very methodically treated in Mr. Palmer's second performance now before us, without endless repetitions and references. We think it sufficient, therefore, to refer the Reader to the performances themselves ; taking particular notice only of some parts of

Dr. Priestley's last section, in which, as well as elsewhere, though Mr. Palmer has expressed his intention of declining the controversy, Dr. Priestley with some earnestness invites him to resume it; and proposes to him the consideration of certain points, to which he thinks he has omitted to give a satisfactory answer. The first of these appears to be of sufficient importance to merit transcription.

Mr. Palmer had said, that a determination of the mind is *not* an effect without a cause, though it be not produced by any motive; because the *self-determining power itself* is the cause. Dr. Priestley had answered, that, allowing this supposed power to be the cause of choice *in general*, it can no more be considered as the cause of any *particular* choice, than the motion of the air *in general* can be said to be the cause of any *particular* wind; because *all* winds are equally motions of the air, and that therefore there must be some *farther* cause of any *particular* wind. 'I desire you,' says Dr. Priestley, 'to point out the insufficiency of this answer. This it the more behoves you to do, because it respects not the *outworks*, but the *very inmost retreat* of your doctrine of liberty. If you cannot defend yourself against this attack, you must surrender at discretion. Necessity, with all its *horrid consequences*, will enter in at the breach; and you know that Necessarians, though stolidful to good, are active enough in mischief, and give no quarter.'—Dr. P. here alludes to Mr. Palmer's having before said, that a belief in the doctrine of necessity tended to indispose a man for virtuous activity; though it would not prevent his being active enough in gratifying his *visions* inclinations.

Returning to the same subject afterwards, Dr. P. desires Mr. Palmer to produce some *direct* proof of the existence of the *self-determining* power he boasts so much of. I mean, says he, 'a proof from *fact*, and not from a merely imagined *feeling*, or *consciousness* of it, which one person may assert, and another, who is certainly constituted in the same manner, may deny. What I assert is, that all we *can feel*, or be *conscious of*, in the case, is, that our actions, corporeal or mental, depend upon our *will*, or *pleasure*; but to say, that our wills are not always influenced by *motives*, is so far from being *agreeable*; that it is directly *contrary* to all experience in ourselves, and all observation of others.'

We have observed in our Article above referred to [M. R. January, 1780, pag. 35.], that Mr. Palmer, in his zeal for human liberty, in fact gives up the *Divine prescience*. On this head Dr. Priestley presses him very strongly. 'You have said nothing (says he) to explain or soften your denial of the doctrine of *Divine prescience*, which, as a *Christian*, and a *Christian Minister*, it greatly behoves you to do. You pretend to be shocked at the consequences of the doctrine of necessity, which exist

exist only in your own imagination; but here is a consequence of your doctrine of liberty, directly repugnant to the whole tenor of revelation, as it has been understood by all who ever pretended to any faith in it; though they have differed ever so much in other things. It will be well worth your while to make another Appendix to your book, if it were only to give some little plausibility to this business; and either to shew, if you can, that the Divine prescience is not a doctrine of the Scriptures, or that the sacred writers were mistaken with respect to it. —

‘ If, as I suppose will be the case, you should not be able to reconcile *prescience* with your more favourite doctrine of *free-will*; be advised by me, rather than give up the former so lightly as you do, to keep it *at all events*: even though, in order to do it, you should be obliged to rank it (as many truly pious Christians do the doctrines of *Transubstantiation*, and the *Trinity*) among the *mysteries of faith*, things to be held sacred, and not to be submitted to rational inquiry. On no account would I abandon such a doctrine as that of *Divine prescience*, while I retained the least respect for revelation, or wished to look with any satisfaction on the moral government under which I live.’ —

There are some other material points which Dr. P. strongly urges Mr. Palmer to reconsider; at the same time he entreats him with considerable earnestness to carry on this controversy a little longer, and to its *proper conclusion*; particularly proposing the mode of discussing the points in debate by distinct *interrogatories*, and categorical *answers*, in which each of them may exhaust all that they can now have to say that is material. I am so happy, says he, ‘ to find myself engaged with a person of undoubted judgment in the controversy, that, I own, I am very unwilling to part with you soon. I shall be like Horace’s friend, and you must have recourse to as many shifts to get quit of me.’

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ART. VIII. *The Canadian Freeholder*: In Three Dialogues between an Englishman and a Frenchman, settled in Canada, shewing the Sentiments of the Bulk of the Freeholders of Canada concerning the late Quebec Act; with some Remarks on the Boston-Charter Act; and an Attempt to shew the great Expediency of immediately repealing both these Acts of Parliament, and of making some other useful Regulations and Concessions to his Majesty’s American Subjects, as a Ground for a Reconciliation with the United Colonies in America. Vol. III. 8vo. 4s. 6d. Boards. White. 1779.

OF the two former volumes of this work we have already given an account in the course of our Journal.\*; and we

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\* Vols. 57, 58, and 61.

now proceed to a review of this additional volume, which comprehends the Third Dialogue. The Writer now gives the remaining part of his plan of reconciliation between Great Britain and her American Colonies, which was begun in the First Dialogue. The Author proposed, that the Quebec Act should be repealed; that satisfaction should be given to the Americans with respect to the important article of taxation by authority of the British Parliament, by promising not to tax them by that authority till they shall be permitted to send representatives to the British House of Commons; that satisfaction should also be given them with respect to the security of their charters for the time to come, by promising them, by resolutions of both Houses of Parliament, or by an act of Parliament to be passed for that purpose, that for the future no changes shall be made in any of their charters, without either a petition from the Assembly of the province whose charter is proposed to be altered, desiring that some alterations may be made in it, or a complaint before the Parliament of Great Britain of abuses of the powers and privileges contained in the said charter, and a hearing of the Agents and Council of the said province in their defence against such complaint; and that the several offices of Civil government in the provinces of America should be put under some new regulations. Other particulars are mentioned; but it is the less necessary to enumerate them here, because sundry events have happened since the first publication of the *Canadian Freeholder*, which have rendered extremely hopeless any such plan of reconciliation as that proposed by this Author. But notwithstanding this, many of his observations, and accounts of transactions in America, well deserve the attention of the inquisitive Reader.

One measure recommended by him is, to take the proper means for 'removing from the minds of the Americans the apprehensions they have hitherto entertained of having Bishops established among them by authority of the King or Parliament of Great Britain, without the consent of their own Assemblies.' On this subject our Author is very copious. He gives a particular account 'of the state of religion in America, and the endeavours which have been made at sundry times, by the partisans of Episcopacy in these provinces, to obtrude their mode of Church government and divine worship upon those of a different persuasion.'

He observes, that 'the people of several of the English colonies in North America are dissenters from the Episcopal Church of England, and are either Presbyterians, or Independents, or Quakers, or followers of some other sect, or mode, of the Protestant religion that is adverse to Episcopal government. This is more especially the case with the four provinces of New England, to wit, Connecticut, Rhode Island, Massachusetts Bay, and New Hampshire.

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The Englishmen who first settled these countries, went thither about the year 1630, during the tyrannical part of the reign of King Charles I. on purpose to avoid the severities they were then exposed to from the Bishops of England, though Protestants, and with a view to follow and establish their own mode of worshipping the Supreme Being, which they conceived to be *purser* (as they expressed it), and more agreeable to the simplicity of the Gospel and the practice of the primitive Christians, than that which was adopted by the Church of England. For the liberty of worshipping God in their own manner could not at that time be enjoyed by them in England; the mode of worship adopted by the Church of England being then prescribed and enforced with a high hand upon all the subjects of the Crown, without any allowance of any other, even to Protestant Dissenters. From this original dislike to Bishops in the first settlers of these provinces, arising from the hard treatment they had suffered from them, it is easy to conceive that their descendants may have retained a strong prejudice against that order of clergymen, and a dread of falling under their authority. And this has really been the case, and in a very high degree: insomuch that nothing can be more alarming to this part of the King's American subjects, than the idea of falling back (to use their own expressions) under that Egyptian bondage, and that yoke of spiritual tyranny, from which their ancestors, with so much difficulty, spirit, and perseverance, had made themselves free; though with respect to all civil matters they greatly reverence and esteem the constitution of the English government. These being the sentiments that prevail amongst them, one would have thought that common prudence should have induced the inhabitants of Great Britain never to touch upon the string of Episcopacy with them, for fear of exciting those notes of discord which it had formerly produced amongst their ancestors before they went from England to America, and which it was next to certain it would produce again amongst them as soon as it should be put in motion. And it must be confessed, in justice to the various sets of ministers of state that have directed the government of England for more than a century after the restoration of monarchical government in the year 1660, and more especially since the happy revolution in 1688; I say, it must be confessed that few or no attempts have been made by the government of England to thwart the sentiments of the Americans upon this subject by endeavouring to establish Bishops among them; but the Kings and Queens of England have been contented to leave the settlement of the affairs of religion in the American provinces to their respective legislatures, reserving only to themselves and their governors the same power of allowing or disallowing the acts of the American Assemblies made relating to it, as they exercised with respect to the acts made by the same legislatures concerning any other subjects. All that has been done by the mere authority of the Crown, for the accommodation of the Episcopalians of North America, has been to authorize the Bishop of London for the time being, to exercise Episcopal jurisdiction in those provinces by Commissaries to be appointed by him for that purpose, and who have been accordingly so appointed. And this, I believe, has given no umbrage to the Non-episcopalians in those provinces.

But still it has, more than once, unfortunately happened, that some of the members of the Church of England in these colonies have not been satisfied with this delegated exertion of Episcopal authority over them by the Bishop of London's Commissaries, but have been desirous to have a Bishop established and resident among them, and have even shewn great uneasiness at the want of one. They have complained, on these occasions, that it was a great misfortune to them to go without what they styled the important benefit of Episcopal confirmation, and that it was a cruel hardship upon their ministers to be obliged to cross the Atlantic ocean, and go to England, for the purpose of receiving holy orders from the English Bishops, by which some of them have died, either in their passage to England by the fatigues and dangers of the sea, or of the small-pox after their arrival there, and others have been put to more expence than their slender fortunes could conveniently bear: and for these and, perhaps, other such reasons, they have earnestly solicited the establishment of a bishop in America. These complaints have generally taken their rise from the suggestions of a few zealous clergymen of the Church of England settled in America, who probably wished to increase their own consequence in this country by obtaining so splendid a support to their party, which would seem to raise it above all the other religious parties, and be the means of exalting its members, or, at least, its ministers, to offices of dignity and power. And sometimes we may suppose these reverend gentlemen might flatter themselves with the hope that they themselves might be the happy persons whom the Crown would pitch upon to fill this new and lofty station. But, whatever might be their motives to it, it is certain, that these complaints about the want of a Bishop in America have been principally set on foot by some clergymen of the Church of England residing in it, and have been propagated by them amongst the laity of the same communion, who have sometimes been persuaded to join with them in complaining of this hardship. And what is most remarkable is, that these very zealous clergymen, who have found out this grievance for the Americans of the Episcopal communion, have been, for the most part, natives of England, and not of America; though, by their zeal for the spiritual welfare of the inhabitants of the latter country, one would be inclined to suppose they must have been born there. For, as to the principal clergymen of the Church of England in America, who have been born and bred in America (and who therefore seem to have the best right to judge of what is fit to be done in this matter for their own accommodation, and that of their several congregations), I have been well assured that they are in general very well contented with the present state of the Church of England in America, and with the exercise of the episcopal authority there by the Bishop of London's Commissaries in the manner I have already mentioned; and this is more particularly true of the American clergy in the provinces of Virginia and Maryland and South Carolina, in which the Church of England is legally established by acts of their respective legislatures, and in which the number of dissenters from the Church of England is greatly less than in the other colonies.

' The complaints concerning the want of a Bishop in America have generally taken their rise from some clergymen of the Church of England, who have been born and bred in England, and, not meeting with preferment in their native country, have gone over to North America to exercise their profession in that country. These clergymen have been of two sorts; either such as have been invited to officiate there as ministers of particular congregations of the communion of the Church of England, or such as have gone thither as missionaries from a certain society in England, called *The Society for propagating the Gospel in foreign Parts*, for the purpose (as has been pretended) of converting the Indians of this continent from Heathenism to the Christian and Protestant religion. But, though the clergymen of the latter class have been sent to America under pretence of furthering that pious and useful work, they have usually employed their time and talents in a manner that had not the smallest relation to it, and to purposes that have rather had a mischievous than a beneficial tendency to the peace and happiness of these provinces. For instead of going amongst the Indians, and residing in their villages, and learning their languages, and endeavouring to instruct them in the truths of the Christian religion, they have generally settled themselves in some of the most populous towns and districts of the cultivated parts of those provinces, which are inhabited only by Englishmen, or people who speak the English language, and have there employed themselves in converting Christians and Protestants from one mode of Christianity to another, that is, from the opinions entertained by the Presbyterians, and Independents, and Anabaptists, and other dissenters from the Church of England, to the doctrines and discipline of that church: which I must needs consider as doing mischief instead of good in those provinces, inasmuch as it has tended to raise uneasinesses and dissensions amongst the inhabitants of them, and make them dissatisfied with the modes of Divine worship to which they had been accustomed from their youth, and in the practice of which they had lived virtuously and peaceably and in charity one with another.'—' And they have also done a disservice to Great Britain itself, by exciting amongst the Non-episcopalians in America an apprehension that the British government would, one day or other, at the solicitation of those very zealous missionaries, and their converts, supported by the interest of the Bishops that were their patrons in England, establish Episcopacy amongst them;—an apprehension which has a manifest tendency to weaken their attachment to the kingdom of Great Britain, and make them less disposed to continue in dependence on it.'

Our Author proceeds to support his representations on this subject by quotations from Dr. William Douglas's Historical and Political Summary of the British Settlements in North America, and Mr. Smith's History of New York. But some further particulars, which we shall select from this work, must be deferred to a subsequent Review.

ART. IX. *The Chapter of Accidents*: a Comedy, in Five Acts, as it is performed at the Theatre-Royal in the Hay-Market. Written by Miss Lee. 8vo. 1 s. 6 d. Cadell. 1780.

THE *Adelphi* of Terence, that admirable comedy, has been the avowed and ostensible parent of many other comedies in almost all modern languages; and as the Pagan deities, in casual encounters with mortal women, sometimes left the divine origin of their offspring unknown even to the mothers themselves, so we have here before us a drama drawn from the rich source of Terence, even without the consciousness of the ingenious authorefs. Diderot has declared himself a warm admirer of Terence, whose *Adelphi* gave the canvas for the *Pere de Famille*. Miss Lee seized and enriched the canvas of Marmontel and Diderot; and thus by *the Chapter of Accidents*, and through various channels and strainers, has produced a new impression of the *Adelphi*.

Steele, in reverence to modern manners, reformed the Andrian of Terence, and converted the frail Glycerium into the virtuous Indiana. Miss Lee, in the free spirit of Terence and Nature, hazarded 'the design of introducing into the [modern] drama a female heart, capable of frailty, but shuddering at vice, and PERHAPS sufficiently punished in her own feelings. A lover, whose error was likewise in his heart not head.' Thus she speaks of these characters in her Preface; but we think they are more accurately, as well as humourously, described in Mr. Colman's Prologue, as

—— a lady, and a lover  
So full of virtue, *some of it runs over!*

The Cecilia of Miss Lee, frail and penitent; her Woodville, capable of reason, but enslaved by passion; are at least more *interesting* personages than the philosophical Bevil, and the virtuous Indiana. Woodville is a young gentleman, in the style of Terence, of the family of Pamphilus and Æschinus. Cecilia is more dramatically displayed than the fallen females of the Roman Comedy, or the rigid Indiana of the modern. How far the example may be warrantable on our stage, we will not determine; but we are not among those who censure the Author for exhibiting it. Her lapse and remorse certainly render the situation of Cecilia more theatrical. Indiana may wrap herself up in her own virtue, and with Touchstone's Audry, thank Heaven, that the gods have not made her *pætical*.

Governor Harcourt is a sprightly running from Diderot's *Commedeur*, who is lineally descended from Terence's *Demea*. The two Somersetshire servants, Jacob and Bridget, Jacob especially, have many natural and provincial features, very happily marked.

marked. The rest of the *Dramatis Personæ*, Grey excepted, have but little original excellence.

The title of *The Chapter of Accidents* is in some sort an apology for a romantic fable; we shall not therefore too severely examine the *probability* of the incidents. The dialogue, though not perfectly pure and natural, is often enlivened by humour, and ennobled by sentiment. The following scene is the first interview exhibited by our Author between Woodville and Cecilia:

*Enter Woodville.*

' *Wood.* My Cecilia!—my soul!—have I at last the happiness of beholding you? You know me too well to imagine I would punish myself by a moment's voluntary delay.

' *Cec.* Oh, no; it is not that—*(both sit down on the sofa.)*

' *Wood.* Say, you are glad to see me?—afford me one kind word to atone for your cold looks!—are you not well?

' *Cec.* Rather say I am not happy.—My dear Woodville, I am an altered being: why have you reduced me to shrink thus in your presence?—oh, why have you made me unworthy of yourself? *(leans against his shoulder weeping.)*

' *Wood.* Cruel girl!—is this my welcome?—when did I appear to think you so?

' *Cec.* Tell me, when any one else will think me otherwise?

' *Wood.* Will you never be above so narrow a prejudice? are we not the whole world to each other?—nay, dry your tears! allow me to dry them; *(kisses her cheek)* what is there, in the reach of love or wealth, I have not sought to make you happy?

' *Cec.* That which is the essence of all enjoyments,—innocence:—oh, Woodville, you knew not the value of the heart whose peace you have destroyed.—My sensibility first ruined my virtue, and then my repose.—But, though for you I consented to abandon an humble happy home, to embitter the age of my venerable father, and bear the contempt of the world, I can never support my own.—My heart revolts against my situation, and hourly bids me renounce a splendor, which only renders guilt more despicable. *(Rises)* I meant to explain this hereafter; but the agitation of my mind obliged me to lighten it immediately.

' *Wood.* Is your affection already extinct? for sure it must, when you can resolve to torture me thus.

' *Cec.* Were my love extinct, I might sink into a mean content;—oh, no.—'Tis to that alone I owe my resolution.

' *Wood.* Can you then plunge me into despair?—so young, so lovely too!—oh, where could you find so safe an asylum as my heart?—whither could you fly?

' *Cec.* I am obliged to you, Sir, for the question; but who is it has made me thus destitute?—I may retain your protection, indeed, but at what a price!

' *Wood.* Give me—but a little time, my love!—I am equally perplexed between my father and my uncle; each of whom offers me a wife I can never love. Suffer them to defeat each other's schemes!—let me, if possible, be happy without a crime; for I must think it

one,

one, to grieve a parent hitherto so indulgent.—I will not put any thing in competition with your peace; and long for the hour when the errors of the lover will be absorbed in the merits of the husband.

*Cec.* No, Woodville! that was, when innocent, as far above my hopes, as it is now beyond my wishes.—I love you too sincerely to reap any advantage from so generous an error; yet you at once flatter and wound my heart, in allowing me worthy such a distinction: but love cannot subsist without esteem; and how should I possess yours, when I have lost even my own?

*Wood.* It is impossible you should ever lose either, while so deserving both.—I shall not be so easily denied hereafter, but am bound by the caprices of others at present.—I am obliged to return directly, but will hasten to you the very first moment; when we meet again, it must be with a smile, remember.

*Cec.* It will, when we meet again.—Oh how those words oppress me! (*aside*) but do not regulate your conduct by mine, nor make me an argument with yourself, for disobeying my Lord; for here I solemnly swear, never to accept you without the joint-consent of both our fathers; and that I consider as an eternal abjuration:—but, may the favoured woman you are to make happy, have all my love without my weakness! [*Exit in tears.*]

The candid Reader, we imagine, will agree with us, that Miss Lee has here managed a very nice circumstance with much address and delicacy. The third act rises in interest, and is indeed peculiarly excellent, most strictly verifying the promise in the Prologue of

———— a mixt intent;  
Passion and humour—*low* and *sentiment*.

- The Prologue contains a handsome compliment to the memory of Goldsmith, and some shrewd strictures on commonplace theatrical commentators, with which, though ourselves professed critics, we are not displeased. To the following lines we are most partial:

Critics in vain declaim, and write, and rail:  
Nature, eternal Nature! will prevail.  
Give me the bard, who makes me laugh and cry,  
Diverts and moves, and all, I scarce know why!  
Untaught by commentators, French or Dutch,  
Passion still answers to the electric touch.  
Reason, like Falstaff, claims, when all is done,  
The honours of the field already won.

The Preface abounds with expressions of gratitude to Mr. Colman, and of resentment to Mr. Harris. Some acrimonious expressions relative to the last-mentioned gentleman, as well as to a certain judge, had in our opinion have been better omitted.

*Genus irritabile quatum!*

ART.

ART. X. *Davies's Life of Garrick*, CONCLUDED.

**I**N our Review for August, we gave, from the sources of information now before us, confirmed by our personal knowledge of the man, a general view of Mr. Garrick's amiable private character. Our Readers there saw generosity and benevolence combined with prudence and wisdom; gaiety unmixed with folly; and pleasantry, that added much to the happiness of many, without giving pain to any individual—as wit too often does, when it meets with objects for the exercise of its talents—the push of its sharp point, and the stroke of its keen edge.

In the Review for September, we set out with our Hero on the great journey of Life; we accompanied him from the place of his birth to the metropolis of the kingdom; where we observed him balancing in his mind the means of his future fortune, and at length, under the guidance of Nature herself, striking into that peculiar path *by which alone*, perhaps, he could be led to success, and to the enjoyment of as great a share of *continued* prosperity as man can hope to meet with, in this 'empire of vicissitude.'

To follow Mr. Garrick in the high career of his professional progress, and to point out the various steps by which he attained the summit of theatrical glory, were not only superfluous, but improper, in a Review of his History, wherein brevity must be chiefly consulted. It only, therefore, remains for us to apprize our Readers, in few words, of the variety of entertainment which they will meet with in the volumes before us—exclusive of those incidents, observations, and criticisms, which immediately relate to the life, the character, and the inimitable performances of the British Roscius. For,

This work is not merely the biography of David Garrick; it is likewise, as the title-page honestly sets forth, the history of his theatrical contemporaries, interspersed with 'characters and anecdotes,' and forming, in the whole, 'a history of the stage,' including a period of thirty-six years:—an history that, with all due deference to the merit of Mr. Victor's Collections, was wanting, as a continuation of Colley Cibber's very entertaining performance—which he, with unusual *modesty*, entitled, an *Apology* for his own Life. Nor would, in our opinion, the good taste of Mr. Cibber (were he still living) be at all offended by the style or the remarks of his present continuator.

Mr. Davies introduces the theatrical part of his Hero's history, with the characters of the most eminent actors in tragedy on the English stage, at the time when Mr. G. commenced player. Among these were Booth, Wilkes, Cibber, and Quin: for  
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even Cibber, who has been chiefly celebrated for his comic exhibitions (in the various extent of which, our author observes, he held no equal), was much celebrated for some parts in tragedy; for Richard III. for Iago, and Cardinal Wolsey. Ryan also figures in this group; with Walker, the original Macheath, Milward, Delane, Hippisley, &c.

Of Cibber's prejudices in favour of the old modes of acting, which Nature and Garrick conspired to banish from the theatre, Mr. Davies gives us the following pleasant instance:

' Colley Cibber, from whom more candour might have been expected, after he had seen Garrick's *Bays*, which the public esteemed a master-piece of comic humour, said, "Garrick was well enough, but not superior to his son Theophilus, who had little more to recommend him in the part than pertness and vivacity."

' Mrs. Bracegirdle, a celebrated actress, who had left the stage for more than thirty years before Garrick's first appearance, and was visited by many persons of condition and taste, thought very differently of this rising genius. In a conversation which she had with Colley Cibber, who spoke of him with an affected derogation, she reproved his malignity, and generously said, "Come, come, Cibber, tell me, if there is not something like envy in your character of this young gentleman. The actor who pleases every body must be a man of merit." The old man felt the force of this sensible rebuke; he took a pinch of snuff, and frankly replied; "Why saith, Bracey, I believe you are right—The young fellow is clever."

Thus it is, generally, with age! jealous of all innovations, and apt to look upon every new mode, nay, even the greatest improvements, with a jaundiced eye! — But Mrs. Bracegirdle, we see, to her great honour, was not of that autumnal complexion.

Quin was still more piqued at the adoration that was paid to the rising Sun. He declared, "that if the young fellow was right, *He*, and the rest of the players, had all been wrong."

' On being told that Goodman's Fields theatre was crowded every night to see the new actor, he said, "That Garrick was a new religion: Whitefield was followed for a time; but they would all come to church again."

' Mr. Garrick, who had a quick and happy talent in turning an epigram, gave this smart reply to Quin's bon mot:

' Pope Quin, who damns all churches but his own,

Complains that heresy corrupts the town:

Schiism, he cries, has turn'd the nation's brain;

But eyes will open, and to church again!

' Thou great infallible, forbear to roar,

Thy bulls and errors are réver'd no more;

When doctrines meet with general approbation,

It is not heresy, but reformation.'

Our author has interspersed throughout his *Memoirs*, a variety of anecdotes and entertaining particulars relative to Quin; who, after reigning many years absolute monarch of the stage,



was obliged, reluctantly, to abdicate the throne, and leave "the young fellow" in quiet possession of it; convinced, at length, that Garrick was "right, and that the rest of the players had all been wrong."—Time, however, enabled him to get the better of his chagrin. He even grew fond of "little Davy!" and Davy conceived a very sincere regard for Quin; who, indeed, possessed virtues which commanded the esteem of those who intimately knew him.—And here it is natural to recollect the epitaph written by Garrick for his great predecessor, which is engraven on the monument erected to the memory of Mr. Quin, in the abbey-church at Bath: an epitaph which, substituting the initials D. G. instead of 'James Quin,' would be equally applicable to the writer.

That tongue which set the table on a roar,  
And charm'd the public ear, is heard no more:  
Clos'd are those eyes, the harbingers of wit,  
Which spake before the tongue what Shakespeare writ:  
Cold is that hand, which, living, was stretch'd forth  
At Friendship's call, to succour modest worth.  
Here lies James Quin—Deign, reader, to be taught,  
Whate'er thy strength of body, force of thought;  
In Nature's happiest mold however cast,  
To this complexion thou must come at last.

We shall now briefly follow our author through the remaining contents of his work; of which we can only note the general heads.

In the first volume, in tracing Mr. Garrick's progress to the temple of Fame, and the temple of Plutus, he recites his quitting the theatre in Goodman's Fields; his agreement with the patentee of Drury-Lane house; his expedition to Dublin (where his success on the stage exceeded all imagination); his return to London; and the great figure he made on the English theatre. These details are accompanied with critical remarks on his principal parts, particularly those highly contrasted characters, Hamlet and Abel Drugger.

In the 9th chapter we have the particulars of Mr. G.'s second voyage to Dublin, where, in 1744, he became joint manager with Mr. Sheridan: and here too we have an account of the first acting of Mr. Barry, the great rival of Mr. Garrick, whose merits are justly appreciated in these Memoirs.—On Mr. Garrick's return to England, in 1746, he appeared on the theatre in Covent-Garden, and shared the profits with Mr. Rich the manager.

Chap. X. gives the history of a great revolution in the theatrical world; Garrick, Quin, Mrs Cibber, and Mrs. Pritchard, at Covent Garden: what a constellation! and Barry, Woffington, Macklin, and Clive, at Drury-Lane.—When will a London audience behold the like again?—Our author relates the different

different success of the theatres, and gives the characters of Fleetwood, Rich, and -Lacy, the patentees. He also acquaints us with the rise of pantomime entertainments, of which *Mr. Rich was the Garrick*.

In the next chapter, our hero becoming, with Mr. Lacy, joint patentee of Drury-Lane theatre, Mr. Garrick, at opening the house, spoke the celebrated prologue, written on this occasion, by Mr. Samuel Johnson. This piece naturally finds a place in the chapter before us.

The incidents, the anecdotes, and observations, comprehended in this history, now rise in dignity and importance. The competition between the two Theatres-Royal grew warm indeed; but at length the genius and fortune of Garrick prevailed. Poets, as well as actors, of the first reputation, at this time filled the scene; Mr. Johnson's *Irene* is given to the public; and the famous Mr. Aaron Hill figures both as a dramatic writer and a manager. We have here a particular account of this singular genius, to whose respectable character Mr. Davies seems to have done perfect justice.

The other dramatic writers who are celebrated in this work, beside Mr. Garrick himself, who has justly acquired considerable reputation in this walk of literature, are Mallet, Thomson, Browne (the *estimator*); Murphy, Home, Shirley, Fielding, Smollet, Ralph, Coleman, Whitehead, Cumberland, Kelly, Goldsmith, Mrs. Griffith, Mrs. Hannah More,—and particularly, though not properly a dramatic poet, Charles Churchill, whose famous satire *the Rosciad* could not but, in course, introduce him to a considerable place in these Memoirs. The various success of their several productions is particularly related; and the Writer's observations on their respective merits are pertinent and judicious.

Mr. Foote is here likewise celebrated, both as author and actor. He was well known to our stage historian; and the particulars which he relates concerning that graceless son of humour, and his performances, cannot fail of agreeably gratifying the curiosity of his readers.

Beside the players already mentioned, here are memoirs relating to Messrs. Dexter, Ross, Mossop, Havard, Powell, Holland, Weston, King—Mrs. Yates, Mrs. Abington, &c. &c. —The first volume brings Mr. Garrick's history down to the commencement of the present reign.

In the three first chapters of the second volume, Mr. Davies continues his narrative of theatrical transactions, till the year 1763, toward the close of which Mr. Garrick set out on his journey to Italy; his chief motives for which are thus explained by our author:

‘ Mr. Garrick had long meditated a journey to the continent; and I cannot but suppose, that the several disagreeable occurrences which  
attende

attended the last year of his management, had contributed to quicken his resolution of leaving for a time his native country. His own, and Mrs. Garrick's health, were not so firm as their friends and the public wished. The baths of Padua were celebrated for their healing power in certain disorders, and pronounced efficacious in Mrs. Garrick's case. Exercise, amusement and change of air were what her husband seemed principally to want. To a mind active and inquisitive, such as Mr. Garrick's, the knowledge of foreign customs would afford instruction as well as entertainment. The theatres on the continent, with their multifarious exhibitions, might, in all probability, furnish him with proper materials to enrich his own dominions on his return home. His inclination to travel might gain additional strength from two other motives, very incidental to the human breast; the desire of increasing his importance, by not being so often seen; and convincing the public, that the success and splendour of the stage depended solely on himself. He set out for Dover, in his way to Calais, the 15th of September, 1763, accompanied by Mrs. Garrick.

In the next chapter, which is the thirty-third of the work, we have the history of the stage during Mr. Garrick's absence; including the introduction of Mr. Powell to the theatre, under the auspices of Mr. Colman and Mr. Lacy.

The thirty-fourth chapter gives an account of Mr. Garrick's entertainment in France and Italy, where he was caressed by the most illustrious princes, and persons of the first distinction of both sexes.

The thirty-fifth chapter continues Mr. Davies's view of the state of the theatre during Mr. Garrick's absence; and in the thirty-sixth we again behold, on his own theatre, the favourite of the age. On the first night of his public appearance, he addressed the audience in a prologue, which he wrote for the occasion, and which he delivered with so much humour and pleasantry, that he was obliged to speak it for ten successive nights, amidst such loud and repeated applauses, as no actor, perhaps, was ever welcomed with before.

The next thirteen chapters continue the history of the stage, of actors, and of poets; including a sketch of the lives and deaths of Mr. Kelly, Dr. Goldsmith, Messrs. Quin, Barry, Mossop, Havard—Mrs. Clive, Mrs. Pritchard, &c. also a particular account of Mr. Cumberland and Mr. Foote.

Chapter XLIX. brings us to that period of Mr. Garrick's history, when, by the death of Mr. Lacy, he became sole manager, viz. in the year 1773. He was now advanced to within a few years of sixty. 'He had been,' our author observes, 'much afflicted with chronical disorders, sometimes with the gout,—but more often with the stone and gravel, which never left him without an unkind token of a speedy return.'—He did not, however, finish his dramatic race till the year 1776; when, after performing *Don Felix* in the *Wonder*, he took his leave of the

the audience, in a manner so pathetic and tender, as could not fail of powerfully exciting both the tears and acclamations of a most crowded and brilliant assembly.

The fifty-second chapter carries on the narrative of Mr. Garrick's life, after his disposal of his property in Drury-Lane theatre, to the beginning of the year 1779, when, to the great grief of his very numerous friends, and his innumerable admirers, he died at his house in the Adelphi. He was interred, with extraordinary magnificence, on the 1st of February, in Westminster Abbey, near the monument of his beloved Shakespeare.

Our biographer concludes with a view of Mr. Garrick's general character; in which we have an estimate of his theatrical talents, compared with those of the greatest performers, either of his own age, or of former times; from the immortal Roscius, down to Wilkes, Booth, and Baron. In this parallel, Mr. Garrick's fame suffers no diminution; and we think that Mr. Davies has, by his comparative observations, demonstrated his thorough acquaintance with the subject.

Of Mr. Garrick's character \* in private life, we have already spoken at large, in the first part of our account of these Memoirs. We shall now, therefore, take leave of a work which we have not regarded as an object of criticism, but as a fund of agreeable amusement, and interesting information:—for which the ingenious Author is entitled to our hearty acknowledgement.

\* We must not forget to observe, that in this work, too, we have an account of the share which this benevolent man bore in the establishment and endowment of the Fund for the support of decayed Actors.

ART. XI. *Midnight the Signal.* In Six Letters to a Lady of Quality. 12mo. 2 Vols. 5 s. sewed. Doddsley.

THE evil which this Letter-writer has undertaken to reprove, is of considerable magnitude; and the fervency and intenseness of his zeal are every way proportionable to the copiousness of his subject. Whatever has the least tendency to prove, the perniciousness of late hours, either with respect to prudence, health, or virtue, is here enumerated and examined in almost every possible point of view. It is but justice to this Author to acknowledge, that he seems to write; whatever may be his opinions, not only from his immediate feelings, but also under the strongest conviction of the truth of what he has advanced. Nevertheless, it is to be feared, he only fights as 'one that beateth the air.' By this remark we mean not, however, to insinuate that this well-intended, and, let us add, not ill-executed, attempt is any otherwise feeble, than as the enormity, which

which it is meant to oppose, is invincible. It is to be doubted, whether even the eloquence of angels could influence the conduct of fashion: submissive only to the dictates of caprice, and inattentive to every remonstrance of truth or reason, she is truly the deaf adder that stoppeth her ears, refusing to hear the voice of the charmer, charm he never so wisely.

The absurdity of devoting to pleasure and business those hours which nature intended for repose, and the reparation of animal life, is such as might arouse the indignation of a more phlegmatic moralist than the Writer of these Letters. The folly of this procrastinating humour, the offspring of indolence and luxury, and the fruitful parent of numberless disorders both of mind and body, he has painted in its true colours.

The following passages may serve as specimens both of the Writer's arguments, and of his manner of enforcing them:

'An evil disposition may prevail in the mind; and evil deeds may accompany it, though we retire to rest with the sun. But there is a kind of heavenly temper in obeying the call of *nature*, expressed in *good hours*; and the contrary disposition appears in a striking point of view, in those who run retrograde to this order of things.'

'How strangely do we abuse the hours, by reversing their order! Even the business of government, as directed by the great council of the nation, now generally begins when it should end. In many countries abroad, where I have travelled, the public officers are at their business, nearly with the first appearance of the sun; and they consider, that, the sooner they have done their work, the sooner their hours of amusement will commence. I know of no country where *bad hours* are so much the *ton* as with us.

'The custom of *bad hours* has many pernicious effects. It revolts against common charity in respect to the welfare of others. Whence arise the disorders of domestic life? Come they not chiefly from *bad hours*? *Hogarth* has given us an admirable portrait of a morning, or rather a noon interview, between a fashionable pair, after a night's extravagance: but this expresses nothing of the scene, in the earliest part of the night, among the servants, male and female, who are left at home, kept from their rest, unawed by the eye of master or mistress. It describes nothing that is passing abroad by master or mistress, coachman, footman, or chairman. What a scene of dissipation is spread around! If the ingenious artist had employed his pencil, if any pencil could reach the description,—what a display it would furnish!

'Is not a great part of the bad principles, debaucheries, thefts, and infidelity found among many domestics, owing to the *bad hours* kept by masters and mistresses? Those who pass their days and nights in a manner so hurtful to themselves, act injuriously to the community.'

'The custom of *bad hours* wounds the simplicity and purity of our manners! It is a departure from *sobriety*, darkening the prospect of our comfort and peace; it so bewilders the understanding, we cannot discover what we mean, nor why we are so lost, as to act without a meaning.

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‘ I will presume to tell you, that I had rather hear you were so ill-advised, as to retire to a *summary* when you again go to France, than that you should submit to become a dupe to the *ton*, or accomplished in the art and mystery of *squandering time*.

‘ If you should return next winter to visit this grand abode of every thing that *is*, and is *not* good; the sight of you, like the “ conversation of a friend, will brighten my eyes;” but unless you resolve to revolt from the *ton*, I shall receive a more exalted consolation, in hearing that you are determined to stay in the North. Wherever you draw this vital air; seek for the friends of freedom of mind, detached from all *party in-fusions*, as well as *politics*, as your reason may dictate. Be manly, generous, and pious; fear God, and exercise your charity: but pay no servile homage to dangerous or fantastical customs. Act up to your own true sense of right, and in good time you will become an angel indeed!

‘ You may be told, that things are not so bad as your *old friend* represents them. I will venture to assure you, that several who are connected with my most intimate friends, are galloping through their estates, and others are running into perdition! Pollies unheard of by their forefathers are daily committed. *Subjects* are guilty of *imperial extravagancy*; as if each could command the purse of the nation; and that this had no bottom. If it were proper, I could tell you of many, of whom your benignant heart has no suspicion, living on the verge of penury. I expect to see them fall, fall unpitied by those, whose example has been the cause of their ruin; and who, by infamous customs being grown callous to the sufferings of their own families, have no tears for the tale of another’s woe! You will think this passing strange, and wondrous pitiful, but so it is!—Be on your guard!

‘ Nor should you wonder, when I tell you, that such sad events are happening, at a period when art and refinements are carried to the most exalted height; and every thing which can adorn life, or render it pleasing, presents itself to our hands and eyes. But here, alas! the venom lurks! The *fancy* is awakened by a profuse variety of objects: the passions are inflamed with a multiplicity of desires; and the votaries to *folly* ask no assistance from Heaven!—They seem abandoned to their delirium. No: having hearts to glorify the Giver of all good, they rather scorn at his bounty: in real deed they seek their own misery.

‘ Your good heart may lead you to think, that *moralists* expect too much; that is, more than reason and experience warrant, every age having furnished so much cause for complaint; but such are not able moralists. You will please to consider, that it is of little moment to compare times. Are we now very faulty, and shall we mend?—If we have less *hypocrisy* than in some times past, I apprehend we abound more in impudence and infidelity. Our native simplicity and honest firmness; our strong principles and courage, in maintaining truth, have given way to the *ton*. This abounding so much in frivolity and extravagance, we can boast but of few manly qualities, and hardly leave ourselves language for the description of *modern follies*.

In the whole catalogue of extravagant irregularities, late hours, or *bad hours*, seem to stand forth as both cause and effect. Bad hours

of rising; bad hours of meals; bad hours of business; bad hours of amusement; bad hours for rest.—This habit has created so procrastinating a humour, no good can come of it!—This undisciplined state, in effect, a contempt of time, unhinging the whole economy of life. Time resents the affront; and many who might have been the friends and protectors of the *wretched*, feel the hour when they are become incapable of doing any good to themselves.

\* *Custom* is vulgarly denominated *the law of fools*; and it is the law of those who act on no higher principle. What is the *good*? It is not virtue, nor sense; it is not wisdom, economy, nor religion: it is the custom of those who suffer themselves to be dupes to forms or modes of living, which have no foundation in *reason or utility*; and consequently no tendency to promote private or public utility. Whatever militates against both these, puts the ax to the root of moral rectitude and national felicity.

ART. XII. *A Discourse delivered by the Clergy of the Cathedral of Ely* on May the 9th and 10th, 1780. By Richard Watson, D.D. B. R. S. Regius Professor of Divinity in the University of Cambridge, and Archdeacon of Ely. Cambridge printed and sold by Rivington. 4to. 1s. 1780.

SOME pert bantling of the Malesbath daily exerted all his little talents of wit and humour, to throw a ridicule on the character and writings of Dr. Watson. But where did he bear no proportion to malice, and the vivacity of humour is sicklied over by the pale cast of *Envy*, we find himself where the Author meant to afford us diversion, and our esteem for Dr. Watson is only confirmed by those arts which have been made use of to depreciate his merit. — But we would not produce an *oblation* for the view of the public. — But that which dropped next hour from the press, is buried where it fell: no lie brewer victim.

The Discourse before us, was delivered by Dr. Watson, Archdeacon of Ely. The Author has done himself no injury for stepping out of the common track, and has but a common and honest aim for the interest of literature, and the honour of the university of Cambridge, will be admitted his justification for the singularity of his address. Of his capital subject, he has the recommendation of the study of Oriental languages and the excellence and advantage of which our learned Author hath happily played with a warmth and energy of address peculiar to himself. — Why, (says the Doctor) should the fine talents of British bards be a turn for languages, be for ever confined to the unprofitable and meagre additions to the learned labours of such as have gone before them, in publishing or commenting on the works of Greek and Roman authors, whilst the extensive field of Arabic, Persian, and Chinese literature, remains unknown, or unexplored? — We yet know nothing, or next to nothing, of the treasures of Eastern learning; but from what we do know, there is no reason

why we should be deterred from endeavouring to know more. Proverbs and poems have their graces and their uses; but from Eastern learning we derive more substantial benefits than what can be expected from such compositions. We owe algebra entirely to the Indians or Arabians; chymistry, medicine, natural history, and geography, and many of the most abstract sciences, are indebted to the Arabians, if not for their birth, at least for their support and protection, when they were abandoned by all the states of Europe. It is said, that the Arabians translated into their own language the most celebrated works of all other nations. If this be a fact, and the learned admit it as such, have we not great reason to believe that many monuments of Roman, Grecian, Egyptian, and Chaldean literature, may be preserved in the Arabic translations, though the originals may be irrecoverably lost? No language, not even the Grecian, after the conquests of Alexander, had ever so extensive a spread as the Arabic after the victories of Mahomet.—But I forbear to enlarge on a subject well known to you all; nor will I remind you of the utility of Oriental learning in the interpretation of Scripture, it being acknowledged, that the best commentators, either of ancient or modern times, from St. Jerome to the present Bishop of London, are those who have been the most conversant with Hebrew, and the other sister tongues.

It is a work worthy the attention of all the universities of Europe, to undertake the translation of the Oriental manuscripts which we are at present possessed of. We have hundreds of volumes in our English libraries; France, Holland, Italy, have many; and the library of the Escorial alone, if we may judge from the catalogues which have been lately published, would amply reward all our pains. Men skilled in these languages should be invited from every quarter, formed into a kind of society, and employed for life, under the direction of proper persons, in the drudgery of translation. Nothing worth notice in this way can be expected from the detached labours of a few professors of Hebrew or Arabic. Men of liberal education cannot readily be brought to undertake such a task; and if they could, the matter may be effected at a much easier expence, by the labours of inferior persons. What would be an adequate reward for three or four needy Turks or Persians, would not be a proper stipend for one man of letters, who should be obliged annually to produce the fruits of his unremitting diligence.

But without entering into the particular manner of accomplishing this design, I cannot help being of opinion, that an institution established at Cambridge, for the express purpose of translating and publishing Oriental manuscripts, would redound to the credit of the university, and tend to put the learned world in possession of a very valuable part of literature, of which at present

we



we have but a very imperfect knowledge. There is no reason to be alarmed at the difficulty of this undertaking, when we consider what the great industry of Dr. Kennicott hath effected, in collating the Hebrew manuscripts of the Old Testament: for if the ability of one man can do so much, what might not be expected from the joint abilities of a society of men, united into a body for the accomplishing one single object! —

After expatiating on the importance of eastern literature, and its subserviency to the Mosaic records, especially with respect to the universal deluge, and the common origin of the human race (illustrated more particularly in the striking similarity that prevailed between the ceremonies of the Egyptians and the Peruvians), the learned author concludes his Discourse, with briefly pointing out the means by which the object he so warmly recommends may be most effectually accomplished. ‘A small society of proper persons (says he), part of whom should be employed at home in translating, and the other part in travelling to collect materials, would complete the business in half a century. The public expence attending the maintenance of such a society, would be but as a drop in the ocean, compared with what is annually expended for less beneficial purposes. But without increasing the public burdens, by recurring to parliamentary liberality, we need have no fear of obtaining from royal munificence, or private benefaction, such aids, as, when added to other resources which the university has a prospect of speedily possessing, would be sufficient for the purpose.

‘I hope no apology will be thought necessary for having entered so fully into a literary subject, when it is considered that I am addressing a body of clergy, and that within the precincts of the UNIVERSITY OF CAMBRIDGE.’

ART. XIII. PHILOSOPHICAL TRANSACTIONS, Vol. LXIX. For the Year 1779. Part II. 4to. 7 s. 6 d. Davis.

PAPERS relating to AIR.

Article 22. *An Account of the Manner in which the Russians treat Persons affected by the Fumes of burning Charcoal, and other Effluvia of the same Nature:* In a Letter from Matthew Guthrie, M. D. to Joseph Priestley, LL. D. F. R. S.

**D**R. Guthrie observes, that a person who is exposed to the vapour issuing from burning charcoal, in the Russian stoves, falls into so sound a sleep, that it is difficult to awake him. This insidious poison excites no spasm in the trachea arteria, or lungs, capable of rousing him; nor does it appear that the breathing is particularly affected. In short, there is no one symptom of suffocation: but towards the end of the catastrophe, a kind of groaning is heard by people in the next room, which

consequently brings them to the relief of the sufferer. A person who only sits down in the room, without intention to sleep, is, after some time, seized with a drowsiness, and inclination to vomit. If this warning be not attended to, and the person do not remove immediately, which his sleepiness often prevents him from doing, he is soon deprived of his senses, and the power of motion; and should he not be discovered within an hour after he has been in this state of insensibility, the attempts to restore him will not succeed.

The recovery is attempted by a method diametrically opposite, in one essential particular, to that which is used for the recovery of drowned persons, and which consists in the application of *heat*; whereas, in the case before us, the patient is laid naked upon the *snow*, his stomach and temples are well rubbed with it, and *cold* water or milk is poured down his throat. The friction is continued with fresh snow, till the livid hue, which the body had acquired in the close chamber, disappears, and the skin assumes its natural colour. Accordingly, when life is restored, the patient's body is much colder than when he was brought out of the room, and he awakes cold and shivering.

Article 24. *Experiments and Observations on the inflammable Air breathed by various Animals: By the Abbé Fontana.*

In this paper the Abbé Fontana fully establishes the deleterious quality of inflammable air, procured from metals, which had been contested by that very ingenious chemist, M. Scheele; and shews the circumstances by which Mr. Scheele was led to conclude that this kind of air was not noxious to animals. In one of his trials, the Abbé was on the point of falling a martyr to this question, after having made only three inspirations from a large quantity of inflammable air contained in a bladder. After the first inspiration, he felt a great oppression on his lungs: during the second, he became pale, and objects appeared confused: but on the third, his strength failed him, he lost his sight entirely, and fell upon his knees; nor did he perfectly recover from the difficult and painful respiration which succeeded this dangerous experiment, till the next day. It is to be observed, that previous to the experiment, he had made a very violent expiration, in order to evacuate his lungs, as much as possible, of the atmospheric air contained in them.

The nature of inflammable air is very little known. A curious observation of the Abbé's, relating to it, may possibly furnish some hints with respect to the analysis of it. He has observed, that when the inflammable air produced from iron and zinc is kindled, a kind of *sparks* or explosions, of a vivid colour, may be perceived in the body of the flame, darting from thence in every direction. They resemble those emitted from red-hot iron, or from small ignited grains of gunpowder, sup-  
posing

posing them to be kindled successively; and not attended with smoke. This phenomenon seems to form a distinctive character between the inflammable air of *metals*, and that of animal or vegetable substances; as the Author never found the latter to sparkle like the air produced from the metals. The inflammable air of metals, when shook in water, so as to be partially decomposed, and to become less inflammable, proportionally loses its sparkling property: and when the process has been so long continued, that the air has become scarcely inflammable, it no longer emits any sparks. The principle, therefore, to which these sparks are owing, may probably be best discovered in the water in which the inflammable air has been agitated.

Article 26. *Account of a new Kind of inflammable Air or Gas, which can be made in a Moment without Apparatus, &c. together with a new Theory of Gunpowder:* By John Ingen-houzf; F. R. S. &c.

We have already, in our review of Dr. Priestley's last volume of *Philosophical Experiments* \*, given an account of Dr. Ingen-houzf's discovery respecting the elastic and inflammable air, or rather vapour, into which vitriolic æther is resolved, and which produces a very strong explosion when mixed with atmospheric or dephlogisticated air, and kindled. According to the Author's theory of gunpowder, the explosive force of that substance is owing to the almost instantaneous extrication of the great quantity of elastic fluids, which, before the conflagration, existed in a solid or condensed state, in the two principal ingredients, the nitre and the charcoal; the first of these furnishing an immense quantity of dephlogisticated air, and the latter a considerable portion of inflammable air. The author calculates, that a cubic inch of gunpowder will yield above 569 cubic inches of permanent elastic fluid: and as it appears from the experiments of Robins, that common air, exposed to the heat of red-hot iron, will be expanded to four times its former bulk, it follows that a cubic inch of solid gunpowder will, in the moment of the explosion, furnish above 2276 cubic inches of elastic air.

Article 28. *Account of the Airs extracted from different Kinds of Waters; with Thoughts on the Salubrity of Air in different Places:* In a Letter from the Abbé Fontana to Dr. Priestley.

The experiments related in this paper were made by the Author at Paris, in 1777 and 1778. By boiling the water of the *Saine*, as well as some other waters, the Author expelled from them air sensibly better than atmospheric air, after the fixed air, which was likewise expelled, had been separated from it by shaking it in water. From some of the Author's experiments, it appears, that water in general absorbs about twice as much

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\* See M. R. Vol. LXI, September 1779, pag. 170.

dephlogisticated as common air. He found that the Seine water, after it had been boiled a long time, absorbed, in forty days, about one fourteenth of its own bulk of dephlogisticated air: whereas, in the same length of time, it did not absorb more than one twenty-eighth of common air. This experiment, as the author observes, discovers a new characteristic, by which dephlogisticated air may be distinguished from common air; and shews that water absorbs a greater quantity of those kinds of air which contain a less quantity of phlogiston.

If water, after being deprived of its air, be exposed to common air contained in a receiver standing in quicksilver, the air which remains unabsorbed is so much more phlogisticated as a less quantity of it remains in the receiver.

The Author mentions another, and hitherto unknown character, which distinguishes dephlogisticated from common air. The latter, he observes, shaken in water, instead of being diminished, is sensibly increased in its bulk. This increase begins to be sensible within a few seconds after the process commences; and has sometimes amounted to one twelfth of the bulk of the air, and even more. When it has attained its *maximum*, however, the bulk of the air begins to diminish; and in proportion to this diminution the air becomes gradually less good. On the other hand, dephlogisticated air begins to diminish from the commencement of the operation; and it continually loses more and more of its bulk, and, with its bulk, of its purity.

From these observations, the Abbé is inclined to infer, that dephlogisticated air 'is a fluid much different from common air; because it has peculiar properties by which it differs from common air, not from more to less only, but entirely; as is shewn by the property this fluid has of being absorbed by water; whereas common air receives an increase of bulk and elasticity by being shaken in water.'—But is there not a seeming contradiction between this last observation and one of the above recited experiments, from which it appeared that water absorbed a twenty-eighth part of its bulk of common air? At least we cannot easily reconcile the two observations.

The Author found no difference between the air of London and that of Islington, with respect to purity, as indicated by the nitrous test; nor between that at the iron gallery of St. Paul's cupola, and that of the stone gallery below it, or of the street adjoining.

PAPERS relating to ELECTRICITY and MAGNETISM.

Article 29. *Account of some Experiments in Electricity*: By Mr. William Swift.

These experiments principally shew, that points draw off the electric matter, when excited, or prevent its accumulation. They

They are illustrated with two plates; in the first of which the Author gives a sketch of his electrical apparatus, the whole of which is insulated. The machinery delineated in the second requires more explanation than the Author has given.

Article 39. *Improvements in Electricity*: By John Ingen-houze, F. R. S. &c.

From this Paper it appears, that the Author of it was the inventor of those electrical machines, in which a round plate or disk of glass is employed instead of a globe or cylinder. He afterwards conceived the idea of substituting, in the room of the glass plate, a disk of pasteboard, thoroughly imbibed with copal or amber varnish. He accordingly contrived a piece of machinery, in which three such disks, of four feet in diameter each, were whirled round, and rubbed with hares-skin. The electricity excited was so strong, that he took sparks between one and two feet long from the front surface of the first disk, by bringing his knuckle to it. On applying an insulated conductor to it, he procured sparks about four or five inches long; and which were so strong, that he did not chuse to receive many of them. It is to be observed, that the conductor was adapted only to receive the electricity furnished by the front disk. These plates were kept in good order in a heated room; but soon lost their power in a cold room, where they probably attracted moisture from the air.

Article 34. *On some new Methods of suspending Magnetical Needles*: By John Ingen-houze, F. R. S.

In this Article Dr. Ingen-houze describes some very ingenious methods of suspending magnetical needles; particularly with a view of moderating the too great quivering or horizontal motion to which they are liable. The principal part of the contrivance consists in placing the needle in water, oil, or some other transparent fluid, and connecting with it cork, or other bodies of less specific gravity; so that it may nearly swim in the fluid.

#### MISCELLANEOUS ARTICLES.

Article 23. *An Account of an Apparatus applied to the Equatorial Instrument, for correcting the Errors arising from the Refraction in Altitude*: By Mr. Peter Dolland, Optician.

This ingenious method of correcting the refraction consists in the applying two lenses, placed close to each other, before the object glass of the telescope; one of them convex, and the other concave; and both ground on spheres of the same radius: so that the refraction of the one will be exactly destroyed by that of the other; and when their centres and that of the object glass coincide with each other, the image of the object formed in the telescope will not suffer any change in its position. But if one of them be made to slide over the other, in the direction

of a vertical arch, so as to separate its centre from that of the other lens; the image will change its altitude in the telescope. The quantity of refraction thus occasioned will be proportional to the space through which the lens has been made to move: so that the moveable lens may be so set, by means of a scale of equal parts, before any particular observation, as to occasion a refraction contrary and equal to that of the atmosphere, in any given altitude. Thus, the concave lens being moved downwards, its refraction will correct that of the atmosphere upwards; and the star will appear in the telescope, as if no refraction had taken place.

Article 27. *The Description of two new Micrometers:* By Mr. Ramsden, Optician.

These two instruments cannot be intelligibly explained without the assistance of the plates which accompany this article. It will be sufficient for us to observe, that the first is a catoptric micrometer; made by dividing the small speculum of a reflecting telescope, of Casségrain's construction, into two equal parts, by a plane across its centre; so as to obtain two distinct images, by separating the two halves of the mirror, and inclining them equally in contrary directions.

The other micrometer is founded on the principle of refraction. Here one of the eye glasses is divided into two equal parts, in the same manner as the small speculum above mentioned, which are likewise moved in contrary directions. A great advantage is derived from this micrometer's being placed in the conjugate focus of the first eye glass: for when a micrometer is applied at the object glass, or between that glass and its focus, the distinctness of the image must inevitably be impaired: the imperfections of the glass being magnified by the whole power of the telescope. In the present position, the image being considerably magnified before it arrives at the micrometer; any imperfection in its glass will be magnified only by the other eye glasses.

Article 25. *On the Variation of the Temperature of boiling Water:*

By Sir George Shuckburgh, Baronet, F. R. S. &c.

It was well known, even by Fahrenheit, that the heat of boiling water was increased in proportion to the increased weight or pressure of the atmosphere, and *vice versa*. He accordingly proposed to determine the weight of the atmosphere by means of a thermometer alone. Mr. De Luc's recent and accurate observations on this subject are likewise well known. The Author of this Article communicates a series of observations made by himself, with a thermometer excellently adapted to this inquiry, and so fitted up as to enable him to observe the height of the mercury to within one-fiftieth of a degree. From one of the tables given in the Article, we shall only select an example

sample of the lowest and of the greatest height that he observed.

On the summit of Snowdon in Carnarvonshire, when the barometer stood at Inch. 26,498, the boiling-point was found by observation to be  $207^{\circ} 07$ . At the Adelphi Wharf,  $3\frac{1}{2}$  feet above high water, on Dec. 26, 1778, the barometer standing at Inch. 30,957 (the height being reduced to the temperature of  $50^{\circ}$ ) the boiling point was observed to be  $214^{\circ} 06$ .

It may be proper to remark, that the last-mentioned barometrical observation is noticed by the Author, as indicating the greatest height of the barometer that he has ever known; and, as far as he has been able to collect, the highest point that it has ever been seen to stand at, in any country where observations have been made and recorded, since the first invention of that curious and useful instrument.

The titles of the remaining Articles under this class are—  
 Art. 30. *Sitodium in Cifum et Macrocarpon, Ususque Fructuum qui exinde nascuntur, descripta a Carolo Petro Thunberg, M. D.*—  
 Art. 31. A Second Paper concerning some Barometrical Measures in the Mines of the Harz: By Mr. John Andrew De Luc, F. R. S.—  
 Art. 33. An Examination of various Ores in the Museum of Dr. William Hunter: By George Fordyce, M. D., F. R. S. and Mr. Stapesby Alchorne.—  
 Art. 35. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1778: By Thomas Barker, Esq;—  
 Art. 36. Extract of a Meteorological Journal for the Year 1778, kept at Bristol, by Samuel Farr, M. D.—and Art. 38. Extract of two Meteorological Journals of the Weather, observed at Nain, in  $57^{\circ}$  North Latitude, and at Okak, in  $57^{\circ} 30'$  North Latitude, both on the Coast of Labrador: Communicated by M. De La Trobe.

\*\*\* *The Mathematical Articles in our next.*

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ART. XIV. *Biographical Memoirs of Medicine in Great Britain, from the Revival of Literature to the Time of Harvey:* By John Aikin, Surgeon. 8vo. 4 s. sewed. Johnson. 1780.

**I**N our Review for March 1776, we gave a short account of Mr. Aikin's Address to the Public; containing a specimen of a work which he had projected, on the subject of Medical Biography; and requesting the assistance of those who might be possessed of scarce and valuable materials, proper for an undertaking of that kind.

In the Preface to his present work, he informs us, that the assistances which he had flattered himself with the hope of obtaining, have fallen very short of his expectations; that he soon perceived,

perceived, that of all the materials for information, *printed books* were alone what he had any chance of procuring: a circumstance which reduced his plan to the compass of a comparatively modern period;—and further, that, after the most extensive enquiries, many of the publications he had lists of were no where to be found; and a few, though known to exist, were locked up in libraries, the rules of which did not allow of their being lent for perusal, on any interest or security whatever.

The Author justly thought, however, that the materials which he had collected, after a diligent search continued for some years, were too valuable to be thrown away; and that his work was not likely to be improved by more delay of publication. He has therefore published the present volume; on a presumption, that a tolerable idea may be formed of the state of medicine and its practitioners, during a considerable portion of time, from the *Memoirs* he has been enabled to compile.

The work contains accounts of the lives and writings of fifty-five persons;—beginning with Richardus Anglicus, who flourished about the year 1230, and ending with Harvey and Glisson; the last of whom died in 1677.—A few specimens from the work cannot be unacceptable to our Readers in general. Those whose curiosity is more particularly directed towards the subject, will not fail to consult the performance itself.

In the *Memoirs* relating to the life of Andrew Borde, or, as he styled himself in Latin, *Andreas Perforatus*, the Author observes, that ‘the reputation he acquired among his contemporaries [he died in 1549] must be considered as a symptom of the remaining barbarism in the manners of the times. This physician to Henry VIII. in the first of his medical works, entitled the *Breviarie of Health*, commences his *Prologue*, addressed to his brother physicians, in this ridiculous style:—“Egregious Doctors and Masters of the eximious and arcane science of physic, of your urbanity exasperate not yourselves against me for making this little volume.”—In this work the Author treats of the diseases of the mind as well as of the body. Mr. Aikin gives the following passages, as specimens of his manner:

“*The 174 Chapter doth shew of an Infirmittie named Hereos.*

“HEREOS is the Greeke worde. In Latin it is named *Amor*. In English it is named Love-sicke, and women may have this sickenes as well as the men. Young persons be much troubled with this impediment.

“*The Cause of this Infirmittie.*

“This infirmittie doth come of amours, which is a fervent love for to have carnal copulation with the party that is loved; & it cannot be obteyned, some be so foolish that they be ravished of their wittes.

“*A Re-*



“ A Remedy.

“ First, I do advertise every person not to set to the hart that another doth set to the hele, let no man set his love so far, but that he may withdraw it betime, and muse not, but use mirth and merry company, and be wyse and not foolish.”

For the *Satyriasis*, he recommends a more effectual remedy, which one cannot help wishing he had had influence enough over his royal patient to make him adopt it:—the leaping into a great vessel of cold water, and applying nettles to the offending part.

In another work, entitled “ Compendyous Regimēte, or Dictary of Health, made in *Mount Pyllor*,” he mentions most of the roots, herbs and fruits, in common use at this day; notwithstanding the prevailing notion of the low state of gardening among us at that period; and speaking of “ *wylde beaste's fleshe*,” he most devoutly declares his high relish for venison.—“ I have gone,” says he, “ rounde about Chrystendome, and overthwarte Chrystendome, and a thousand or two and more myles outs of Chrystendome, yet there is not so muche pleasure for harte and hynde, bucke and doe, and for roobucke and doe, as is in Englande; and although the fleshe be dysprayed in physicke, I praye God to sende me parte of the fleshe to eat, physicke notwithstanding.”

In the first mentioned work he professes much learning; giving the names of diseases in Arabic, Greek, and Latin. He derives the word *gonorrhœa* from *Gonorrhœa*:—but that we may not give the Reader an erroneous idea of the age in which he wrote, it may be proper just to observe, that he lived in the days of a Linacre and a Caius.

The state of surgery in the time of Henry VIII. and the deplorable condition of military practice, may be collected from the following relation, taken from a work of Thomas Gale, educated under Richard Ferris, afterwards Serjeant Surgeon to Queen Elizabeth.

“ I remember,” says he, “ when I was in the wars, at Muret, in the time of that most famous prince, King Henry VIII. there was a great rabblement there, that took upon them to be surgeons. Some were sow-gelders, and some horse-gelders, with tinkers and cobblers. This noble sect did such great cures, that they got themselves a perpetual name; for like as Thessalus's sect were called Thessalions, so was this noble rabblement, for their notorious cures, called dog-leaches; for in two dressings they did commonly make their cures whole and sound for ever, so that they neither felt heat nor cold, nor no manner of pain after. But when the Duke of Norfolk, who was then General, understood how the people did die, and that of small wounds, he sent for me, and certain other surgeons, commanding

ing us to make search how these men came to their death, whether it were by the grievousness of their wounds, or by the lack of knowledge of the surgeons; and we, according to our commandment, made search through all the camp, and found many of the same good fellows, which took upon them the names of surgeons, not only the names, but the wages also. We asking of them, whether they were surgeons or no; they said they were: we demanded with whom they were brought up; and they, with shameless faces, would answer, either with one cunning man, or another, which was dead. Then we demanded of them what chirurgery stuff they had to cure men withall; and they would shew us a pot or a box, which they had in a budget, wherein was such trumpery as they did use to grease horse's heels withall, and laid upon scabbed horses backs, with nerval and such like. And other, that were cobblers and tinkers, they used shoemaker's wax, with the rust of old pans, and made therewithall a noble salve, as they did term it. But in the end, this worthy rabblement was committed to the Marshalsea, and threatened by the Duke's Grace to be hanged for their worthy deeds, except they would declare the truth what they were, and of what occupations; and in the end they did confess, as I have declared to you before."

Notwithstanding this representation, it appears that when he wrote this work (1566) the state of surgery was become still more deplorable. — "I have myself," says he afterwards, "in the time of King Henry VIII. holpe to furnish out of London, in one year, which served by sea and land, threescore and twelve surgeons, which were good workmen, and well able to serve, and all Englishmen. At this present day there are not thirty-four of all the whole company of Englishmen; and yet the most part of them be in noblemen's service; so that, if we should have need, I do not know where to find twelve sufficient men. What do I say? sufficient men; nay, I would there were ten amongst all the company worthy to be called surgeons."

The following quotation from a work of Dr. William Bulleyn, a cotemporary of the preceding writer, will probably amuse the reader. It exhibits a worshipful catalogue of knights and their dames, *amateurs* in surgery; and shews how they employed themselves, in their country mansions, in the days of Queen Elizabeth, when surgeons were every where scarce, and long before quackery had opened its numerous warehouses in the capital, and poured forth its nostrums for the benefit both of town and country.

"Many good men and women," says Dr. Bulleyn, "within this realme, have divers and sundry medicines for the canker (probably cancer), and do help their neighbours that be in perill and danger, which be not only poore and needy, having no money

money to spend in chirurgie, but some do dwell where no chirurgeans be neere at hand. In such cases, as I have sayd; many good gentlemen and ladies have done no small pleasure to poore people: as that excellent knyght and worthy learned man; Syr Thomas Eliot, whose works be immortal; Syr Phillip Par- ris of Cambridgeshyre, whose cures deserve prayse; Syr William Gascoyne of Yorkshyre, that helped many sore eyen; and the Lady Taylor of Huntingdonshyre, and the Lady Darrel of Kent; had many precious medicines to comfort the sight, and to heale wounds withal; and were well scene in herbs. The commonwealth had great want of them and their medicines; which if they had come into my hands, they should not have bin written on the backside of my booke. Among all other there was a knyght, a man of great worship, a godly hurselss gentleman, which is departed this lyfe; his name is Syr Anthony Heveningham (of Heningham, Suffolk). This gentleman learned a water to kill a canker of his own mother, &c."

The good doctor, who so cordially believes in the cure of the canker, laments with equal simplicity and earnestness, that no efficacious remedy had yet been practised against witchcraft; which he affirms to be "more hurtful in this realm than either quartan, pox, or pestilence;" and expresses his sorrow that "damnable witches should be suffered to live unpunished, and so many blessed men burned."—It should be observed, that he was warmly attached to the principles of the Reformation.

The credulity and superstition of Sir Theodore Mayerne, physician to four kings, is scarce less remarkable. He prescribes (says his present biographer) a powder for the gout, "one of the ingredients of which is, *rappings of a human skull unpuried*; and again, speaking of the good effects of absorbents, he particularly recommends *human bones*, of the *same kind with the parts affected*." He gives a recipe of an unguent for hypocondriacal persons, which he calls his *balsam of bats*. In its composition there enter, adders, bats, sucking-whelps, earth-worms, hog's grease, the marrow of a stag, and of the thigh-bone of an ox.—'Ingredients,' says the author, 'fitter for the witches' cauldron in Macbeth, than for a learned physician's prescription.'

In a posthumous work of the same physician, published by his godson, Sir Theodore de Vaux, consisting chiefly of prescriptions, vestiges of ancient medical superstition frequently appear.—'The secundines of a woman at her first labour, who has been delivered of a male child, the bowels of a mole cut open alive, mummy made of the lungs of a man who has suffered a violent death, the liver of frogs, and the blood of weasels, are articles of his *materia medica*.' Amulets, too, are not forgotten.

Though

Though superstition is totally excluded from the modern practice of medicine, yet it must be owned, notwithstanding the reformation which has of late taken place in the art; custom, and the *craft of physic*, still support the credit, or at least the *use*, of many supposed *remedies*, which have as problematical a title to that appellation, as the balsam of bats, or the dried lungs of an executed convict.

In our account of this performance, we have given extracts rather unfavourable to the art and its professors: but the biographical memoirs of a *Linacre*, a *Caius*, or a *Harvey*, would have led us into too long details. With the last of these ornaments of the profession (or rather with Glisson), the Author concludes the present volume; for which we think him entitled to praise, for the industry he has shown in collecting his materials, as well as for the manner in which he has employed them. We accordingly hope that he will meet with sufficient encouragement to induce him to prosecute his plan through succeeding periods; which, as he properly observes, will present objects still more interesting, and less liable to deficiency in the execution: — a design in which, he informs us, he has already made some progress.

## MONTHLY CATALOGUE,

For NOVEMBER, 1780.

### POLITICAL.

Art. 15. *An Essay on the Population of England*, from the Revolution to the present Time. With an *Appendix*, containing Remarks on the Account of the Population, Trade, and Resources of the Kingdom, in Mr. Eden's Letters to Lord Carlisle. By Richard Price, D. D. F. R. S. 8vo. 1s. 6d. Cadell. 1780.

**I**N our Review for February, we mentioned the *third* edition of Mr. Eden's celebrated Four Letters to Lord Carlisle, accompanied by his additional observations, in a 5th Letter, on Dr. Price's notion of the decreasing population of this country. Mr. Eden holds the contrary opinion; and we remarked, that he maintained his *more comfortable* doctrine with ability as well as candour.

In the present tract, of which a second edition\* has been published, Dr. P. endeavours to refute Mr. E. and to support, on the most solid ground of *fact*, and the best *authorities*, his general position, that, 'while other countries are increasing, this country, in consequence of the causes of depopulation which have unhappily distinguished it, has for many years been decreasing.' — We shall be

\* We should rather, perhaps, have said a *third* edition, because this *Essay* was originally printed at the end of MORGAN'S *Dissertation on Annuities and Assurances on Lives and Survivorships*: See Review for June 1780, p. 450.

sted to see this doctrine refuted by those who maintain, with Mr. B. that the ideas of our 'loss of trade, and diminished resources, as well as a decrease of population,' are to be enumerated among 'the ebulliences which haunt the joyless imaginations of some speculative men among us.'

Art. 16. *A Speech of Edmund Burke, Esq; at the Guildhall in Bristol, previous to the late Election in that City, upon certain Points relative to his Parliamentary Conduct.* 8vo. 1 s. 6 d. Doddsley. 1780.

We have perused this excellent piece of oratory with admiration and delight.—Mr. Burke supposes his parliamentary conduct to have been arraigned, by some persons, particularly on the following points.—On the first Irish trade-acts—On Lord Beauchamp's debtor's bill, —And on the late affairs of the Roman Catholics. On each of these heads he very copiously expatiates; and gives so clear, so manly, so convincing a defence of his principles and proceedings, as cannot, in our opinion, fail of extorting the warmest applause from every generous, candid, liberal mind.—As for the inhabitants of Bristol, they are perhaps, rather to be pitied for the loss, than censured for their unfortunate rejection, of so able a representative.

Art. 17. *A Letter to the new Parliament; with Hints of some Regulations which the Nation hopes and expects from them.* 8vo. 1 s. Rivington. 1780.

The reigning evils of the times, religious, moral, and political, are here pointed out, with an earnest call upon the Lords and Gentlemen of Parliament, for the application of proper remedies.—In some of the Author's hints, and representations, we entirely agree with him; but with regard to his apprehensions of danger to the State, from the political tenets of some of our sectaries †, we are persuaded that he argues rather from misinformation, if not from prejudice, than from a certain knowledge of facts.

Art. 18. *Political Mirror*, in which is contained a Review of the Conduct of the Premier, chiefly from the Time of his famous Conciliatory Bill to America, &c. &c. By a Gentleman of the University of Oxford. 8vo. 1 s. Evans. 1780.

Although this 'gentleman of the University of Oxford' does not write in a very gentlemanly style, nor in a manner which will reflect great honour on that illustrious seminary, yet there are some remarks in his pamphlet which merit the public attention: particularly on the subject of some late new taxes, and on the importance of an independent Parliament.

Art. 19. *Common-Place Arguments against Administration; with obvious Answers.* Intended for the Use of the New Parliament. 8vo. 1 s. 6 d. Faulder. 1780.

Another *Anticipation*.—Why will this ingenious advocate for Administration thus continue to employ himself in hunting down a single and exhausted idea;—be! who can never be at a loss for fresh game.

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† Not the *Roman Catholics*, for of them the Writer appears to entertain a favourable opinion. Government, he thinks, have most to fear from the *Dissenters*!!!

Art. 20. *Nathan to Lord North*. 8vo. 1s. Wilkie. 1780.

An ironical panegyric on the Premier, under the form of abuse and popular invective.

# A M E R I C A.

Art. 21. *A Plan of Articles of perpetual Union, Commerce, and Friendship*, between Great Britain and her American Colonies; founded on the solid Basis of Justice, and proposed as a Medium between the Claims of total *Independence* on the one hand, and those of legal *Subjection* on the other. 8vo. 1s. 6d. Johnson, &c. 1780.

We really think this Author's professions are very honestly meant, when he offers this plan, as founded on the solid basis of justice, &c. And we also join with him in recommending it particularly 'to those who can divest themselves of passion and prejudice,—who, with liberal hearts, and unbiassed understandings, can judge with candor, and decide with justice, on the rights of mankind.'—We likewise cordially join with him, in his good prayer, at the close of his publication—'That the sacred ties which reciprocally bind and connect the parts of society,—that our mutual sufferings, increased burthens, and growing evils,—may incline our hearts' [and the hearts of those with whom we are so unfortunately at variance] 'seriously to pursue the paths that lead to peace: peace upon a broad and liberal foundation—supported by justice and liberty, secured by interest, and cemented by mutual and solemn engagements!'

# P O E T I C A L.

Art. 22. *Music in Mourning*: or, Fiddlestick in the Suds. A Tragic comic, Poetical Burlesque, neither in Prose or Rhyme. 4to. 1s. Faulder. 1780.

This Music, though often out of tune, has some lively notes, but not in the *chromatic* strain. The following passage contains some *srotchets* that sound strongly of the *orchestra*:

Let worthy N—lf-n with his martial Kets,  
Unscrew th' elastic heads, that nought but dub,  
Dire, doleful dub be heard; and S-rj-nt's trump,  
'That silverly so sweet enchants our ears,  
Be hoarse and out of tune; the sprightly horns  
Be muff'd with dubbed fists; the hautboys too,  
By Sh-rp and Gr-y so pleasingly attun'd,  
Shall croak a toad-like note with cotton stuff'd,  
And A-l-l-y's bold bassoon, with shattered reed,  
Sound forth a growling, grumbling, grunting groan.  
Z—dl-r and W—ll-ms on their clear-ton'd viols,  
Which times and oft they touch with greatest skill,  
Shall screech-owl tones display, with drawling bows  
And sliding fingers on the half-pres'd strings;  
While C—nd-l's tinkling harp forgets its fire,  
And, doubly buff'd, strums dismally the bass.—  
The vocal choir of the théatric band  
Must all in gratitude attend, and join  
The tributary Song: hoarse let them be,  
For hoarse have they repeatedly been made,  
By chaunting forth his dull chromatic strains.

This *fiddlestick in the fads* seems to be the production of some angry child of rosin, who, from resentment at real or supposed oppressions, has almost *fretted his guts to fiddlestrings*.

Art. 23. *The Gray's Inn Association.* 4to. 6d. Bew. 1780.

'When late, beneath Religion's specious veil,  
Outrageous tumults turn'd each visage pale,  
The Constitution to the shock gave way,  
And savage ruffians bore resistless sway:  
Then to preserve the *Law* and save the nation,  
In each part rose some bold *Association*.'

Some be-mused apprentice, we fear, has thus been misemploying his master's time; and tagging rhymes, when, perchance, he should have been tagging laces. If, however, this be his first essay, we hope the young man will take warning from his misadventure.

"Grow timely wise, and quit this idle trade."

Art. 24. *The State Mountebank, or Duke and no Duke.* A

Tale. 4to. 1s. Fielding and Walker. 1780.

This Tale, which is intended to satirize Opposition, and to compliment Lord North, is an effort of such inoffensive abilities, that, we apprehend, it is as unlikely to gratify the one as to give pain to the other.

Art. 25. *A Letter from a Burgess at Huntingdon to his Friend in London.* 4to. 1s. Crowder, &c. 1780.

Describes, with tolerable ease, and some degree of humour, in *Ausly-verse* (will our Readers allow this coinage?), the circumstances attending the late Election for Huntingdonshire.

Art. 26. *A Storm: with a Description of a Water-spout, a Shoal of Dolphins; and other ominous Appearances.* 4to. 6d. Bury St. Edmunds printed, and sold by Crowder in London. 1780. The descriptions natural, the poetry moderate.

Art. 27. *A new History of England in Verse; or the entertaining British Memorialist.* Containing, the Annals of Great Britain, from the Roman Invasion to the present Time. Designed more particularly for the Use of Youth; but serving at the same Time to refresh the Memories of Persons in riper Years. With an Introduction concerning the Nature and Study of History. By Charles Egerton, Esq. 12mo. 3s. Cooke.

This work, we doubt not, might be *designed*, as the title-page tells us, for the use of youth, it being well known to all who are versed in the craft of book-making, that school-books, where they succeed, are the most profitable articles of traffic. But to *design* and to *adapt* are very different matters. It is a mistaken idea that some people have taken up without the trouble of examining, that to be intelligible is all that is required in books intended for the use of children. Every one knows the force of early impressions; how necessary is it, therefore, to put into the hands of youth the best and most excellent models in every species of composition, rather than . . . in the risk of vitiating their taste and misleading their judgment, by setting before them such Belman's rhymes as are put together by this Squire Egerton.

\* Now from his horse the King by chance is thrown,  
 The fall quite dislocates his collar bone ;  
 Thus the great monarch, and the hero, dy'd,  
 The bigot's scourge, and true religion's pride.  
 With him the glorious *Revolution* came,  
 Preserve its spirit as your freedom's flame ;  
 The *Bill of Rights* we to this monarch owe,  
 To guard our privileges from each foe.

*William* was brown, and had a Roman nose,  
 With piercing eyes, terrific to his foes ;  
 A shortish stature, and his shoulders round,  
 A dauntless courage, and a judgment sound.\*

## D R A M A T I C.

Art. 28. *A New Musical Interlude*, called THE ELECTION.

As it is performed at the Theatre Royal in Drury-Lane. 8vo. 6d. Lowndes. 1780.

The Bookfeller forgot to insert "New Edition" in the title-page.

—Our Readers will find an account of the first edition of this Interlude in our *Catalogue* for December, 1774. Art. 29.

## N O V E L.

Art. 29. *The Count de Poland*; by Miss M. Minifie, one of the Authors of *Lady Frances* and *Lady Caroline* &c. 4 Vols. 12mo. 10s. sewed. Doddsley, &c. 1780.

We have been so much amused by the perusal of this Novel, that we scruple not to recommend it as one of the most pleasing productions of this kind which has lately come under our notice. The incidents are well conceived, and the tale constructed in a manner properly adapted to interest the feelings of the Reader; there is an agreeable variety in the characters; the language is easy, and diversified; and for the moral, it is a very good one—as the Reader will find, if he will take the pains to search for it.

## N A T U R A L P H I L O S O P H Y.

Art. 30. *Microscopic Observations*; or Dr. Hooke's wonderful

Discoveries by the Microscope, illustrated by 33 Copper-plates, curiously engraved: whereby the most valuable Particulars in that celebrated Author's *Micrographia* are brought together in a narrow Compass, and intermixed, occasionally, with many entertaining and instructive Discoveries and Observations in Natural History. Folio. 12s. Wilkinson, in Cornhill. 1780.

Dr. Hooke's *Micrographia* is a work so well known in the learned and philosophical world, that any account, or commendation of it, from us, would be altogether superfluous.

This celebrated production was first published about 80 years ago; and though two editions\* of it have since appeared, the work is now extremely scarce, and sells at a great price.

Fortunately for the Public, all the *plates* of this celebrated work, seven only excepted, were lately met with, well preserved, and almost

\* The last edition was given by the late ingenious Mr. Henry Baker.



in as good condition as when they first came from the hands of the engraver, no great number (it is supposed) having been taken from them. The little rust they had received was easily cleared away; and the seven plates that could not be found, were supplied by exact copies, 'little or nothing (says the Editor) inferior to the original.'

The engravings being thus discovered, repaired, and completed, the present republication was resolved on; not of the whole Micrographia, at large, but of the *pictures*, accompanied by such short and plain descriptions of the objects †, as might prove perfectly to the satisfaction of the Reader, without fatiguing his attention by that verbose and diffused way of writing which was the mode in Dr. Hooke's time.

The Editor gives us another reason for abbreviating the letter-press part of Dr. Hooke's original publication. When this learned author wrote, the doctrine of *Equivocal Generation* ‡, or a spontaneous production of many species of minute living animals, as well as vegetables, without any other parents than accident and putrefaction, almost universally prevailed; but every thing relative to this hypothesis has been judiciously omitted by the present Editor; whose object was clear description, rather than matters of opinion. On the whole, therefore, we recommend this publication as a valuable present to the lovers of microscopical researches,—the most delightful, perhaps, of all philosophical amusements.

#### M A T H E M A T I C A L.

Art. 31. *An Essay on the Resolution of plain Triangles*, by common Arithmetic: with a new and concise Table, adapted to the Purpose. By Hugh Worthington, Junior. 8vo. 1 s. Buckland. 1780.

The writings of mathematicians who lived before the invention of logarithms, are full of complaints of the tediousness of the operations, and of wishes that some *expeditious* and *exact* method could be discovered for resolving the several cases of trigonometry. Ever since the invention of such a method; and notwithstanding that tables of logarithms may be picked up on every stall, almost for the value of a pinch of snuff,—and, when purchased, scarcely take up more room in the pocket than the box out of which the pinch of snuff was taken, we have been continually inventing *less exact*, and *more obscure* rules for the same purpose; and the reason alleged is, "That cases frequently occur in practice, wherein it is expedient to perform trigonometrical operations without the logarithmic canon." We are firmly persuaded that few persons, now living, have had occasion to perform more, or a greater variety of trigonometrical ope-

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† We must not omit to remark, that the Editor has likewise inserted many new observations, and discoveries made since Dr. Hooke's time, on the several subjects which the figures represent: so that, on the whole, a great variety of natural history is conveyed to the Reader's hands, in a moderate compass, and at a small expence.

‡ Those who would see the doctrine of *Equivocal Generation* refuted, in a masterly manner, are referred to a Letter to Sir Robert Southwell, printed at the end of Whitlocke Bulstrode's *Essays*.

rations than we have; or in more uncouth and distant places; and no such cases ever occurred to us; nor, we believe, to any one else who did not, either through negligence or choice, invite them. We cannot therefore say much of the usefulness of this performance.

But if we are to consider it as an essay in speculative mathematics, to exercise the genius and shew the ingenuity of its Author, as most mathematical publications are, we are ready to allow it considerable merit. The method here given is new, shorter, and more exact than any we have seen before, of the like kind; and there is great ingenuity in the thought which suggested *the table of radii*.

Art. 32. *An Essay on Sir Isaac Newton's Second Law of Motion.*

By the Reverend Mr. Ludlam. 8vo. 1s. Cadell. 1780.

It appears, from a short Advertisement prefixed to this Essay, that it was presented to the Royal Society, but not printed in their Transactions: why it was not printed does not appear.

Sir Isaac Newton, in his eighth definition, says, that "the quantity of a force is its measure, proportional to the motion it generates." In his second Law of Motion he asserts, that "the change of motion is proportional to the moving force impressed." This, Mr. Ludlam says, contains an identical proposition. Our respect for Mr. Ludlam's abilities, both as a philosopher and a mathematician, is so great, that we are almost inclined to suspect our own judgment when it clashes, as it does in this case, directly with his opinion. If the truth of Sir Isaac's second law of motion had depended on the definition, Mr. Ludlam would, undoubtedly, have been right; but it does not appear to us, that there is the least relation between them. However, admitting that there were, it is not a matter for philosophers and mathematicians to dispute about, as no part of his future reasoning is influenced by it, any more than Euclid's would be if he had inserted amongst his definitions this which follows:—

"Magnitudes are equal when each of them is known to be equal to a third of the same kind."

And for this reason, Euclid's first axiom, and Sir Isaac Newton's second law of motion, have their foundations in reason and observation; and therefore are independent of any principles whatsoever which are subsequent to those.

#### MILITARY.

Art. 33. *Elements of Fortification.* By Lewis Lochée, Master of the Military Academy at Little Chelsea. 8vo. 6s. Boards. Cadell. 1780.

This country has, for a considerable number of years, been in possession of two valuable treatises on fortification, written by Mr. Muller: for our Account of which, see Review, Vol. XII. p. 121.

Mr. Lochée hath, as might be expected (for have we not a right to profit by the labours of our predecessors?), not a little availed himself of former publications on the subject; but we do not perceive that he hath greatly improved on what Muller had done before him. Most of the subjects treated in this volume, are discussed by both writers, with remarkable agreement and conformity of opinion and doctrine.—We have not observed, in the present publication, much new matter, except the Author's instructions with respect to 'the colours used in drawing plans and profiles;' and his account of 'the  
most

most remarkable systems' which have been proposed by different engineers.

## L A W.

Art. 34. *A Letter to John Dunning, Esq; Barrister at Law*, on the Trial of the Rev. Henry Bate, Clerk, upon the Information of his Grace the Duke of Richmond, for a Libel, &c. By a Student of the Middle Temple. 8vo. 1 s. 6d. Bladen. 1780.

Fights the battle over again, casts many a pointed dart at the Duke of Richmond, and the great lawyer above mentioned; routs the whole prosecution army, and asserts, that General Bate, who had been worsted in the *action* alluded to, ought to have another trial.

## M E D I C A L.

Art. 35. *The Anatomy of the Human Body*: By Samuel Foart Simmons, M. D. F. R. S. Member of the College of Physicians, London, and of the Royal Medical Society, Paris. Vol. I. 8vo. 6 s. Boards. Murray. 1780.

This work has been drawn up by the Author principally for the use of students; and appears to be executed with accuracy. In the present volume he treats only of the *osteology* and *myology*; reserving, we apprehend, what relates to the nerves, vessels, *viscera*, glands, and the common integuments, with their appendages, for some future publication. He generally confines himself to a concise description of the parts, and their uses, without entering into physiological discussions, which would have been inconsistent with his plan, as such enquiries would have rendered his work too voluminous.

In treating of the teeth, the Author differs from Mr. Hunter, in believing that the bony part of a tooth has a circulation through its substance, and even lymphatic, though we are not able to demonstrate its vessels. He founds this opinion on the following considerations:—1. On the transplantation of a tooth recently drawn, which will, after a certain time, become fixed, and will preserve its colour:—circumstances that indicate a real union of vessels; and which do not take place with respect to a tooth that has been long drawn, and which never becomes fixed. Mr. Hunter's *principle of life*, the Author thinks, may be applicable to *zoophytes*, but not to man, and the more perfect animals.

2. The fangs of a tooth are liable to morbid swellings, which are analogous to the swellings of other bones, and indicate a similarity of structure, especially as they are found to be invested with a *periosteum*.

3. It is a curious fact, the Author adds, though not generally known, that, in cases of the *phthisis pulmonalis*, the teeth become of a milky whiteness, and in some degree transparent. This circumstance, he thinks, sufficiently proves them to have absorbents.

In the *Myology*, the Author follows Albinus, with respect to the arrangement, by describing the muscles according to the order in which they are situated; beginning with the more external, and proceeding to the muscles that are more deeply situated. He generally adopts the nomenclature of Douglas; sometimes, however, following that of Albinus, or using the *synonyma* of Winslow, Cowper, and other writers.—On the whole, this appears to be a judicious and useful

ful compilation: as a work of this kind, comprehending the modern improvements in anatomy, has been long wanted in our language.

Art. 36. *A Description of the Apparatus of arbitrarily heated and medicated Water-baths, partial Pumps, vapourous and dry Baths, internal and external, moist and dry Fumigations, oleous, saponaceous, spirituous and dry Frictions, &c. &c.* With Cases of Cures, &c. &c. By R. Dominiceti, M.D. 8vo. 1s. Nicol. 1779.

No doubt, we imagine, can be entertained, of the efficacy of Dr. Dominiceti's improved baths, in many diseases to which such remedies are adapted: we are therefore concerned to see them offered to the public in 'such a questionable shape.' Quackery, under its various forms, comes so frequently before us, that it is impossible for us not to imbibe the utmost aversion to it; and where it appears, we are apt to conclude that there is an essential want of merit to support interested pretensions. It is certain that the publication before us has all the air of a *Charlatan's* puff; nor can the right worshipful name of Sir John Fielding (oddly enough used on this occasion) screen it from critical contempt. And yet, after all, the baths may be serviceable to those who use them under proper advice.

Art. 37. *Medical Commentaries*, exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. Collected and published by Andrew Duncan, M.D. &c. &c. Part I. for the Year 1780. 8vo. 1s. 6d. Dilly.

Dr. Duncan has long been known as the principal conductor of the *Medical Commentaries*; but he now first appears as the sole compiler of it. The work is, however, still continued on the same plan; and from the general opinion of Dr. Duncan's industry and judgment, we doubt not that it will still be countenanced by the friends of medical improvement.

#### M I S C E L L A N E O U S.

Art. 38. *An Essay shewing the extreme Ignorance, or Malice prepossesse, of the late Rioters, &c.* 4to. 6d. Kearsly.

It is somewhat extraordinary, that any one would seriously set himself to demonstrate what no man in his senses could question,—*the extreme ignorance or malice of the late rioters.*

Art. 39. *En DANSK og ENGELSK Ord-Bog. Sammenskrævet af ERNST WOLF.* 4to. 12s. 6d. sewed. White. 1779.

This Danish and English Dictionary is esteemed, by those who are skilled in the first-mentioned language, to be a valuable publication. The Author is a merchant in London, and is sufficiently master of the English for a work of this kind.

Art. 40. *The Abbey of Kilkhampton; or, Monumental Records for the Year 1980.* Faithfully transcribed from the *original Inscriptions*, which are still perfect, and appear to be drawn up in a Style devoid of fulsome Panegyric, or unmerited Detraction; and compiled with a View to ascertain, with Precision, the MANNERS which prevailed in Great Britain during the last fifty Years of the eighteenth Century. 4to. 3s. Kearsly. 1780.

In this new species of *satire*, or mode of *anecdote*, &c. the characters of our great people, male and female, are drawn in the form of monumental inscriptions, conceived, chiefly, in the spirit and style of the celebrated epitaph on Colonel Chartres.—Some of the likenesses

In this motley picture are pretty well hit off; many are caricatures, and a few are exhibited in a favourable light.

Art. 41. *Cboix de Livres François, à l'Usage de la Jeune Noblesse*, où les Jeunes Gens de Qualité, de l'un et l'autre Sexe, pourront apprendre, à connoître d'eux-mêmes, et sans Maîtres, les meilleurs Livres concernant les trois Genres les plus amusans de la Littérature Française, savoir, LES ROMANS, L'HISTOIRE, et LA POÉSIE. Par Mr. Le Jeune, Maître des Arts dans l'Université de Paris. 8vo. 6s. bound. Elmsley. 1780.

The intention of the writer of this work is to enumerate the most eminent French writers of romance, history, and poetry, and to sketch an outline of the character of each.

These sketches are drawn with more vivacity than judgment. In proof of this, we need only instance in the author's idea of Hume, and of the Abbé Raynal; the former of whom, he asserts, is *always impartial*, and the latter he speaks of as a puerile and offensive declaimer against religion, government, and good morals. The book, however, may be of some use, as a catalogue of the principal French writers on the branches of polite literature enumerated in the title.

Art. 42. *An Heroic Address in Prose*, to the Rev. Richard Watson, D. D. F. R. S. Regius Professor of Divinity in the University of Cambridge, and Archdeacon of Ely, on his late Discourse delivered to the Clergy of the Archdeaconry of Ely, on May 9th and 10th, 1780. Adorned with Notes entertaining and instructive. By the Author of the Heroic Epistle to the same Reverend Personage. 4to. 2s. 6d. Becket.

Dr. Watson, in his late Discourse to the clergy of the archdeaconry of Ely, has sketched out a scheme for 'an institution to be established at Cambridge, for the express purpose of translating and publishing Oriental manuscripts \*.' It is this scheme, or part of it at least, which has drawn upon the ingenious and worthy Professor the raillery of this Heroic Address. Though we do not estimate the talents of this self-complacent Writer so highly as either he, or the Cambridge undergraduates may, to whom, no doubt, a baited professor must be *excellent fun*; nevertheless we are very ready to own, that he has struck out some ideas that are laughable and humorous; and his quotations, though frequently brought forward with an ostentation that is disgusting, are sometimes not ill-applied. With respect, however, to the general merit of the piece, we think it contains nearly as much misrepresentation as argument, and full as much pertness as wit.

Art. 43. *A Charge to the Grand Jury of the County of Middlesex*, delivered at the General Session of the Peace, holden at Hicks's Hall, in the said County, Sept. 11th, 1780. By Sir John Hawkins, Knight, Chairman of the Quarter Sessions, &c. 8vo. 6d. Brooke.

A judicious and well adapted exposition of the nature, design, utility, and obligations of Grand Juries.

#### RELIGIOUS, &c.

Art. 44. *Methodism and Popery dissected and compared*; and the Doctrines of both proved to be derived from a Pagan Origin. Including an impartial and candid Inquiry into the Writings of St.

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\* Vid. Art. XII. of this Month's Review.

Paul, with Remarks on the Nature and Affinity between Enthusiasm and Superstition. 8vo. 1 s. 6d. Fielding and Walker. 17-9.

There is some wit and some good language in this performance; but its profaneness and impudence are much more abundant than either. The Author is one of those *teazing flies* that (as Dr. Warburton observes, in his blunt way) *are eternally pestering some sore place*. We would add, that these impertinent and spiteful animals generally make the place sore, and then aggravate the mischief their own venom hath occasioned.

This Writer hath the effrontery, or folly (we know not which to call it—"for it seems *either*"), to dedicate this piece of hacknied infidelity to Dr. Hinchcliffe, the bishop of Peterborough, and to *implore his patronage*, because 'no man on earth (says he) is a better judge than your Lordship, whether my position—"That the famous apostle's writings were the cause of the differences which have happened among Christians," be founded in fact or not.'—"My position!"—And what if it be proved?—We have lately told a doughty Deist, who 'studies scripture at the inns of court,' that we ought not, in reason or gratitude, to quarrel with the Sun, because (as Hamlet says, he 'breeds maggots in a dead dog.' If the *unlearned and the unstable wrest the writings of St Paul, as they do all the other scriptures, to their own destruction*, must those who are disposed to make a surer and better use of them be deprived of their benefit?—But to argue with a wordy declaimer, would be offering an insult to the dignity of reason.

This writer's story of *De Whim* (or 'mad Jack Calvin,' as he elsewhere calls him) is a poor, withered slip of wit, grafted on Dean Swift's original stock.

His observations on the pagan origin of methodism and popery, are trite and superficial. They have indeed some appearance of smartness and vivacity; but they discover little judgment, and less learning.

The Writer hath attempted (and not very unsuccessfully) to delineate the characters of Whitefield and Wesley; but he makes an egregious mistake, where he supposes that the former, and not the latter, was the *father* of methodism. John Wesley had *this honour* (if honour it might be called), and having been joined by his brother Charles, the late Mr. James Hervey, a Mr. Clayton, and a Mr. Ingham, he instituted a kind of religious society at Oxford, on the most rigid plan of devotion. The members of this society were denominated *Methodists*, from the regularity they observed in conforming to the orders of the church, and the discipline of their own institution: and it was in consequence of the character they maintained for strictness and sanctity of behaviour, that Mr. Whitefield, who laboured under a religious melancholy, conceived a strong desire to become one of their number. He communicated his inclination to Mr. John Wesley, and was admitted a member.

This Author might have diverted himself as much as he pleased with *De Whim*, and all the children of *De Whim's* family; but in making merry with St. Paul, he shewed but his impotence and his malice. To such writers we will only say—'Go—go along, poor devils! the world is wide enough:—don't taint the sacrifices of the altar.

Art,

- Art. 45. *A short View of the Tenets of Tritheists, Sabellians, Trinitarians, Arians, and Socinians*; intended to assist plain Christians in forming a general Idea of the principal Opinions held on the Trinity, and of the Difficulties attending them, and to promote Candour and Charity among those who differ in their Apprehensions on that Subject. The Second Edition, with Improvements, and an Appendix on the Worship of Jesus Christ. 8vo. 1 s. 6d. Johnson. 1780.

We have little to add to the account already given of this pamphlet, which our Readers will find in the Review for October, 1778, p. 318. Thoughtful men cannot but observe, with astonishment, the heats and hatred which have been occasioned by the subject of this treatise, especially when they consider, that even those Trinitarians who may be accounted the most orthodox, and are termed *Realists*, are obliged to allow some kind of subordination, while they acknowledge the Father to be the *root and the fountain* of deity. The reason there is for being modest, humble, and candid in our inquiries and our determinations on the topic, are clearly and sufficiently evinced in this valuable performance, which is now republished with very considerable additions, particularly the Appendix, on the worship of Jesus Christ, the scripture doctrine of which our Author appears to have studied with great attention.

- Art. 46. *The Scotch Preacher*: or, a Collection of Sermons. By some of the most eminent Clergymen of the Church of Scotland. Vol. 3d. 12mo. 3 s. Cadell.

The subjects of the Sermons contained in this volume are these following:—family-worship; by Dr. Hunter of Dumfries.—The Reasonableness and Necessity of Public Worship; by Robert Petrie, V. D. M. of Canbie.—The Death of Christ; by Mr. Somerville, of Jedburgh.—Kind Affections; by Dr. Macfarlane, of Canongate.—Our Saviour's Prayer for the Union of his Followers; by William Macgill, V. D. M. of Ayr.—The Success of the first Publishers of the Gospel a Proof of its Truth; by Dr. Campbell, Principal of Marischal college, Aberdeen.—The Sufferings of Christ compared with those which fall out in Life to other Men; by Dr. Ogilvie, of Midmar.—The Cause, Symptoms, and Cure of Indifference to Religion; by Dr. Gray, of Abernethy.—The Peace of the Grave; by John Mackenzie, V. D. M. of Portpatrick.—The Excellency of the Spirit of Christianity; by Dr. Leechman, Principal of the University of Glasgow.—Though these Sermons are not of equal excellence, yet there is not one of them which has not a considerable degree of merit, fully sufficient, indeed, to recommend it to those who are fond of such compositions, and friends to rational religion.

•• For the former volumes of this collection, See Review, vol. LVII. p. 332.

#### POPISH CONTROVERSY.

- Art. 47. *Free Thoughts on the Toleration of Popery*; deduced from a Review of its Principles and History, with respect to Liberty, and the Interests of Princes and Nations; wherein the Question concerning the Repeal of the penal Statutes is examined, and some late Acts of the British Legislature are considered, &c. &c. By Calvinus

Calvinus Minor, *Scoto Britannicus*. 8vo. 4s. sewed. Edinburgh printed, and sold by Cadell, &c. in London. 1780.

The appellation assumed by the Author sufficiently expresseth his principles. *Calvin the Younger* possesseth the shrewdness, spirit, and severity of the father of the family: nor would old *Jack of the North* have disowned him as very near of kin to his own soul, or refused to have invested him with the honours of the house of Geneva.

One quotation we judge to be a sufficient specimen of the Author's design in writing this book, and of the style and manner in which he hath conducted it:

‘ Who can refrain from wondering that the old “ mother of harlots and abominations of the earth,” should again lift up her head in this land; and that she should at this time of day meet with such kindly reception and entertainment among us!—That ever Rome should have acquired such an ascendant over the nations, and enjoyed for so long a time universal influence and unrivalled dominion, making all sorts of people, without exception, to swallow, blindfold, her monstrous absurdities, and tamely bear her despotic pride and whimsical caprices, is one of the things in the history of mankind that astonishes. When the *apocalyptic* divine saw her in the height of her power, and decked in all her splendor, he “ wondered with great admiration.” But that this enchantress should, in the bloom of her meretricious beauty, dazzle and bewitch the nations, and “ make them drunk with the wine of her fornications,” is not quite so marvellous, as to behold her retaining the same power, and practising still the same arts, not altogether without success, even now in her extremest old age, when she stands tottering on the brink of her burning grave. That she should, in her present haggard worn-out form, pretend to new conquests, and that in places where her cheats had been discovered, and her *magic circle* broken, she should again attract the kind looks of kings and courtiers towards her, and decoy and infatuate kingdoms, equals the most romantic tale which her lying legends have to tell. To see them admiring her wrinkled face, courting her *blasted* favours, and returning to her *stale* and unwholesome embraces, is an event so odd and unaccountable, that it may well pass for a miracle, and is a demonstrative proof, that these her lovers are fallen into a state of greater dotage than herself.

‘ How much must the *old lady* be pleased with this after-growth of affection, and this late and unexpected return of courtly favour! The harsh and rough treatment which she hath met with in times of less politeness and gallantry, will now be forgot, and fully compensated by these new blandishments and caresses, which must prove the more flattering and soothing, that they succeed such a violent and fatal breach, and follow after a long suspension of kindly intercourse!’

Thus *Ninon* captivated, like this *old whore of Babylon*, when tottering on her grave!—and thus the veteran duchess of M——h, with a kind of mutual sympathy for the wants of a sister \*\*\*\*\*—But we cannot expatiate like our author;—we can only say, that she supposed, with him, that old age would be doubly ‘ flattered and soothed by blandishments and caresses after a long suspension of kindly



intercourse."—" 'Twill do her old heart good,"—said her antiquated Grace.

Art. 48. *The Protestant Alarm; or, Popish Cruelty fully displayed.* Containing an impartial Enquiry into, and a fair Investigation of the Propagation, Rise, Doctrines, Discipline, horrid Practices, idolatrous Ceremonies, Superstitions, Tyrannies, Persecutions, Tortures, Massacres, &c. of the Romish Church: Calculated to detect the dangerous Tenets of Popery, to counteract the poisonous Effects which its Principles may promote.—Suited to all Times, but more particularly to the present important Crisis.—The whole comprized in a Series of Dialogues between Father and Son. Inscribed to the Protestant Association. By John Fellows, Author of the History of the Bible in Verse, and of Grace Triumphant, a Poem. 12mo. 3s. Hogg. 1780.

As the principles of humanity and of Christianity unite to render us firm friends to religious toleration and liberty of conscience, we cannot but wish that Roman Catholics, as well as others, might share the benefit. At the same time it may be asked, whether the history of our own and other countries, together with the *certain* tenets of Popery, do not prove that concessions ought to be made in a very cautious and guarded manner? May it not be wished that some of those gentlemen, especially of the clergy, who have manifested a becoming spirit of moderation and candour in favour of a *late bill*, had at the same time exerted themselves to instruct the people in true Protestant principles, and fortify them against the insinuations and allurements of Popery? In this view we must, on the whole, approve the publication now before us; in which the errors, absurdities, and intolerant spirit of Popery, are fairly exhibited, and justly exploded. It is to be wished that books of this kind might be put into the hands of every Protestant; for though this is termed an enlightened age, a most deplorable ignorance on religious subjects prevails among the body of the people.

Art. 49. *The Spirit of Popery displayed; or the Doctrine and Discipline of the Papal Church on the following several Heads,—* Unity of Doctrine, Blasphemy, Perjury, False-witnessing, Equivocation, and mental Reservation, Idolatry and Irreligion, Robbery, Stealing, Murder, Parricide, Treason and Regicide, Uncleanliness, &c. laid open and explained, in the very Words of their most celebrated Doctors and Casuists. With a Preface on the Question, Is Faith to be kept with Hereticks? Inscribed to the respectable Association in Britain, now united for the Support of the Protestant Religion, by their affectionate Brother, the Editor. 8vo. 2s. Macgowan. 1780.

This work is a professed translation of authentic extracts from writers of the order of Jesuits; a large volume of which was exhibited to the parliament of Paris, and procured the sentence that expelled the whole society from France in 1762. The Translator does not avow his labours, or authenticate his quotations from these renowned fathers with his own name, which was certainly to be expected; and it may be truly added, that however faithfully the task may be executed, it might have fallen into more able hands than those of this nameless affectionate brother of the Protestant Association.

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Did we entertain any doubts of the veracity of these specimens, they would rest on the gross immorality and childishness of the reasoning cited from the grave theologians and professors of morality, whose names are prefixed to them. That the church of Rome is a very convenient establishment to shelter and console the frailty of mortals, who have money ready to intitle themselves to her favours; and that she is not disposed to be unreasonably severe with those who apply *properly* for indulgence, are circumstances which have long been sufficiently known. But surely the boasted sons of St. Ignatius must have gained their reputation otherwise than from such weak and wicked doctrines as are here quoted from their works!

## S E R M O N S.

I. Preached at the Anniversary Meeting of the Sons of the Clergy, at St. Paul's, May 6, 1779. By Robert Richardson, D. D. F. R. S. and S. A. Prebendary of Lincoln, and Rector of St. Ann's, Westminster. 4to. 1 s. Bathurst.

Dr. Richardson pleads in a rational, sensible, and persuasive manner, in behalf of the charity. We unite heartily in the prayer with which he concludes, 'That the ministers of God's word may neither fail of support from the people, in their distress, nor ever cease to deserve it.' To the sermon is added a list of stewards and preachers, together with the sums collected since the year 1721.

II. *The good Christian happy in Death.* Preached at Newbury. May 28, 1780. Occasioned by the Death of Dr. John Collet, late Physician of that Place. By David James. Published by Desire. 8vo. 6d. Johnson, &c.

To improve the instances of our common mortality by an address to those who yet survive, is highly pertinent and seasonable; but funeral discourses have so often degenerated into panegyric and flattery, that they are at present, perhaps, too generally omitted. It is not always *necessary*, on such occasions, to take notice of the character of the deceased. In some few instances this may be proper, as, we apprehend, it was in the case before us. The Sermon is sensible, pious, and practical; a just tribute to real worth; an affectionate, useful, consolatory address to the living. Dr. Collet's character is high, much above the common level; but Mr. James says, 'I dare appeal to all who truly knew him, whether this essay doth not come greatly short of the amiableness of the original. What would be deemed distinguished praise to others, is to him but simple justice.'

III. *On religious Zeal.* Preached in Greenwich Church, June 11, 1780, and addressed to every Protestant Subject in the Realm. By Andrew Burnaby, D. D. Vicar of Greenwich. 8vo. 6d. Payne.

In this spirited discourse, Dr. Burnaby expresses very strongly his amazement and displeasure at the late atrocious riots in our metropolis. We must concur with him, that our resentment of such outrages and disorders can hardly be too warm.—He hesitates not in charging it all to the *Protestant Association*. On this part of the subject, we have not much to offer; but we think it is not impossible that time may convince the Doctor, that the horrid proceedings which

he so justly execrates, had some other origin.—We only add, that the observations on religious zeal in this sermon are pertinent and judicious; that the recommendations of peace and love are warm and animated; and that the preacher's declarations against the principles of Popery, and in favour of religious liberty, are worthy of a Christian Protestant minister.

N. B. We have seen a penny edition of this Sermon, adapted for general circulation, and particularly for the benefit of the common people: a design to which we cannot but wish success.

IV. *National Unanimity recommended, and enforced*, June 22, 1780, at St. Dionys Back Church, before the Company of Armourers; by Thoms Weales, D. D. Vicar of St. Sepulchre's. 4to. 1s. Cadell.

Dr. Weales, in a sensible and pleasing manner, recommends mutual love and confidence among men and Christians, from that well-known exhortation which Joseph, on an affecting occasion, addressed to his brethren, *See that ye fall not out by the way*. He takes a short notice of the late riots; and in the close of his Sermon briefly speaks of general unanimity, as particularly desirable in the present critical state of the public.—This is a common topic, and often declaimed on without sufficient discrimination. Unanimity in a good cause is always to be wished for; but a general concurrence in evil measures is, surely, the high road to destruction. We mean this as a general remark only, and not in particular reference to Dr. Weales's Discourse.

V. *Difference of Sentiment no Objection to the Exercise of mutual Love*.

At the annual Meeting of Ministers in Dudley, May 16, 1780.

With additional Notes. By Benjamin Carpenter. 8vo. 6d. Buckland.

This Preacher is no advocate for lukewarmness and indifference in religion, though he strenuously pleads for mutual love. The character of the bigot, when free from malignant passions [if bigots are ever free from them, which we doubt], he regards as more deserving of esteem, than that of the man who is indifferent to all religion, and yet boasts of his candour. The great aim of his Discourse is to shew, That diversity of sentiment ought not to prevent the exercise of that love which our Saviour enforces; and farther, That the diversity of sentiment among Christians is not so great as is commonly imagined. These propositions he illustrates and supports by many judicious and useful reflections. In the Notes several remarks are added, which could not be admitted into the Sermon at the time of its delivery. The publication of this Discourse is owing, as we have been informed, to the misrepresentations of some bigots who heard it: so that the Preacher was obliged to print in his own defence. But this we only say from report.

VI. At South-Audley Chapel, April 16, and at Brentford, May 28, 1780. For the Benefit of the *Humane Society*. By H. C. C. Newman, A. B. of Trin. Col. Cambridge. 8vo. 1s. Rivington.

A sensible and spirited recommendation of the truly charitable institution for the recovery of persons apparently drowned. A poetical, and well executed Paraphrase on the 13th Chap. of St. Paul's Epistle

Epistle to the Corinthians, is prefixed; and to the Discourse is added, an Account of the Society, which was established in 1774. The success has been very great indeed!

### CORRESPONDENCE.

We have received a modest and candid remonstrance from the Author of '*Albion, or the Gentleman Comedian*;' who thinks we have been rather harsh in the judgment we have passed on that performance. We are sorry that we cannot insert his paper at length. We find, from disagreeable experience, that by giving way, as we have so often done, to *appeals* of this kind, we have involved ourselves in a difficulty which we must not suffer to increase upon us. Letters from authors who wish to be 'heard in their own defence,' have lately been showered upon us in such plenty, that were we to pay all the attention to them which their respective writers seem to expect, there would remain little room for any thing else in our Journal.—The GOOD MANNERS, however, and the GOOD SENSE, which distinguish the present epistle, justly entitle the writer to some acknowledgment; and we scruple not to declare, that by the handsome apology which he has made, both for *his Work* and for its *Reviewer*, he has at once raised our opinion of his abilities, and given the fairest testimony of an amiable disposition.—On these accounts, we cannot help forming expectations of considerable improvement in this gentleman's future productions, should he incline to try his fortune again, in the hazardous lottery of literary publication, in which the blanks are so much more numerous than the prizes.

•• A letter signed *John Kay*, and dated at Bury, Oct. 26, informs us, that Mr. Brindley was not the inventor of the plan for cleaning the docks at Liverpool—See Review for Aug. p. 94. That the letter-writer's father invented that method; and that he (our Correspondent) gave the hint of it to Mr. Brindley.

Mr. K. allows Mr. B's great and unquestionable merit in mechanics; and justly thinks it will be no injury to his fame, to pluck from his plumage 'a feather which belongs to another.'

We are sorry to learn from this Correspondent, that so good a mechanic as his father has been lost to this country by the want of patronage, and forced to spend the remainder of his days 'in the South of France, on a small pension from the French government.'

•• W. N. complains of an inconvenience, which, he may be assured, is purely accidental, and perhaps, like other accidents, absolutely unavoidable. He means, the *continuing* in one volume of the Review, articles which were *begun* in the preceding volume.—As there is no security from interruptions of either the health or the leisure of the gentlemen who write in our Journal, nor a possibility of guarding against incidental disappointments, the course of business must be left, as usual, to take its own direction.



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T H E

MONTHLY REVIEW,

For DECEMBER, 1780.



ART. I. *A Series of Adventures in the Course of a Voyage up the Red Sea, on the Coasts of Arabia and Egypt; and of a Route through the Deserts of Thebais, hitherto unknown to the European Traveller, in the Year 1777.* In Letters to a Lady. By Eyles Irwin, Esq; in the Service of the Honourable the East India Company. Illustrated with Maps and Cuts. 4to. 15 s. Boards. Doddsley, 1780.

**M**R. Irwin, in company with three other gentlemen, departed from Madras about the beginning of the year 1777, with dispatches from the President, Lord Pigot, to the Directors of the India Company. He crossed the Indian Ocean in 42 days, and in April arrived at Mocha, the ancient capital of Arabia Felix. At this city the English nation *only* hath established a Resident. This is a late regulation; but the policy and advantage of it is obvious to every one; for now the coffee is transported in country bottoms to Bombay, from whence our Indiamen convey it to Europe. By this plan the Company are eased of a considerable expence, as the appointment of supercargoes to this station, and the heavy duties of this port, must have lessened the advantages which resulted from this trade when it was carried on by the Company's own ships, Mr. Irwin pays a very handsome compliment to 'the mild demeanor' and 'acknowledged abilities' of Mr. Horseley, the present Resident at Mocha. Reflecting on the polite attention of this gentleman to our travellers, Mr. Irwin expresses himself in a manner that does honour to his own feelings: 'Hospitality and politeness are acceptable in all places, but doubly so to the way-worn traveller who the least expects to meet with them in a remote and uncivilised region.'

After some account of the city and its environs (illustrated with a plate, containing also a view of the Straits of Babel-mandel), our Author acknowledges his obligations to Mr. Horsey for an ingenious conjecture relative to the barren coasts of Arabia Felix. 'For the space of 15 or 16 miles (says he) from the beach, the land rises in a gradual ascent towards the foot of the mountains. Here the scene suddenly changes from a sandy waste to a verdant and fertile soil; from a scarcity of palatable water to a profusion of crystal springs, and running streams. In this desert barrier, there are found quantities of shells and other productions of the ocean which seem to have lain there for many ages: this, joined to the shelving appearance of the ground, renders the idea very probable that this tract of land hath been won from the sea by the secret operations of Nature. There is indeed no information to be gathered of this event among a people whose annals carry no perspicuity with them beyond the days of their Prophet. But the perpendicular shores of the opposite coast of Africa upon which the waters may have proportionably encroached, are an additional evidence in favour of this opinion. No stranger in traversing this shore could possibly conceive her right to the title of Happy. But place him in her middle regions, beneath her balm dropping woods, and amidst her delightful vales, where the fruits of every climate court his taste, and the breezes of Cassia refresh his senses, and he will pronounce, that she justly retains the flattering appellation with which she was honoured by the ancients.'

From Mocha, our Author with his companions embarked on board the *Adventure*, Captain Bacon, for Suez, at the northern extremity of the Red Sea, from whence they intended to travel by the nearest route to Alexandria, and from thence to proceed with the dispatches by the shortest cut to England. But their intentions, however well formed, were beyond their skill or power to execute. When they were within 150 leagues of Suez, they discovered the breakers a-head, and were alarmed at their very perilous situation among the rocks and shoals which abound in this narrow sea. Their deliverance was almost miraculous: but they were only preserved from one disaster to conflict with another—equally formidable, and less capable of being supported with resignation and fortitude. The ship was carried out of its proper tract, and our Voyagers found themselves drawing towards the port of Yambo on the Arabian coast.

'And now (says Mr. Irwin) did we heartily congratulate ourselves on the conclusion of our troubles. We had heard at Mocha of the hospitality of this port from the very persons who owed to the inhabitants their life and freedom.—Nay the very commerce that is carried on between the English and the inhabitants of Judda, which, as well as Yambo, is subject to the Xeriff of Mecca, dispelled any doubt which might arise concerning the good faith of these people. We know that there were several English vessels at Judda at the same time. We had landed a considerable sum of money at Mocha, which was a present from the Nabob of the Carnatic to the temple of Mecca, and

and we doubted not of meeting with the most favourable treatment at a place which is in the neighbourhood of Medina. How dim is the perception of mortals! What avails their boasted sagacity!

The Author makes this reflection when he contrasts their unsuspecting confidence while riding in sight of Yambo, with the treachery and barbarous insult they afterwards experienced from the insidious Vizier, and the designing and rapacious wretches who shared in his government.

Our Author and his companions were seduced ashore under the promises of protection delivered by a Shaik of a most venerable appearance, in the name of the Vizier. Counting on nothing but what was promised, they readily accepted of the invitation. But they afterwards perceived the black design, and found themselves shamefully betrayed, under the masque of hospitality and friendship. In short, they were made prisoners, — their vessel was seized, and brought into the harbour: and all their hopes were exchanged for the most distressing apprehensions that could harass the human heart.

Mr. Irwin's description of the situation of himself and his companions at Yambo, when some russians of the most infernal aspect stood over them with their matchlocks (by order of the Vizier), ready to revenge the death of any Mussulman that might have been killed by the English aboard the ship when it was first attacked by the Arabs, is so peculiarly interesting, that we know we shall amply gratify our Readers by presenting it to them.

‘ We heard the report of muskets, but could not distinguish whether it came from the vessel or the boat. We cannot say positively whether it was a scheme to entrap us, or that the Vizier really supposed our people had commenced hostilities against the Arabs. But so it was. The boat had scarcely reached the shore, when the Vizier sent for our interpreter to complain of the outrage, and to let us know, that we had no right to expect good treatment from him hereafter. It was in vain that we appealed to the testimony of the master of the boat, who came to us of his own accord, and deposed, that our people had not fired at him: that they had only brought him to with a musket, and offered him money for a pilot, which he had refused them. A formal demand was now made of our swords: and we suspected that there was something uncommon in agitation from the whispers of our guard, and the frequent messengers that came to and fro. One of our company observed a body of soldiers marching towards the place where our vessel lay; and not a stone's throw from us, we saw them unloading a boat of ammunition, which they had transported across an arm of the sea, that runs into the town at high-water. These preparations plainly intimated their designs on the vessel, against which we had previously cautioned the officer to prepare himself. The Adventure carried eight three-pounders, besides swivels; and we had not the least doubt of her repelling the whole of their force. But we were unacquainted with the policy of the Arabs,

who trust to craft for the accomplishment of their wishes, and only affect resolution when they can do it with impunity.

The hills now re-echoed with the sound of cannon, which we learn was a summons to the neighbouring tribes to join the holy standard which is set up in times of danger. And this was a prelude to a scene that threatened to end very tragically. We were ruminating on the issue of this extraordinary adventure when the Arabian musketry began to play briskly on the vessel. As a part of the fort screened the action from our view, we retired to the front-windows of our apartment, where we could better observe the vessel's motions. I had Thomson's Seasons in my hand, and had inadvertently cast my eyes on the sublime Hymn which crowns that delightful work, when a band of ruffians rushed into the room, and ranged themselves directly before us. Their appearance was rude, and their countenances very different from the people we had hitherto conversed with. They were of the roving race, and promised to prove worthy of the dark purpose in which they were engaged. The matches of their pieces were lighted; and we tottered on the brink of fatuity!—

The villany of the Arabs was now apparent. They were endeavouring to provoke our mariners to return their fire, and we well knew, that the death of one Mussulman is only to be atoned for by the death of ten Christians. This is a precept of their religion! But the officer on board had reflection enough to consider his countrymen ashore. He felt for our distress: and was so cool as to bear with their repeated insults for the space of two hours, although the musket balls flew into the vessel, and he was continually urged by the crew to pour a broadside among the troops, some of whom were daring enough to wade into the sea within pistol-shot of the vessel. Nay, we afterwards learnt our situation had been so critical, that nothing but threats of instant death could prevent the sailors from taking to their arms; and the officer was obliged to parade the deck with a loaded musket to intimidate them. But it is not strange that we should apprehend other measures. We knew not what steps they had taken to facilitate the seizure of the vessel; or how long the forbearance of our people would last; and we expected an engagement every moment to commence between her and the shore. At this crisis we held a consultation together, and it was unanimously resolved to demand a parley with the Vizier touching the delivery of the vessel into his hands. Our interpreter was dispatched to him with this mortifying concession. The matter was become too serious to be trifled with. We had the evidence of our own eyes to despair of the possibility of the vessel's escape without a pilot; nor could we answer for the blood which might be spilt by a fruitless obstinacy. In this awful interval, I endeavoured to collect myself so as to meet death with a becoming resignation. I breathed a prayer for the welfare of my friends, and could truly say, that I should have died in peace with all mankind.

A full hour and more did we remain under the alarming circumstances I have described, before we obtained the shadow of a reprieve. The fire of the musketry was still continued against the vessel, and THE MINISTERS OF DEATH STOOD OVER US, EACH SEEMING TO



HAVE SINGLED OUT HIS PRE. IN A FIXT POSTURE AND A MUTE RESERVE!

At length our interpreter returned from his embassy to the Vizier. He was accompanied by three Arabians of distinction, who came to pledge their words for the safety of ourselves and vessel.— A writing was drawn up and signed by them, to the observance of which they swore by their beards, the most solemn oath that a Musselman can take.

Though our Adventurers were freed from the most threatening alarms, yet their distresses and mortifications were not at an end. After many vexatious delays, they were conducted to the ship under a guard, to wait the event of a message to the Xeriff of Mecca touching their future destiny. Here they were afresh tortured with disappointments of one kind or another; all which our Author attributes to the perfidy of that ingrained hypocrite, the Vizier.

After many delays, and much insult, an order arrived from the Xeriff to discharge the vessel and the crew. The former was sent to Judda, under the charge of an Arabian pilot, and the Author and his fellow-travellers were at length permitted to proceed in an open boat up the Red Sea.

Here again they were egregiously imposed on by this minister of craft and villany. The boat (after it had made the shore adjacent to Mount Sinai) was run across in the night to the Egyptian coast, and our Author and his companions had the mortification to find, when the Sun rose, that the course of their boat was reversed; and that, instead of Suez, they were in the way to Cosine, a port of Upper Egypt, near four degrees to the southward of Suez. 'It now struck us (says the Author), that our boat was originally bound for Cosine; and that the Vizier of Yambo had put us aboard for the sake of reserving the major part of the freight to himself; which he actually did reserve by the confession of the Nokidah during the passage.' Thus their voyage was interrupted by a long delay, in order to gratify the avarice of this detestable Vizier.

After many embarrassing circumstances at Cosine, our Travellers set out with the caravan for Ghinnah (a town on the river Nile), under the care of the Shaik's son. The occurrences of this route are well related, though they were not very numerous or interesting. Arabian perfidy, the intense heat of the barren desert, extreme thirst and fatigue, are the principal subjects of complaint with our Author.

After having escaped a snare laid for them by the young Shaik, they at length arrive at Ghinnah. Here a fresh scene of rapine and duplicity commenced. They were lodged in the house of one Ally, who proved treacherous to them; and who, in conjunction with another scoundrel of a Vizier, attempted to cajole them out of their effects and money. In this house

(which first promised them protection; and every convenience to relieve their toils) they were made close prisoners. Their baggage was searched, and repeatedly pillaged by the host and his associates. After a variety of disagreeable and vexatious occurrences, the GREAT SHAIK, or Shaik Ul Arab, whose territories in this country are very extensive, arrived at Ghinnah, to the great satisfaction of our Traveller and his companions. This excellent man minutely enquired into their circumstances; and, with a justice that would have done honour to a Christian governor, he immediately proceeded to the noble duty of redressing the wrongs of the injured strangers whom treachery had thrown into his dominions.

The character of this upright and impartial legislator is well drawn in the present work. We will give it in Mr. Irwin's own words.

‘ Isman Abu Ally, the Great Shaik of the Arabs, is a short, fat man, of about five feet two inches high, and turned, as we learn, of seventy-five. His eyes are grey, and his complexion very fair; but what at once gives him a singular and more youthful look, his beard, which is very bushy, is coloured of a bright yellow. This exterior may not seem the most promising, and might create distaste, if the benevolence that beams from his countenance were not foremost to secure the heart of the beholder. Neither can the shrillness of his voice, which is harsh and dissonant, destroy the beauty of the sentiments which it is insufficiently made use of to convey; as the elegance of the words may sometimes atone for the demerits of a tone. He is still active for a man of his size and age; and his spirits are so good, that were it not for the ravage that time hath made among his teeth, he might pass for a younger man, by twenty years at least. Except the Viziers of Yambo and Ghinnah, whom we had found to be villains by sad experience, we had hitherto dealt with the dross of the nation. It was reserved for this moment, for us to meet with the polite gentleman and the honest man, comprized in the person where they ought to be found—in the representative of his people. Happy the subject of a virtuous land, who at once possesses and imitates so rare an example! But how sunk in the abyss of infamy are the race who wholly deviate from the standard of rectitude, and though daily reproached by the life of their monarch, are not to be reclaimed by the tone of authority, or the elocution of active virtue!

‘ We had quickly cause to find, that we had not given the Shaik too much credit for his integrity. His impatience to acquit himself in our opinion, of any connivance at the conduct of his servants, could scarcely be restrained by the forms of civility, which precluded business during our repast\*. But no sooner was it ended, than he shifted the conversation, and came directly to the point which we were so much concerned in. He lamented the treatment which we had undergone, and which could only have happened in his absence:

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\* Our Author and his companions were politely seated on a carpet by the Shaik, and regaled with coffee, fruits, &c.

and he vehemently reprobated the behaviour of his officers, which he was determined to punish in the most exemplary manner.\*

This promise from the venerable Shaik was punctually executed. 'Our triumph (says the Author) was complete. One of our ancient enemies had atoned for his crime in a manner that outwent the most sanguine idea of revenge \*. The other was humbled at our feet. He survived, indeed; but it was only to abase himself before us, and to depend on our moderation for his security!'

As the contending parties of Ismael Beg raged with great violence near the Nile, our Author and his fellow-travellers thought it most prudent to avoid them, by taking the route of the caravan through the Deserts of Thebais. There were few objects of consequence to engage their attention in this forlorn and dreary wilderness. The few that did occur are carefully noted by our Author—particularly, his adventure with a band of Arabian robbers. These banditti were headed by a Captain, who fortunately knew the master of the camels that carried our Traveller's baggage; and who, with a generosity that would have done credit to a more respectable profession, pledged his faith for their protection, and inviolably adhered to his engagement. This is an interesting part of the present work; but our limits will not permit us to transcribe it.

Our Author arrived at Grand Cairo, and from thence proceeded up the western branch of the Nile to Rosetto. His account of the Delta is entertaining. From Rosetto they proceeded to Alexandria—the great emporium of Egypt: and after giving a pleasing account of this city and the adjacent country, and a singular relation of some English sailors, who ascended the noble pillar of Pompey, and regaled themselves on the top of it with a bowl of punch, the Author concludes the Work with a brief account of his embarkation for Marseilles.

The Postscript contains an extract of a letter from Mr. Hammond, one 'of the number (says Mr. Irwin) of the unlucky subjects of these Adventures, who has possessed resolution enough to hazard the dangers of an inhospitable shore, and to return to India by the route of Egypt.' The letter is dated from Grand Cairo, Aug. 20, 1779; and, after a brief recital of the revolutions that have lately affected the government of the country, he relates a circumstance that awakens Mr. Irwin's sympathy into the most plaintive accents of exclamation! 'The

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\* This was a merchant, who accompanied our Travellers from Cosine to Ghinnah; and having shared in the plunder of their effects with his perfidious brother, their host, was afterwards murdered in the Desert, by a villain who envied him his spoils. This murder was encouraged by the young Shaik of Cosine.

politics (says Mr. Hammond) of this country have been a good deal changed since we left it. It seems, that soon after our departure from Cairo, Ibrahim Beg and Morad Beg were brought back to Cairo, accompanied by our old friend Isman Abu Ally (*the Great Shaik*), who was with Mr. Baldwin [*the English Consul*], and made several enquiries after us. For this essential service the poor old man had his head taken off by Morad Beg, about three weeks ago, who was at Ghinnah in pursuit of Hassiem Beg, one of Ismaul Beg's partizans!

On this affecting event, Mr. Irwin's spirit catching a poetic spark, sends it very gratefully to the hallowed tomb of him whose goodness had enkindled it. 'Unbroken be the reed which moans thy loss, rich pearl of Araby! Sweet smelling like the gums of Aden's vale, to heaven ascend thy precious spirit!'

The Appendix contains two Odes, the first to the Desert—the second (by way of contrast) to the Nile.—These odes have no great excellence either in point of sentiment or expression. The second is the best; and will be esteemed pleasing.

On the whole, this performance is very entertaining; nor is it deficient in moral and useful reflections to render it instructive. The Author writes like a good man. An amiable heart discovers itself throughout; and were it less valuable in point of composition than it really is, the benevolence of the Author would entitle it to our candour, and gain our respect.

Impartiality, however, obliges us to acknowledge, that the *series of adventures* related in this work, is in many places too uniform to gratify the curiosity of the Reader. The recital of Mahometan perfidy becomes at length tedious, and consequently loses its effect.

When the Author's narrative is related in a plain and simple style, it is peculiarly pleasing and engaging. When he swells his language into *poetic prose* (which is frequently the case) he disguises the beauty of truth in the gaudy trappings of art; and disgusts where he meant to entertain. The *assuitur pannus*, &c. of Horace was never more strongly illustrated than in the account (otherwise interesting and pleasing) which Mr. Irwin hath given of the Xeriff of Mecca. 'His honours are hereditary. To possess which, he must prove his descent from the Prophet; and the extent of his influence reaches as far beyond that of the Pope's as the persuasion of Mahomet beyond the Papal tenets. The remotest corners of the East pay homage to the title: the way-worn pilgrim ceaseless toils from Tefli's tow'rs, or Mesopotamia's waste, to add his little mite to the treasures of Medina's temple, which Asiatic princes, Subahs of Iod, and Sultans of the Spicy Isles, which westward bound the Southern Ocean, enrich the Prophet's shrine with gems and gold. The large sum of money which our vessel brought for the service of

of the Mosque, as a peace-offering from the Nabob of Arcot, on the decease of his daughter, is a corroborating evidence of the enthusiasm of Mussulmen. It amounted to one lack and a half of rupees, which is near 20,000 l. sterling, and was the gift of a prince, whom the world is not to be told is so involved in debt as not to require this drain to exhaust his mortgaged revenues.\*

We do not produce this passage for any invidious purpose; but entirely with a view to serve our Author in any future publication. His good understanding must soon convince him, that this affected mixture of simple narrative and inflated description is a blemish in his work, and ought most carefully to be avoided by every writer who aims at the approbation of the sensible and judicious class of readers—such as Mr. Irwin *wishes* to please; and such as, we think, with care and attention, he is *well qualified* to please.

N. B. Mr. Irwin, in a future edition \* of this work, will be careful to correct a verbal error in the first page of his Preface, where the word *deprecate* is used in a most improper and even contrary sense.

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ART. II. *A Treatise on the Military Science*; which comprehends the grand Operations of War, and general Rules for conducting an Army in the Field, founded upon Principles for the Improvement of the same; with occasional Notes. To which is added, the Manner of attacking and defending Military Posts, Villages, Church-yards, Mills, Houses, &c. Dedicated (by Permission) to his Majesty. By Thomas Simes, Esq; late of the Queen's Royal Regiment of Foot, one of the Governors of the Hibernian Society for the Orphans and Children of Soldiers; Author of the Military Medley, Military Guide, Military Course, and Military Instructor. 4to. 13 s. Boards. Almon. 1780.

THE art of war was undoubtedly a very early study, and nearly coeval with the creation; for we find, that, in the time of Adam, when there were but very few people on the earth, and consequently men had no reason to quarrel for want of elbow-room, they began to disagree, and determined their disputes by the principles of war.

Many instances might be brought to prove, that the art of war was cultivated, and well understood, in the most early ages of the world; and we might also subjoin numberless examples, sufficiently authenticated, to prove that succeeding ages did not suffer that knowledge to be lost for want of practice. Even the establishment of Christianity, though expressly founded on brotherly love and affection for one another, contributed very little

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\* We are informed, that a second, if not a third, edition of this work hath appeared since our Review of it was drawn up.

towards retarding the practice and improvement of this most noble art. But flattering ourselves, as we do, that our readers have so much confidence in us as to believe that we could produce these examples if it was necessary, we shall proceed to remark, that the greatest improvement which this stupendous science received, was in the invention of gunpowder, which, as *Polydore Virgil* relates, was about the year 1380 of Christ, by *Bartholdus Schwartz*, a learned *Franciscan Monk*, who having applied himself to chemical investigations, happened to mix together (for some particular purpose) such ingredients as gunpowder is compounded of, viz. saltpetre, sulphur, and charcoal. This composition being put into a mortar, and covered with a stone, happened to take fire, and blew off the stone to a considerable distance. The monk was at first greatly surprised, and possibly much frightened also; but recovering himself, he soon discovered some of those particular uses to which it was afterwards so successfully applied. *Thevet* says, the inventor here spoken of was a monk of *Fribourg*, named *Constantine Anelsen*: but *Belleforest*, and other authors, with more probability, hold *Schwartz* to be the inventor. Be this as it may, thus much is certain, that *Schwartz* first taught the use of it to the Venetians, in the year 1380, during the war with the *Genoese*; that it was first employed by them in a place called *Fossa Clodia*, against *Lawrence de Medicis*; and that all Italy complained of it, as a manifest innovation on the rules of lawful warfare.

But what contradicts this account, and shews gunpowder to be of an older date, is the fact mentioned by *Peter Mexia*, viz. that the Moors being besieged in 1343, by *Alphonso XI.* king of *Castile*, he discharged a sort of iron mortars upon them, which made a noise like thunder. And this is seconded by *Don Pedro*, bishop of *Leon*, who relates in his Chronicle of King *Alphonso*, that in a sea combat between the king of *Tunis* and the Moorish king of *Seville*, above 450 years ago, those of *Tunis* had certain iron tubs, or barrels, with which they threw thunder-bolts of fire. *Du Cange* adds, that there is mention made of gunpowder in the registers of the chambers of accounts in France, as early as the year 1338. To say no more, it appears that our countryman, *Roger Bacon*, knew the ingredients of which gunpowder is compounded 100 years before *Schwartz* was born. That excellent philosopher mentions the composition in express terms, in his treatise *De Nullitate Magia*, published at Oxford in 1316, twenty-four years after the author's death. "You may (says he) raise thunder and lightning at pleasure, by only taking sulphur, nitre, and charcoal; which singly have no effect, but, mixed together, and confined in a close place, cause a noise and explosion greater than that of a clap of thunder."

The

The art of war is divided into various branches, and denominated according to the nature of the subject on which it is employed. Thus, war in general is a contest or difference between princes, states, or large bodies of people, which not being determinable by the ordinary measures of justice and equity, is referred to the decision of the sword. A state of warfare, in the opinion of *Hobbes*, is the natural state of man; this, however, is denied by most other politicians, who held war to be a preternatural and extraordinary state. With regard to the subdivisions of war, mentioned above, it is divided into *civil* or *internal war*, which is that between subjects of the same realm, or between parties in the same state. In this sense we may say, the civil wars of the Romans destroyed the republic; the civil wars in Granada ruined the power of the Moors in Spain; the civil wars in England began in 1641, and ended with the king's death in 1648.

Another subdivision of general war, is that kind of contest used when particular lords were allowed to make war with one another, to revenge injuries, instead of prosecuting them in the ordinary courts of justice. This privilege was sometimes suspended, especially in the king's war, *bellum regis*. This appellation, *king's war*, was given to such war as the king declared against any other prince or state; on which occasion the lords were not allowed to make private war against each other, as being obliged to serve the king with all their vassals. The contests about religion have produced another subdivision of general war, denominated *religious war*, which is usually maintained in a state on account of religion, one of the parties refusing to tolerate the other. To these divisions of war we may likewise add that of the *holy war*, which was anciently maintained by leagues and crusades for the recovery, as they termed it, of the Holy Land.

Having thus shewn that the art of war is the most extensive and useful science imaginable, it will follow that every consistent attempt to facilitate the understanding of it must meet with a favourable reception, not only from those who are desirous of attaining a competent knowledge in it, but likewise by such as have already made a considerable progress in the art of Tactics; and our opinion in this particular seems in some measure confirmed by the very copious list of subscribers to the work now before us, among which are some of the most illustrious personages in the kingdom.

Mr. Simes, the ingenious author of this treatise, which is intended to comprehend all the grand operations of war, seems to have derived many of the rules here given from his own experience when in actual service: these he has delivered, amongst a multitude of curious observations made by others; by which

means he has rendered his performance very entertaining to every one, as well as useful to those who are immediately concerned in the art of war.

In treating on the articles of subsistence, futlërs, beer, spirits, &c. Mr. Simes very sensibly remarks, 'that the sole cause of the great desertion in our army is owing to the very poor pittance which the soldiery receive; for after the several deductions are made, it will appear (says Mr. Simes) that in some corps the soldier does not receive more than five guineas and a half to subsist on for the whole year: but however distressful this may appear, and however improper to be introduced under the head of such articles as I am now treating of, yet I cannot drop the subject (continues he) or write without the feelings of an old subaltern, which station I was long in. I shall therefore here present my readers with a scheme of an ensign's constant expence, compared with his yearly income.

*Scheme of an Ensign's constant Expence.*

Expences,	by the year,
Breakfast,	L. 2 2 0
Dinner,	18 4 0
Wine and beer,	9 2 0
Four shirts, 4 stocks, and 4 handkerchiefs, <i>per week</i> ,	3 0 8
Four pair of stockings, and two nightcaps, <i>per week</i> ,	1 10 4
Hair-powder, pomatum, soap, black balls, pens, paper, ink, wax, and wafers,	3 0 8
A soldier to dress his hair, shave, &c.	2 12 0
Total,	46 11 8
Subsistence,	54 15 0
Balance,	8 3 4
Yearly arrears,	7 14 3
Total balance,	15 17 7

N. B. Neither cloaths nor pocket-money included.

' Besides this, when in barracks, there will be an additional expence for washing of sheets, pillow-cases, bed-curtains, towel, and bed-rug.'

Mr. Simes, from this calculation, proceeds to shew how inadequate the pay of an ensign is, to support the character, and to represent to his readers the distressed condition, of a soldier, ' Though my inclination and my heart (says Mr. Simes) feels for the ensign, yet I want words to do justice to the character, in order that that august assembly (we suppose he means one or both houses of parliament) may be induced to relieve their wants, and put them upon a more respectable footing with respect to pay, which, from the colonel downward, is by much too little,



as every one must allow, who considers that the present pay was established above a century ago, at which time it was worth near three times its present value.

'I have heard it said (continues he) that the salaries of the judges are raised on account of the dearness of travelling, &c. I do not disapprove of the measure; their dignity and consequence ought to be supported. Why then are not the colonel's pay, and those downwards, augmented also? Have they (the judges he means) more merit than the military? Do they go through more fatigues and hardships? Do they hazard more climates? Do they fight more battles? Do they do more good for their country? Why then *are* so honourable, so deserving, and so respectable a part of the community to be thus neglected? The consequences are, that we daily see a number of excellent officers falling out.'

We cannot readily subscribe to the truth of this extract, for this very obvious reason, that although general commanders, either in the army or navy, may be supposed to rank with the judges, and consequently admit of a comparison with them, we believe it will be certainly found, upon strict enquiry, that more commanders in the army have made immense fortunes by their profession, than judges have by the law. We may instance in a *Marlbrough*, a *Clive*, an *Albemarle*, and may we not add a *Howe*? all within our own memory. It is true, if we descend to the lower orders in each profession, the comparison will no longer hold good. Attornies in the law, and non-commissioned officers, bailiffs and private soldiers in the army, are certainly not upon equal terms. In these ranks the former have greatly the advantage of the latter, it being well known (to the cost of many) that the attornies (those learned-unlearned gentlemen, as the *Spectator* very properly calls them) frequently receive as much for scribbling a stupid letter of ten lines, as a subaltern in a marching regiment does for his whole day's duty.

Mr. Simes strongly recommends to the attention of the young officer a moderate knowledge in several branches of speculative science; for, says he, 'notwithstanding a general may obtain sufficient light into the principal parts of his profession, by consulting that experience which is gained in armies, by employing his own industry, and by making the necessary enquiries; yet there are others which require skill and knowledge, and some acquaintance with the rules of theoretical science; especially with those of geometry and astronomy. And without having recourse to the more difficult branches of these two sciences, there are certain parts of them, which, though they require little labour to attain, are of the greatest use.' Accordingly, in treating of camps, he remarks, that 'men, in general, form their opinion of the size of a camp, or of a city, from the circum-

circumference only; and when they are told that a camp, or a city, *Megalopolis*, for example, contained fifty stadia in circumference, and *Lacedæmon* only forty-eight, and yet that this latter city was twice as large as the former, they know not how to believe it. And if any one, designing to increase the surprise, should affirm that it is possible for a city or camp, which contains only forty stadia in circumference, to be twice as large as another which contains one hundred, they are struck with the greatest astonishment. The cause of this surprise is, that men forget those principles of geometry which they learned in their youth. I was the rather inclined (says he) to take some notice of these things, because it is not the vulgar alone, but some even of those who are employed in the administration of state, or placed at the head of armies, who are sometimes astonished, and not able to conceive that *Lacedæmon* might have been a much greater city than *Megalopolis*; though it was less in its circumference. In the same manner, likewise, they are persuaded, that, by only reviewing the circumference of a camp, they can easily determine the number of the troops which it contains. Mr. Simos adds, 'Let this then serve as a lesson to those persons, who, though they are so ignorant as not to conceive how these things can be, yet nevertheless are desirous of commanding armies, and of presiding in the government of states.'

We cannot help remarking here, that, notwithstanding the severity of Mr. Simos's censure, the principle on which his argument is founded is not so extremely obvious. Neither can we persuade ourselves that the comparative magnitude of the two cities, here spoken of, related wholly to the ground on which they stood, as he supposes. The magnitude of cities is generally reckoned from the number of their inhabitants, and not from the space which they occupy. And this may proceed either from the greater closeness of the buildings in one than in the other, or from the greater number of inhabitants that one house contains. Beside, if we suppose the city of *Lacedæmon* to have been a square of twelve stadia in each side, and a square is the most capacious four-sided figure that can be formed under the same circumference, it may easily be shewn, that if the perimeter of *Megalopolis* was fifty stadia, and contained but half the space which the city of *Lacedæmon* did, that its length must be about  $21\frac{2}{3}$  stadia, whilst its breadth could be no more than about  $3\frac{1}{3}$  stadia. A disproportion which is not probable to have existed in the formation of it.

With respect to the knowledge which our author thinks it is necessary for a general to have in astronomy, he observes, that one of the most necessary articles is, 'to be able to investigate the theory of the days and nights. If indeed,' says he, 'the days and nights were at all times equal, there would be no need

of study in order to acquire knowledge which would in that case be common, and obvious to all. But since they are different, not only each from the other, but also from themselves, it is plainly a matter of great importance to know the laws by which they are severally diminished or increased: for unless he be acquainted with the differences, how shall a commander be able to measure with exactness the time of a concerted march, either by night or by day? How can he be assured, without this knowledge, that he shall not either arrive too early or too late? It happens also on such occasions, and indeed on such alone, that the first of these mistakes is more dangerous than the other; for he who arrives too late, is only forced to abandon his design on perceiving his error, while he is yet at a distance, and may return back again with safety: but he who comes before the appointed time, being discovered by the enemy upon his approach, not only fails in his intended march, but is in danger also of suffering an entire defeat. It is time, which indeed principally governs in all human actions; and most particularly in the art of war. A commander, therefore, should be perfectly acquainted with the time of the summer and winter solstices, the equinoxes, and the different degrees of the diminution or increase of the nights and days, as they fall between the equinoctial points. For this is the only method that can enable him to adjust his motions to the course of time.' After being well acquainted with the definitions here specified, our Author recommends a farther progress into practical astronomy. 'For it is not less necessary for a commander to know distinctly the several portions of the day and night, in order to determine the proper hour of rising, and putting the troops in motion; for, without beginning well, it is impossible to obtain a happy end.'

'Now the time of the day may be easily known by the shadow from the sun, by the course which the sun takes, and by the different degrees of his elevation above the earth. But it is not so easy to distinguish the time of night, unless to those who are versed in the doctrine of the sphere, and are able to follow the course of the twelve signs, and to mark their disposition in the heavens. With this knowledge it is a matter of no difficulty; for though the nights are unequal, yet in the course of every night six of the twelve signs are raised above the horizon; it necessarily follows, that at the same times of the night, equal parts of the twelve signs must always appear. When it is known, then, what part of the zodiac the sun occupies in the day, nothing more is required than, at the time of his setting, to draw a line diametrically through the circle: when this is done, as much as the zodiac shall afterwards rise above the horizon, so much of the night will be also known. When the nights are cloudy, recourse must be had to the moon; for this planet

planet is of such a magnitude, that in whatever part of the heavens it may happen to be, the light of it may always be discerned. It is sometimes from the time of its rising, and sometimes from those of its setting, that the hours of the night are to be computed. But it will first be requisite to know, with exactness, the different times of its rising upon each several day; nor is this knowledge difficult to be obtained, for, as the course of the moon is completed in a single month, the right apprehension of the progress in that period will serve equally in all the rest.

How the Author felt himself, on finishing this elaborate piece of astronomy, we cannot tell; but if his feelings were any thing like our own after reading it, we scruple not to declare, that his head must have been in the same condition which our *uncle Toby's* was, after attending to his brother *Sbandy's* explanation of *Locke's Idea of Duration*. His meaning is, however, good, as will more plainly appear from the following very signal instances which he gives of miscarriages that have happened from a general's want of this kind of knowledge.

' *Cleomenes*, the king of *Sparta*, when he had resolved to make an attempt upon *Megalopolis*, agreed with some of the garrison, who were stationed upon that part of the wall that was called *Colæum*, that he would come with his forces in the night, about the time of the third watch; for this was the hour in which these men were appointed to take the guard. But not having before considered, that at the time of the rising of the *Pleiades*, the nights were extremely short, he did not begin his march from *Lacedæmon* till about the setting of the sun: it was therefore full day before he arrived at the destined place. He had the rashness, however, to attempt to storm the city, but was repulsed with disgrace and loss, and was even in danger of suffering an entire defeat. Whereas, on the other hand, if he had been only exact in the computation of the time, his friends might have secured his entrance into the city, and the design might have been attended with success.

' Thus again, King *Philip*, when he attempted to take *Melite*, was guilty of a double error: for not only the ladders which he carried were too short, but he failed also with respect to time; for, instead of coming to the place in the middle of the night, as had been concerted, when the people would have been all fast asleep, he began his march from *Larissa* at an early hour; and having entered the territories of the *Melitæans*, as it was neither safe for him to halt, lest the enemy should gain notice of his approach, nor possible to return back again without being perceived, he was compelled by necessity to advance, and arrived at the city before the inhabitants were gone to rest: but as he could not scale the walls, because the ladders were not proportioned

proportioned to the height, so neither was he able to enter through the gate, because the time of the attack prevented his friends that were in the city from favouring his entrance. At last, therefore, having provoked the rage of the inhabitants, and lost many of his men, he was forced to return back without accomplishing his purpose; and instructed all mankind, for the time to come, to be suspicious of his designs, and to set themselves on their guard against him.' To this example our Author adds another of the same kind, in the case of *Nicias* the Athenian general, 'who having found a fair occasion for drawing his army from the siege of Syracuse, made choice of the proper time of night, and had retreated to a safe distance undisturbed by the enemy, when it happened that the moon was suddenly eclipsed. Being struck by this event, and vainly imagining that it portended some misfortune, he immediately suspended his march. The consequence was, that when he designed to continue his retreat on the following night, the Syracusians having now gained notice of his motions, fell upon him as he marched, and rendered themselves masters both of the army and leaders. And yet, if he only had enquired of men that were acquainted with these matters, he might not only have not lost his own proper time, but have rendered the accident itself subservient to his purpose, on account of the ignorance of the enemy. For the ignorance of others is the surest way of conducting skilful men to the accomplishment of their designs. It is manifest then, that so much of astronomy should be acquired, as may be necessary upon such occasions: and in order to obtain success in military operations, the studies of astronomy, geometry, and mathematics, are absolute necessary to complete the general.'

We perfectly agree with the ingenious writer in opinion, that a competent knowledge in mathematical learning, especially in the practical parts of it, is essentially necessary to every one whose situation is above the lower orders of mankind, and much more so to those who are in that line of life, which may possibly lead them to the management of the higher concerns of human affairs, such as sharing in the administration, commanding of fleets, armies, &c. or being employed in other important national business. But after all that can be said, half the misfortunes that are here recited could not possibly happen in our age, unless to the lack of astronomical knowledge, the general add *forgetfulness* also, and leave his watch behind him at his bed's head. Accursed be those clocks and watches! They will, in the end, be the ruin of all science! so that a man shall not be able to thrust a morsel, with propriety, into any one calling or concern in human life; and it will be well, if

in time to come, the science of astronomy, any more than the *succession of our ideas*, be of any service to us at all.

The stratagems made use of in war, to draw the enemy into an ambuscade, are innumerable; a fertile genius (says Mr. Simes) will vary them almost to infinity. A very common one, and which seldom fails of success, he thus describes:

“ Detach an officer, with a small party, to insult the enemy, with orders to retire when pursued, and by that means gradually decoy his pursuer into a defile, both sides of which are lined with infantry. But in attempts of this nature, your main body must be so near your ambuscade, as to be ready to support them, in case the enemy should have perceived your design, and fall upon their rear. The officer who advances must march very slow, lest his horses should be out of wind before he begins his retreat. If he falls in with any waggons in sight of the enemy, he must appear to plunder them; but lest no such opportunity should happen, it may not be improper to cause a few waggons to proceed from a neighbouring village for that purpose; and if this will not do, he may then appear to have advanced with an intention to discover the position of the enemy: and if they should continue inflexible, he may attack their advance guard.” Another method of decoying the enemy into an ambuscade (our Author says) is, to send forty or fifty men into a village, not far from their camps, whilst you take post, with your whole detachment, on the out-skirts, so as not to be perceived by the inhabitants. The officer who is sent into the village must dismount his troop, but not suffer his men to quit their horses. He will then assemble the bailiff and peasants, and order them to provide a certain quantity of forage, which they are to transport in three or four hours from that time. His next business is, to detach some of them to the neighbouring villages, with the like orders, with positive commands not to give the enemy intelligence of his being there; or in case they should be obliged to own it, to report his party much stronger than it is. These messengers being dispatched, he must suffer no one to leave the village. In the mean while, he will collect as much forage as possible. His videts are to be so posted, as to give intelligence of the enemy's approach, and the main body are to continue in their ambuscade, in the out-skirts of the place.

“ When the enemy appears (which they will not fail to do) he must endeavour to carry off his forage, till he has drawn them to the place prepared for their reception; upon which he will face about, and stop them, till the troops in ambuscade have time to attack them in flank.”

Our Author speaks highly of redoubts, and of their use to an army drawn up in order of battle; and very judiciously supports

supports his opinion on this head by the testimony and practice of the greatest generals that Europe has produced.

In the wars between Charles XII. king of Sweden, and Peter the Great, Czar of Muscovy, the former of these illustrious heroes (Mr. Simes observes) was always victorious before the fatal battle of *Pultowa*. 'The superiority he had constantly before maintained over the Muscovites is almost incredible: it was no unusual thing for 10 or 12,000 Swedes to force intrenchments defended by 50, 60, or even 80,000 Muscovites, and to cut them to pieces. They never enquired after their numbers, but only after the place where they might be found.

'The *Czar Peter*, who was the greatest man of his age, bore the bad success of that war with a patience equal to the greatness of his genius, and still persisted in fighting, on account of exercising his troops, and inuring them to hardships. In the course of his adversities, the king of Sweden laid siege to *Pultowa*: upon which the Czar called a council of war, where it was a long time debated, and various opinions were given, concerning the step most proper to be taken in this exigency. Some were for surrounding the king of Sweden with the Muscovite army, and throwing up a large intrenchment, in order to oblige him to surrender. Others were for burning all the country within 100 leagues in circumference, to reduce him by famine; which opinion was far from being the worst, and was also most conformable to that of the *Czar*. Others, however, objected to it, by observing, that it could never be too late to have recourse to such an expedient; but that they ought to hazard a battle, because the town and its garrison were in danger of not being carried, by the invincible obstinacy of the king of Sweden, where he would find a large magazine, and a sufficient supply of every thing to enable him to pass the desert with which they proposed to surround him. This being at length the determined opinion of the council, the *Czar* thus addressed himself to them:

"Since we have come to a resolution to fight the King of Sweden, nothing remains but to agree about the method, and to make choice of that which promises the most success. The Swedes are well exercised, well disciplined, adroit under arms, and impetuous in their charge. Our troops are not inferior to them in point of resolution; but they certainly are in many other respects: it therefore becomes necessary to fall on some scheme that may render this superiority of theirs useless to them. They have frequently forced our intrenchments, and have always defeated us in the open field by dint of art, and by the facility with which they form their manœuvres. In order, then, to counterbalance these advantages in the enemy, I propose to draw near to him; to throw up several redoubts in the front of

our infantry, with deep ditches before them ; to fraise and palisade them, and to defend them with infantry ; and after having erected those works, which will not require above a few hours labour, to wait for the enemy with the rest of our army behind them. He must infallibly be broken in attacking them, must lose great numbers, and will both be weakened, and in great disorder, when he attempts to pass the redoubts to charge us ; for it is not to be doubted that he will raise the siege to engage us, as soon as he perceives that we are within his reach.

“ We must therefore march in such manner, as to arrive before him towards the close of the day, that he may be thereby induced to defer his attack till the day following, and take the advantage of the night to erect these redoubts.”

‘ Thus spoke the Sovereign of the Russians, and all the council approved of the disposition. Orders were given for the march, for tools, fascines, chevaux-de-frize, &c. and towards the evening of the 8th of July, 1709, the Czar arrived in the presence of the King of Sweden. This prince, although he was wounded at that time, nevertheless informed his general officers, that he intended to attack the Muscovite army the day following ; and accordingly, having made the necessary dispositions, and drawn up his troops, he marched a little before day-break.

‘ The Czar had thrown up seven strong redoubts in his front, with two battalions posted in every one, behind which was all his infantry, having its flanks covered by his cavalry. In this disposition, therefore, it was impracticable to attack the Muscovite infantry, without having first carried the redoubts, because they could neither be avoided, nor was it possible, at the same time, to pass between any two of them, without being destroyed by their fire. The King of Sweden and his generals remained totally ignorant of this disposition till the moment they saw it. But the machine, as it were, having been once put into motion, it was now impossible to stop it. The Swedish cavalry presently routed that of the Muscovites, and even pursued them too far ; but their infantry was stopped by the redoubts, which made an obstinate resistance. Every military man knows the difficulty that usually attends the taking of a good redoubt ; that it requires a disposition on purpose ; that a great many battalions must be employed, in order to be able to attack it in several places at once ; and that after all, their success is extremely uncertain. Nevertheless, the Swedes carried three of those, although it was with great difficulty ; but they were repulsed at the others with great slaughter. All their infantry was broke and disordered, while that of the Muscovites, being drawn up in order at the distance of 200 paces, beheld the scene with great tranquillity. The King and the Swedish generals saw the danger in which they were involved ; but the inactivity of the



the Muscovite infantry gave them some hopes of being able to make their retreat. It was absolutely impossible for them to do it with any regularity, for they were totally in confusion. However, as it was the only remaining step they had to take, after having withdrawn their troops from the three redoubts they had carried, and from the attack of the others, they proceeded to put it in execution. In the mean time the *Czar* called together his general officers, and asked their advice concerning what was to be done at this conjuncture; upon which Monsieur *Alert*, one of the youngest among them, without even allowing time to any of the others to declare their sentiments, thus addressed himself to his sovereign: 'If your Majesty does not attack the Swedes this instant, they will be gone, and you will lose the opportunity.' This being acceded to, the line advanced in good order through the intervals between the redoubts, leaving them guarded, to favour their retreat in case of accident. The Swedes had but just halted to form their broken army, and to restore it to some order, when they saw the Muscovites at their heels. Nevertheless, confused as they were, they made an effort to return the charge; but order, which is the soul of battle, being totally wanting, they were dispersed without opposition. The Muscovites not having been accustomed to conquer, were afraid to pursue them; so that the Swedes retreated to the *Borisphenes*, where they were afterwards taken prisoners.\*

In treating of the manner of engaging the enemy, Mr. Simes observes, 'that when two armies arrive within a certain distance of each other, they both begin to fire, and continue their approaches, till they come within about forty or fifty paces; where, as is usually the case, either one or the other takes to flight; and this is what is called a charge. It may indeed be thought extraordinary, that they should not be able to make a better; I look upon it, however, as an impossibility, without the use of the cadence\*. But let two battalions which are to engage each other, march up with straight ranks, and without doubling or breaking, and say which of them will gain the victory; that which gives its fire in advancing, or the other that reserves it? Men of any experience will, with great reason, give it in favour of the latter: for, to add to the consternation into which the former must be thrown, in seeing their enemy advancing upon them, through the smoke, with his fire reserved, they will be either obliged to halt, or at least to march very slow, till they have loaded again; during which time they are ex-

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\* Our Author explains, in another place, what he means by cadence, viz. a kind of measured march, dependent on the drum and file; by which means every man keeps his proper rank and distance, whether they march with greater or less celerity.

posed to a dreadful havock, if he enlarges his pace, and falls upon them before they are ready again.'

From this extract Mr. Simes seems clearly of opinion, that it will eventually be more advantageous to receive the enemy's first fire. And in this remark he appears to be justified by the observations of that great general, *Marshal Count Saxe*, who, in his Memoirs upon the Art of War, informs his readers, that he was himself an eye-witness, at the battle of *Belgrade*, of two battalions being cut to pieces in an instant, owing, entirely, to their not waiting to receive the enemy's first fire; of which the following is an exact relation :

" Being surrounded (says the Marshal) by a thick fog, which rendered it impossible for us to discern any thing; a strong blast of wind suddenly arose, and dispersed it, when we immediately saw the battalion of Lorraine, and that of *Neuperg*, upon a hill called the Battery, and separated from the rest of our army. *Prince Eugene*, at the same time, discovering a party of horse in motion upon the side of the mountain, asked me if I could distinguish what they were? I answered, Thirty or forty Turks. Then, replies he, those two battalions are undone. At which time I could perceive no appearance of their being attacked; not being able to see what was on the other side of the mountain: but galloping up at full speed, I no sooner arrived in the rear of *Neuperg's* colours, than I saw the two battalions present, and give a general fire upon a large body of Turks, at the distance of about thirty paces; instantaneously after which, the Turks rushed forward through the smoke, without allowing them a moment's time to fly, and with their sabres cut the whole to pieces upon the spot. The only persons who escaped were *Mr. De Neuperg*, who happened luckily to be on horseback; an ensign, with his colours, who clung to my horse's mane, and incumbered me not a little; and two or three privates. At this instant came up *Prince Eugene*, almost quite alone, being attended only by his body-guard; but the Turks, of their own accord, retired. Here the Prince received a shot through his sleeve. Upon the arrival afterwards of some cavalry and infantry, *M. Neuperg* desired a detachment to secure the clothing: upon which sentries were immediately posted at the four angles of the ground occupied by the dead bodies of the two battalions; and their clothes, hats, shoes, &c. collected in heaps together; during which time I had curiosity enough to count the number of Turks which had been destroyed by the general discharge of the two battalions, and they amounted to no more than thirty-two; a circumstance which has by no means increased my regard for these firings."

Throughout the whole of this performance, the ingenious Author illustrates his subject, and at the same time entertains his readers,

readers, with many curious anecdotes, and pleasing relations of stratagems which have been made use of by the most illustrious generals and commanders, extracted from ancient and modern history; one or two of which we shall here select.

*Philip*, King of *Macedon*, rendered himself master of *Prinassus*, after he had almost despaired of success, from the impracticability of carrying on his works, in an extremely rocky, and almost impenetrable soil, by the following stratagem: He ordered the soldiers to make a great noise under ground, in the day time, as if they were employed in digging the mines; and in the night to bring earth from different parts, and to lay it along the mouths of the pits that were opened; that the besieged, on seeing a large quantity of earth, might be struck with apprehensions of their danger. At first, however, the inhabitants displayed a great shew of bravery, and seemed determined to maintain themselves in their posts. But when *Philip* informed them, by beating a parley, and sending them a letter, saying, that the wall was undermined to the length of 400 feet; and that he left it to their choice, whether they would now retire with safety, or remain till he should set fire to the props, and be then destroyed amidst the ruins of the place; in less than five minutes they gave an entire credit to this account, and delivered up the city.

*Gonsalvo*, who was Lieutenant-general to *Spinola*, and Governor of *Milan*, in 1624, intending to possess a little walled village in the Palatinate, called *Ogersheim*, dispatched an officer, at the head of some troops, upon that errand. On the first alarm, nine-tenths of the inhabitants removed to *Manheim*, leaving behind them about twenty insignificant people, and a poor shepherd, who, besides being a brave fellow, was a man of humour. The shepherd in good time fastened the gates, let down the draw-bridge, and made a wonderful shew for resistance. A trumpeter accosted the village in form; upon which the few inhabitants that remained made their escape through a postern gate, and left only the shepherd, and his shepherdess, big with child. This unaccountable peasant, in the style of the representative of a garrison, gave audience, from the walls, to the military herald, and made his terms of capitulation, inch by inch; contracting, at the same time, for the preservation of the state, and the free exercise of the Protestant religion. Judge, therefore, what surprise the Spaniards felt, when they entered the village, and found him alone in it. Yet the droll preserved the muscles of his countenance inflexible; and some weeks afterwards, when his wife lay in, he desired the great *Gonsalvo* to be sponsor; which honour the pompous Castilian, for the jest's sake, could not decline; but, on the contrary, sent her some very handsome presents. This account, the historian (*F. Spanheim*, *Mem. de Elect. Palatine*)

says, might appear to posterity a little romantic; if the notoriety of it had not been a circumstance indisputable at the time it happened.'

Another extraordinary military anecdote, relative to an event which happened towards the close of the last century, when *Marshal Catinat* invaded *Piedmont*, is as follows:

It was of the highest importance to the King, then the Duke, to march in time for putting *Turin* in a better posture of defence. To this end he dispatched the Count de *Santena*, then a Major, and since a General, with a few hundred men, to *Avigliano*, an old castle about three German miles from *Turin*, which commands the road and valley of *Souza*. As the French army, which consisted of 30,000 men, was for passing by *Santena*, he fired at them with what little artillery he had. *Catinat*, who was no less surprised than provoked at this insult, sent to the castle, threatening to hang up the commanding officer: who returned for answer, he should never have him alive; and that till the artillery should be brought before the castle, no surrender was to be effected. *Catinat*, now still more incensed, ordered a battery to be erected, and summoned the castle a second time. *Santena* answered, that a breach must first be made; which being begun, he offered to capitulate. *Catinat* sent a lieutenant into the castle, to settle the articles of capitulation; but as a preliminary condition, demanded, that the soldiers should be made prisoners of war, and the officers hanged. Upon this *Santena*, taking the lieutenant into his chamber, shut the door, and conducted him between two barrels of gunpowder, with two lighted matches lying by. *Santena* taking one of the lighted matches, got upon one of the powder-barrels, and desired the Lieutenant to follow his example; adding, that since he must die, many more of the French should take a spring into the air, before all the *Piedmontese* in the castle should lose their lives. The Lieutenant so little relished this compliment, that he begged of *Santena* to lay aside such a desperate design, promising to do all that lay in his power for obtaining an honourable capitulation for the garrison. Upon this assurance, the Commandant dismissed the Lieutenant; who having made his report to *Catinat*, the Marshal said, I must see this man of such extraordinary spirit and resolution; and allowed that he and his men should march out with their swords. As *Santena* passed by him, the Marshal said, that he did indeed well deserve to be hanged; but to shew him that he could esteem courage and bravery in an enemy, he should dine with him that day. At table, some French officers upbraided *Santena*, on account of the Duke of Savoy's forming a league with heretics, against the Most Christian King. *Santena* remained silent for some time, till at last he asked the Marshal, whether he would allow him freedom

freedom of speech? *Catinat* consenting, he replied, that his master had indeed, for self-defence, taken up arms against the King of France, and had entered into alliance with heretics, such as the English and Dutch; nay, further, that his master was for doing something worse, and had sent to Constantinople, to negotiate a league with the Turks; but his Most Christian Majesty had been unluckily beforehand with him there. *Catinat* laughed at the officers who had forced this keen repartee from *Santana*, saying, this might teach them never to insult brave men under misfortunes.

In this pleasing manner Mr. Simes leads his readers through the most essential parts of tactics.—We have but one piece of advice to offer him, and that is, to cancel his title-page, &c. and call this the Second Volume of his *Military Medley*.

ART. I I. *Eight Essays, or Discourses, &c.* Translated from the Spanish of Feyjoo, by a Gentleman. 8vo. 5 s. Boards. Payne, Dilly, &c.

THIS Volume of *Essays* on historical subjects confirms us in the opinion we have already formed, and had frequent occasions to express, concerning the good sense and learning of this respectable Writer. A great variety of curious historical facts are here collected, with a view to illustrate and support the Author's ingenious observations on the subjects enumerated in the title.

The first *Essay* treats of the difficulties which attend the writing of history; contains examples of the principal faults in historical composition, taken from the most eminent authors, ancient and modern; and examines several historical incidents and events, which, in the opinion of the vulgar, pass for indisputable, in order to shew that they are either false or doubtful.

The principal object of the second *Essay*, on the Divorce of History from Fable, is to prove that the ancient fables are not, as many have maintained, to be traced up to the events recorded in the sacred history.

In the *Essay* on Books of Instruction, with respect to politics, Feyjoo maintains, that books can be of little use in teaching the practical art of government; since the variety of coincident circumstances is so great, that the same combination can never be expected to occur in any new case in politics, which has already been described in history;—and that where policy has for its object the good of the community, the requisites are, a noble innate disposition, a clear understanding, and inflexible virtue; and where its end is power, cunning and hypocrisy will be of more

more avail than the most complete knowledge of the science of politics, as taught in books.

In the apology for, or vindication of, the characters of some persons who have been famous in history, we find a great variety of judicious observations, concerning—the celebrated story of *Empedocles* casting himself into Mount *Ætna*—the true characters of *Democritus* and *Heraclitus*—the philosophy and conduct of *Epicurus*—the value of the writings of *Pliny the Elder*, and of *Lucius Apuleius*—and concerning the political and personal character of *Tamerlane*, particularly with reference to *Bajazet*.

In a Letter concerning the Writings of Lord Bacon, the Author endeavours to prove, that he was the first philosopher who brought into discredit the method of systematizing on the ground of conjecture, and who pointed out the track which philosophers ought to pursue in their researches into nature.

The concluding Letter, on the subject of *The Wandering Jew*, contains many curious particulars concerning the persons who have appeared under that name, from the year 1229 to 1699, pretending to have been alive from the time of our Saviour: and affords one of the most striking proofs of the height of credulity to which the human mind, under the influence of superstition, and practised upon by the artifice of imposture, is capable of being carried.

On the whole, this volume abounds with judicious remarks on historical subjects, which will amply repay the labour of an attentive perusal.

\*\*\* Since writing the above Article, we have observed, in the public prints, an advertisement of the whole of this Gentleman's Translations from Feyjoo, in 4 vols. 8vo, containing 29 Discourses; price 1 l. 1 s. in boards. The Translator's name stands in the advertisement, viz. John Brett, Esq;

ART. IV. *Joannis Brunonis, M. D. de Medicina Prælectoris, Societatis Regiæ Medicæ Edinensis Prædis, Elementa Medicinæ.* 12mo. 6s. Boards. Edinb. 1780. Sold by Dilly in London.

AND who is *Joannes Bruno*? We have read of a Saint Bruno, the founder of the Carthusian Order; but we scarcely think our present acquaintance any way related to him. *Bruno*! We remember to have heard of a John Brown at the University of Edinburgh, a celebrated Latinist and Theist-writer; and if we were sure that Bruno is good Latin for Brown, we should from several tokens conclude this to be the man. Whoever he be, let us see what he has to say to the Public.

He

He begins with telling us, that he has spent more than twenty years in learning, teaching, and diligently examining every part of medicine. That the first lustrum was passed in hearing, believing, and treasuring up; the second, in looking over, ordering, and furnishing his stores; the third, in doubting whether they were good for any thing, and deploring that he had spent so much time to little purpose. It was not till the fourth lucky period, that light began to dawn; at first, faint and obscure, "*Quale sub luce maligna est iter in sylvis*;" but now, we may presume, shining in full meridian lustre, capable of illuminating, not only this favoured votary of Apollo, but the whole medical world.

We shall attempt to give our Readers some little glimpse of this *new light*; though, for want of perfect illumination in ourselves, we despair of communicating any great degree of it to others; and must refer those to the original source who wish for a more thorough irradiation.

The property, by which animated is distinguished from inanimate matter, of being put into action by external things, as heat, air, food, &c. is by this Author termed *incitability*, and the things themselves, *inciting powers*.

The effect produced by the action of inciting powers upon incitability, he calls *incitation*.

In proportion as incitation has taken place, incitability is exhausted, and inciting powers lose their effect. On the contrary, the less incitation has been produced, the more incitability remains within, and inciting powers exert the greater effect.

There are two terminations of incitation; 1st, The exhaustion of incitability from too violent an action of the inciting powers, which brings on *indirect debility*; 2dly, Excess of incitability, from a deficiency of inciting powers, bringing on *direct debility*.

A due degree of incitation confers health; its excess, or deficiency, produces disease. There is *no other state of the living body* than what is comprised within these distinctions; and *no other cause of disease*.

The diseases proceeding from too great incitation are the *phlogistic*; those from too little incitation, are the *asthenic*. The former, this Writer tells us, were tolerably understood, with respect to their cure, by Sydenham; the latter, by *nobody*.

So far we proceeded in the Author's system with some degree of clearness of conception; but on coming to the application of these principles, the excessive perplexity of the language (evidently owing to a studied elegance), and the want of precision in the fundamental ideas, soon involved us in such darkness, that we were obliged to lay aside the book, in despair. The Writer, as appears by the title-page, is also a *lecturer*. To those who have the advantage of hearing his doctrine in its enlarged

larged form, it may, doubtless, appear more intelligible; for our own parts, we confess we are not able to go along with him in this summary.

One thing it is obvious to remark, from the slight view we have taken of this system. It is founded on a fancied simplicity, whereby a shorter road to the acquisition of the healing art is supposed attainable. For by making only two classes of diseases, totally opposite in their natures, it would seem that we can never be at a loss to ascertain the class of the disease presented to us, and the consequent method of treatment. But it has been justly observed by the illustrious Baron Haller, that very simple views of nature are scarcely ever just ones. Though the main springs of the animal machine may be few, were we capable of seeing them; yet as far as our limited faculties can penetrate, it is a machine extremely complicated in its structure, and various in its action: and when out of order, we must not venture to interfere in rectifying it, without attention to a numerous train of circumstances, a neglect of any of which may overthrow the best laid plan of operation. That the art of medicine is tedious, and difficult of attainment, and uncertain in its efficacy, is as true now, as it was in the days of Hippocrates; and we apprehend will remain so, notwithstanding all attempts like the present to simplify it.

This work is a *first volume*, containing only the MORBI PHLOGISTICI, divided into *Phlegmasiæ, Hæmorrhagiæ, Exanthemata phlogistica*, and *Pyrexia phlogistica*.

ART. V. *A Complete Physico-Medical and Chirurgical Treatise on the Human Eye: and a Demonstration of Natural Vision. The whole illustrated with a Variety of fine Engravings, &c. on a new Plan.* By Peter Degravers, M. D. Professor of Anatomy and Physiology. Translated from the French. 4to. 1 l. 1s. Boards. Law, &c. 1780.

THE first thing that strikes the Reader, on opening this performance, is an *Apology*—and never was one more necessary—for the *style* of this translation; which, it seems, was executed by *the Author*, who declares himself ‘too conscious of his deficiency, not to ask his Reader’s pardon beforehand, and give him warning of the fact, *before to trespass* on his time.’ He always intended, he adds, to translate it into English, ‘and afterwards to have it revised by a person *able to the task* ;’ but found himself obliged to desist, ‘having met with none who could keep to the sense, in reforming the style.’ This apology will not be readily admitted by any English Reader; who cannot but perceive that the greater part of the numerous transgressions against the English idiom, which occur almost in every part of this work, might easily have been corrected even by a person



person unacquainted with the subject; not only without injury to the sense, but to the improvement and elucidation of it; especially under the inspection of the Author. Such expressions as those above quoted from the *Apology*, and others equally offending against idiom, might have been corrected by the most unlettered Englishman;—such as ‘letting tunics *macerate* into the water:’—‘*performing* a little hole’ in a body:—‘*practising* a hole at a window shutter,’ &c. &c. And though, in such passages, the Reader cannot be at a loss to understand the Author’s meaning; it will easily be conceived, that there must be many others, in which, from the same cause, it will be rendered obscure, or absolutely unintelligible.

The Author commences his work with an anatomical description of the human eye, and the parts immediately connected with it. This description is illustrated with several plates, which appear to be very well executed; and is followed by observations on ‘the nature and properties of light,’ and on ‘simple and natural vision.’ On this subject, he observes, that ‘natural and simple vision is not yet known, or at least explained as it ought to be, and that no author has given any physical reasons concerning it.’ In short, he finds fault with the systems of preceding philosophers and writers on optics; and frankly tells us, ‘he rejects them all.’ But his own observations, at least as they appear to us through the opaque *medium* of this translation, are such, that we cannot perceive that he has given us any thing better, or even so good, in their room. This part of the work is so very trifling, that the whole of it might with great propriety have been omitted; notwithstanding the plausible apparatus of *diagrams* and *demonstrations*.

The Author next proceeds to treat of the disorders of the eyes in general; and afterwards of the ‘*lacrymal ways*,’ and of the harmony which exists between the ‘*productive* lacrymal ways, and the *absorbent* ones;’ or, in other words, between the *excretion* of the tears from the *glandula lacrymalis*, and their *absorption* into the *puncta lacrymalia*. On this subject, he affirms, that though anatomists have in general maintained, that the immediate source of the tears came from the *glandula lacrymalis*; he is convinced that the excretory ducts of the *cornea* furnish much more of that fluid, than the gland to which they have exclusively attributed that faculty; and that the excretory ducts of the *caruncula lacrymalis*, of the *conjunctiva*, and those of *Meibomius’s glands*, furnish at least as many tears as the excretory ducts of the *cornea*: so that it is very easy to prove, that the *glandula lacrymalis* does not furnish *one third* of them.

The Author lays great stress on this observation; not merely as a matter of anatomical curiosity, but as it indicates the true cause of several diseases of the eye, originating from an in-

creased excretion in the parts above mentioned. Thus, to give only one instance; so large a quantity of tears may be furnished, in consequence of the morbid relaxation and preternatural dilatation of the excretory ducts of the *cornea* and *conjunctiva*, as to deceive a practitioner who is ignorant of this circumstance, and induce him to believe that there was an obstruction in the *ductus ad nasum*; which nevertheless might be in the most perfect state, though not capable of carrying off this unusual quantity.

The Author next relates several experiments, the intention of which is, not only to prove the existence of these excretory ducts in the *conjunctiva* and *cornea*; but likewise to shew, that the liquor which passes through them is furnished by the *aqueous humour*, which he accordingly considers as the most abundant source of the tears. He further endeavours to prove, that the aqueous humour itself is produced, or regenerated, by a kind of transudation from the *vitreous humour*; and produces experiments to shew, that this last body consists of a capsular tunic, inclosing a cellular substance, the cells of which have a communication with each other, and are full of a diaphanous *aqueous fluid*, which is conveyed into each cell through a great number of lymphatic vessels, which pass from the *choroides* and *retina*.

To shew the similarity of the aqueous and vitreous humours, chemically examined, the Author, after letting out the aqueous humour from the eye of a subject lately dead, places the globe, a little inclined, upon a small grate, which stands on a glass tumbler. A diaphanous fluid, like the aqueous humour, will drop from it gradually; and in less than six hours the eye will become flat. On examining it, the tunics of the vitreous humour will be found without fluid. On taking equal parts of this *vitreous fluid*, and of the *aqueous humour*, and evaporating them over a slow fire, in separate vessels, till they are reduced to one third; they will each be found to have acquired the same degree of viscosity as a weak solution of gum arabic; and some chrystals will be found in each, when cold. Continuing the process, each will produce an equal quantity of alkaline salt; which will be found to weigh about a tenth part of the quantity employed in the experiment.

According to an experiment of the Author's, the quantity of tears produced by each eye, in the space of twenty-four hours, is commonly two ounces and upwards. He applies close to the circumference of one of the eyes a small drinking-glass; where it is suffered to remain half an hour. A light vapour is soon perceived, which condenses into drops over the whole extent of the inside surface of the glass. These drops, we are told, amount to the weight of twenty or twenty-five grains. Being procured by perspiration, they contain nothing of a saline or viscous

viscous nature. This experiment is necessarily inaccurate, from the very nature of it; independent of any consideration of the quantity of tears *absorbed*, during the same time, by the *puncta lacrymalia*. The Author gives us a calculation on this last subject, which, we own, we do not understand.

After treating of the absorbent part of the lacrymal system, the Author gives us his *formulae medicamentorum*; which we can by no means approve; as, in the greater part of them, the effective ingredients, when there are any in the Recipe, are overwhelmed by a rabble of non-effectives. Thus his *resolving cataplasm* consists of a medley of no less than *fourteen* seeds, meals, flowers, and roots. An ounce of purging salts is not prescribed, without a little host of roots, leaves, and seeds, in its train. The Author, too, adopts the unintelligible jargon of the last century, when, in characterising a certain *decotion* of balm and betony, and two other equally unmeaning ingredients, and which—though no good reason can be given why—is ycleped Cephalic; he gravely tells us, that ‘it fortifies the nerves, and refreshes the animal spirits.’ Nor can we conceive, why he gives to a certain composition, consisting of waters, spirits, oils, and balsam, the strange title of *Fluidus electri vim habens*, and afterwards calls it an ‘Electrical fluid.’

The last part of the work contains the Author’s ‘Curative Methods’—for the *Fistula lacrymalis*; for the disorders of the eye-lids; for the external and internal disorders of the globe of the eye; and for the complicated disorders of the eye, and its attributes. We shall not attend him through this part of his work. Those who particularly profess this branch of surgery, especially the operative part of it, may probably, when they have made themselves masters of the Author’s phraseology, meet with some hints that will be useful to them. In consequence of his uncouth idiom, we have not been always certain that we have fully caught his meaning, even in those parts of his work which we have chosen as the subjects of the preceding analysis.

Before we take our leave of this performance, we cannot help animadverting on a passage, in which the Author, surely with too great confidence, denies the efficacy ascribed to *electricity*, in certain diseases of the eyes, in two late publications. ‘One,’ he says, ‘I would not have thought worth mentioning, had it not accounted for a *gutta serena* cured by positive electricity.’—‘To this I object, that a blindness may have been cured by electricity, as well as some other disorders; but that a *gutta serena* has, is one of the greatest absurdities, or a downright ignorance.’—We know not to what publication the Author alludes in this *civil* criticism: but in addition to Mr. Hey’s and other successful and well authenticated cases that might be named, we shall only refer him to the concluding part of the following

Article; where little doubt can be entertained that the cure of an incipient *gutta serena* was effected by electricity: especially when it is considered, that sensation was restored to each eye, singly, and *successively*, on the *successive* application of that remedy, on two days immediately following each other.

Speaking of the second writer, he says,—‘the other, a warm promoter of medical electricity, would have equally commanded my silence, had it not pretended to ascertain many physical and moral impossibilities.’—‘A *fistula lacrymalis* is of such a nature as not to be removed by any shock whatever, when existing either in the lacrymal *absorbent ways*, or by a defect in these parts. I have, for the support of my assertions, the experiments lately made by M. Mauduyt, at the expence of the French government. See his Extract for 82 patients electrified. *A Paris, chez Philippe-Denys Pierres, Printer.*’

We have not seen this *Extract*; but if we had, we should still be at a loss to know how these, or any other experiments, could prove that a *fistula lacrymalis* has not, or *could not have*, been cured by electricity, under the administration of *others*. In opposition to this *negative* assertion of the Author, we have the *positive* testimony of a late writer to produce; to whom we suppose that he alludes. We mean Mr. Cavallo; an account of whose performance is given in the present number. His testimony is as follows:

“All the cases of *fistula lacrymalis*, as far as I am informed, that have been electrified by persons of ability, for a sufficient time, have been *intirely cured*. The method generally practised has been that of drawing the fluid, with a wooden point; and to take very small *sparks* from the part. The operation may be continued for about three or four minutes every day. It is remarkable that, in these cases, after curing the *fistula lacrymalis*, no other disease was occasioned by it, as blindness, inflammations, &c. by suppressing that discharge.”

We have attended to these criticisms of the Author, not merely to exhibit them as instances of false reasoning, but from a consideration much more important. Observations of this kind, thus decisively pronounced, cannot possibly do good to any one; but may prove injurious to many, by deterring either the members of the faculty, or the afflicted, from attempting to procure relief against a most deplorable disease, by making trial of a new remedy, even allowing it to be a doubtful one: whereas electrical trials undoubtedly *may* be attended with success, and on the other hand there is no danger of their proving injurious; especially when conducted in the mild and judicious manner in which electricity has for some time past been applied.

ART. VI. *Remarks on the Ophthalmy, Pterophthalmy, and Purulent Eye. With Methods of Cure considerably different from those commonly used; and Cases annexed, in Proof of their Utility.* By James Ware, Surgeon. 8vo. 2 s. 6 d. Dilly. 1780.

**T**HIS little publication deserves the more particular notice, not only as it contains a judicious and well written account of the disorders mentioned in the title-page; but as it exhibits some new methods of cure, the efficacy of which appears to be satisfactorily ascertained, by various trials made of them by the Author, and by Mr. Wathen; to whom he acknowledges himself indebted for the practical improvements described in this performance.

After giving a brief description of the eye and its appendages, the Author first treats of the ophthalmy, or inflammation of the eyes; and after describing the nature and causes of that disorder, and pointing out the more general methods of cure, he proceeds to recommend a local application to the part, the use of which has been attended with remarkable success. This application is the *Thobais tincture* of the London Dispensatory, composed of opium and warm aromatics, digested in mountain wine. We shall abridge the Author's account of the manner of using it, and of its effects.

Two or three drops of this tincture are applied to the naked eye, by dropping them from a vial, once or twice a day, according as the symptoms are more or less violent. A sharp pain is excited, followed by a copious flow of tears, which continues a few minutes, and gradually abate: after this, a great and remarkable degree of ease generally succeeds. The inflammation is often visibly abated by one application; "and many bad cases have been completely cured by it in less than a fortnight; after every other kind of remedy had been used for weeks, and sometimes months, without any success."—In some cases, however, a longer use of it is requisite; and a few instances have occurred, in which no relief at all was obtained from its first application. In such cases, the Author advises to suspend the use of it, till the excessive irritation has been diminished by evacuations and other proper means: after which, it may again be applied, with hopes of success. The trial is said to be attended with no other inconvenience than that of a pain, which does not continue long; and as soon as this goes off, the eye becomes perfectly easy, and the diameters of the blood vessels are visibly diminished.

It might be thought, that the curative intention, in this case, might be better answered by an aqueous solution of opium: but the Author, who has made several experiments to ascertain this point, has found reason to confine himself, for a long time past,

to the use of the tincture alone: and from repeated experience recommends it, with the helps and cautions given in this pamphlet, 'as a most effectual application in every species and stage of the disorder, from the most mild and recent, to the most obstinate and inveterate.'—Nine cases, selected out of a great number, are afterwards added, which seem satisfactorily to evince the efficacy of this remedy.

The new method proposed by the Author for the cure of the *psorophthalmia*, or inflammation and ulceration of the edges of the eye lids, is the *unguentum citrinum* of the Edinburgh Dispensatory, applied to the parts, either with the finger or a small brush of camel's hair. The utility of this application is exemplified by the relation of several cases.

For the cure of the disorder called the *Purulent eye*, to which new-born children are subject, the Author recommends the application of astringents; on a conviction that the discharge is not real *pus*, but only *mucus*, increased in quantity, and altered in colour, by some irritating cause. The remedy which he has found to be highly useful in this disorder is the *aqua camphorata* of Bates's Dispensatory, greatly diluted with water, and injected with a syringe.

At the close of this performance, the Author relates a singular case of a *gutta serena*, lately, and we may almost add, extemporaneously, cured by electricity.

The patient, Susannah Moody, about 17 years old, was seized with a pain in her teeth and jaw, on January 29, 1780; which after two days produced a considerable swelling in the face. These symptoms, however, soon disappeared; but were speedily succeeded by an inability to open the eye-lids. An apothecary, who was consulted, was surprised to find, on opening the lids with his fingers, that the sight of both eyes was entirely lost. In this state the Author saw her, and found no inflammation in either eye; but the pupils of both were much enlarged, and the *Iris* had but a very small degree of contraction. The *Thebaic tincture* was applied, without effect; she was afterwards cupped on both temples, from which three ounces of blood were taken away; and then a blistering plaister was applied to each temple, and two others behind the ears. No visible change was produced by these means, either on the eye or eye-lids; for on separating the latter, the patient had not the least degree of sight in either eye. We shall give the remainder of this case in the Author's own words:

'On February 7, with Mr. Wathen's consent, I electrified the *left* eye for a quarter of an hour: first by carrying a stream of the electric fire through the eye; and afterwards, by drawing sparks from all the parts which surrounded it. That evening she perceived no alteration; but the *next morning* she could open  
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the *left* eye-lids with ease, and distinguish clearly all the objects which surrounded her. The benefit did not, however, at all extend to the *right* eye or lids. I therefore electrified this eye, exactly in the same manner, and for the same length of time, as I had done the other. The consequence was, that, on the next day, the patient had so far the use of the *right* eye, as to be capable of distinguishing large objects; though not with the same clearness as she did with the left. That night she complained that her head felt very heavy. February 9th, I passed a stream of the electric fire through both eyes, and drew sparks from them; which I also accompanied with the application of small shocks through the head in different directions. The application gave her more pain than it had done before; but succeeded in the happiest manner: for, on the following day, she opened both eyes with perfect ease, and saw very distinctly. I thought it unnecessary to electrify her again, or to do any thing more, than order an opening medicine; which entirely removed the heaviness she complained of in the head; and her sight was perfectly restored.—If this disease was not cured by electricity, it must be owned, that the application of it, on two following days, was singularly well timed.

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ART. VII. *An Essay on the Theory and Practice of Medical Electricity.*  
By Tiberius Cavallo, F. R. S. 8vo. 3 s. 6 d. Printed for the Author. 1780.

THE good effects of electricity have been indisputably ascertained, from time to time, in various cases, which have, through different channels, been communicated to the Public; so that, though its powers may have been mistaken, or over-rated in particular instances, no reasonable doubt can be entertained of its efficacy in many disorders; and particularly in the cure of some which had resisted all the regular or usual modes of relief. The application of this wonderful power to medicine, almost immediately followed the discovery of the *Leyden vial*; the astonishing effects of which on the human frame attracted the attention of all who were witnesses of them; and very naturally suggested the idea that the same agent, which could thus disorder the human body, as other medicines are wont to do, might, like them too, possess the powers of remedying its disorders. In proof of the justice of this remark, we may observe, that the *Leyden vial* was discovered in Holland in the year 1746; and one of the most celebrated cures of the palsy, produced by electricity, was effected by M. Jallabert at Geneva, towards the end of the year 1747\*.

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\* See Dr. Priestley's *History of Electricity*, pag. 403, 1st edition.

The principal intention of the present performance is, to announce the improvements that have lately been made, in the administration of this new and singular *medicine*. The Author is advantageously known to the world, with respect to his skill in electricity, by a useful treatise which he formerly published on that subject; an account of which was given in our 57th volume, November 1777, pag. 362.

The principal improvements, respecting medical electricity, here recommended, consist in abstaining from the administration of strong shocks; and the employing in their room either the electrical *stream*, issuing from a metal or a wooden point, small or strong sparks, or small shocks; according to the nature of the disorder, and the sensibility of the patient. The improvements in the machinery chiefly consist in the use of certain insulated *directors*; by means of which the electric matter is conveyed to any particular part of the body, either in the form of a stream, or sparks, or shocks.

It might very naturally be suspected, that the electric *aera*, or stream, proceeding from a metal or even wooden point, could scarce be possessed of any considerable efficacy: but the Author affirms that, to his certain knowledge, 'deduced from the practice of persons who have had long experience in this subject, this method of electrization has often mitigated pains, and cured obstinate and dangerous diseases; which could not be removed by any other remedy that was tried.'

He afterwards observes, that even the stream issuing from a wooden point, which is stronger than that which proceeds from one of metal, may be directed towards the naked eyes of the patient, without any apprehension of hurting him. In this and other delicate cases, however, care must be taken, especially if the machine should be powerful, that the wooden point be not too obtuse, split, or otherwise injured: lest a strong and pungent spark be excited, which might prove highly injurious to the part which it strikes.

After describing and delineating some of these new members of the medico-electrical apparatus, and giving proper directions and cautions with respect to their use; the Author enumerates, or briefly describes, those disorders to the removal of which electricity has been principally applied, in its various forms; giving a short account of its success.

*Rheumatic* disorders, even of long standing, have been relieved, and generally quite cured; either by using the wooden point, or drawing sparks through flannel from the part, for about four or five minutes, once or twice a day. *Deafness*, the *tooth-ach*, when the body of the tooth is not affected, and *swellings*, in general, which do not contain matter, have been often relieved or cured. *Inflammations*, particularly of the eyes,



eyes, are dissipated by a gentle electrization. 'The gutta serena has been often cured;' though electricity has frequently proved ineffectual in other cases, notwithstanding it was administered for a long time, and with all possible attention. One case of an opacity in the vitreous humour was some time ago perfectly cured by electrization. We have in a preceding Article mentioned its efficacy in the *fistula lacrymalis*.

*Palsies*, of long standing, though generally relieved, by employing the wooden point, or drawing sparks through flannel, are seldom perfectly cured: though various cases of *St. Vitus's* dance have been cured. In this disease, shocks of about one-tenth of an inch, sent through the body in various directions, are recommended. To enable the Reader to judge of the strength of these shocks, it will be sufficient to observe, that they are supposed to be produced from a coated surface of about 73 square inches.

The *sciatica* is said to have been often cured; and incipient *scrophulous* and other tumours to have been dispersed, by electricity. In *cancers*, the pains have been alleviated by the use of a metal point; while that of a wooden point aggravated them. In one case of a most confirmed cancer, of long standing, the breast has been considerably reduced in size. By the use of the points, *nervous head-achs*, even of long continuance, have generally been cured.

Without questioning the sufficiency or veracity of the testimony on which the Author grounds the preceding as well as other observations, which we omit; we cannot help wishing that he had specified the authorities, or named the sources, from which some of the foregoing conclusions have been drawn, as well as the two following singular observations.

'The *gout*, extraordinary as it may appear, has certainly been cured by means of electricity, in various instances. The pain has been generally mitigated, and sometimes the disease has been removed so well as not to return again. In those cases, the electric fluid has been thrown by means of a wooden point, although sometimes, when the pain was too great, a metal point only has been used.'

'*Agues* very seldom fail of being cured by electricity, so that sometimes one electrization, or two, have been sufficient. The most effectual and sure method has been that of drawing sparks, through flannel, or the clothes, for about ten minutes, or a quarter of an hour;—either at the time of the fit, or a short while before it is expected.

We have lately [See M. R. April 1780, pag. 308] had occasion to speak of the efficacy of electricity in female obstructions. The present Author affirms, that 'they are successfully and speedily cured by means of electricity, even when the dis-

ease is of long standing; and after that the most powerful medicines used for them have proved ineffectual. The cases of this sort, in which electrization has proved useless, are so few, and the successful ones so numerous, that the application of electricity for this disease may be justly considered as an efficacious and certain remedy.

With respect to the mode of applying this remedy, concerning which we expressed some curiosity, in the article above referred to; Mr. Cavallo says, that 'small shocks, i. e. of about one-twentieth of an inch, may be sent through the *pelvis*; sparks may be taken through the clothes from the parts adjacent to the seat of the disease; and also the electric fluid may be transmitted by applying the metallic or wooden extremities of two directors to the hips, in contact with the clothes; part of which may be removed in case they are too thick.—The number of shocks may be about twelve or fourteen. The other applications may be continued for two or three minutes, daily. 'But either strong shocks, or a stronger application of electricity than the patient can conveniently bear, should be carefully avoided: for by these means, sometimes more than a sufficient discharge is occasioned, which is not easily cured.'

The Author next presents us with some 'authentic physical cases, in which electricity was administered.' The greater part of these have been formerly published. We shall only give an abstract of the first, communicated to him by Mr. Partington, which appears to be original.

The disorder was a violent inflammation of the eyes, attended with an inability of opening the eye-lids. When they were forced open, the coats of the eye appeared of a uniform red colour. The patient could not, with the right eye, distinguish any objects in a room; the whole of which appeared equally dark. When the eye was directed to the window, he could only perceive 'a red glare of light, like a wall.' The left eye was not in so bad a state. The disorder was accompanied with excruciating pains darting to the back part of his head, or to the centre of his eyes. The complaint had continued two months, and had resisted all the usual means of relief, administered by Mr. Ford, the Surgeon of the Westminster Dispensary; who then recommended the patient to Mr. Partington.

The first instrument used in this case was one invented by the late Mr. Ferguson. The electric fluid was thrown upon the eye from the point of a brass wire, which passed through a cork fixed into the smaller end of a conical or funnel-like glass; while the larger end of the glass was fixed upon the eye: the point reaching within about half an inch of it. Sparks, however, attended with extreme pain, being sometimes produced from the point; Mr. Partington greatly improved the apparatus,

and removed that inconvenience, by fixing a wooden point upon the metal wire.—[The *directors* described in this treatise are mentioned as an ulterior improvement.]

After Mr. Partington had electrified the patient's eyes three days in this manner; 'the inflammation began visibly to abate, and in a fortnight's time it was quite subsided: but the pupil of the eye was so nearly closed, that scarce any of it could be seen. He continued to be electrified every day for five weeks, and the pupil gradually dilated, till he attained a degree of sight sufficient to distinguish objects on the other side of the way. The pains had now intirely left him, so that he omitted the use of electricity, and did not experience any farther inconvenience after it.'

In an Appendix, the Author has added a few experiments, in which certain appearances occur, analogous to some effects produced by electricity upon the human body. The greater part of them are well known to those who are conversant in electricity.

ART. VIII. *Canadian Freeholder*, Vol. III. CONCLUDED, See our last.

OUR Author makes a variety of observations, tending to shew the dangerous consequences of all forcible attempts to establish Episcopacy among the Americans. But he admits, that if it should ever happen that the body of the people in the colonies of Virginia, Maryland, and South Carolina (in which the church of England is established), should earnestly desire to have a bishop resident amongst them, and should testify that desire in a regular and constitutional manner, by a petition of their assembly to the King to establish one amongst them; in such a case, the request ought to be complied with. But the American Assemblies have been so far from being disposed to make any such request, that, on the contrary, the Assembly of the province of Virginia returned thanks to an Episcopal clergyman of the name of Henley, for having refused to join with some of his clerical brethren in petitioning for a bishop; as having, by the said refusal, rendered a good service to the province, by preventing the further prosecution of a measure which they thought would have a pernicious tendency.

He takes notice, that it is only *resident* and *permanent* bishops the Americans are jealous of; and says, the method 'of supplying the want of a resident Bishop in America by successive visitations of the Bishops of England and Ireland, seems to me to be the very best method that can be taken for the purpose: insomuch that I should be glad to see an act of parliament passed, that should in some measure impose such a visitation of America upon them as a kind of duty, by making the performance of it a necessary qualification to a translation to a better bishopric; after which, I have no doubt, there would al-

ways be a sufficient number of the junior, or inferior, Bishops, who would be very willing to undertake the voyage.

‘ Such a peregrination into a distant country, for the sake of communicating the benefits that result from the Episcopal office to their brethren in America, would reflect honour on the Bishops who should undertake it; and their conduct would then be thought to bear some resemblance to the character of zeal and diligence and philanthropy by which the Apostles were distinguished; who travelled about from country to country with indefatigable industry, over all the Roman empire, to plant and propagate the religion of their blessed Master.’

He gives an account, as an evidence of the wrong-headed zeal of some of the Episcopalian party in America, of a severe prosecution which was carried on against Mr. Francis MacKemie, a very worthy Presbyterian minister in the province of New York, under the government of Lord Cornbury. ‘ This prosecution was in the year 1707. The inhabitants of the city of New York consisted, at that time, of Dutch Calvinists, upon the plan of the church of Holland; French refugees, upon the Geneva model; a few English Episcopallians; and a still smaller number of English and Irish Presbyterians, who, having neither a minister nor a church, used to assemble themselves every Sunday at a private house for the worship of God. Such were their circumstances, when Francis MacKemie and John Hampton, two Presbyterian ministers, arrived at New York in January, 1707. As soon as Lord Cornbury (who hated the whole persuasion) heard that the Dutch had consented to MacKemie’s preaching in their church, he sent to forbid it: in consequence of which prohibition, the public worship of the Presbyterians at New York, on the following Sunday, was performed with open doors, at a private house. Mr. Hampton preached on the same day at the Presbyterian church in the village of New-Town, at the distance of a few miles from New York. This was considered by Lord Cornbury as a great offence, and a fit subject for a prosecution; and he thereupon issued a warrant to the sheriff of the county (whose name was Cardwell) to apprehend them and bring them before him, to answer for their misconduct in having preached without his lordship’s licence. They were accordingly apprehended by the said sheriff at the said village of New-Town two or three days after this pretended offence, and were led, as it were in triumph, by a round-about way of several miles, through a place called Jamaica in Long Island, to New York. They there appeared before Lord Cornbury, who behaved to them with much roughness and ill-manners. They were not, however, daunted by this treatment, but defended themselves with a decent firmness. They grounded their defence upon the English act of toleration, passed in the first year of King William’s reign, which they supposed to extend to the American colonies, as well as the penal statutes of Charles the Second’s reign, against which it afforded a protection: and they offered to produce testimonials of their having complied with the conditions of the said Act of Toleration in the provinces of Virginia and Maryland, and promised to certify the house in which Mr. MacKemie had preached, to the next quarter sessions of the justices of peace at New York, as the house in which they intended to officiate to the Presbyterians of New York as a meeting-house

house for the purpose of divine worship, agreeably to the directions of the said Act of Toleration.'

Under an 'illegal warrant of commitment, the two ministers continued in prison for the space of six weeks and four days, by reason of the absence of Mr. Mompeyson, the chief justice of the province, who was all that time in New Jersey. But, upon his return to New York, they applied to him for writs of *habeas corpus*, that they might be brought before him, and have the cause of their imprisonment inquired into, and determined upon according to law. They were accordingly brought before him upon such writs, and would have been discharged by him from their confinement, on account of the illegality of the warrant by which they had been imprisoned (the chief justice being, as Mr. Smith says, a man of learning in his profession), if Lord Cornbury had not, on the very morning of the day on which they were to be carried before the chief justice, issued another warrant for their detention, which was drawn up in better form than the former. But here his Lordship changed the grounds of his accusation against them, and adopted the doctrine he had before rejected, to wit, that the penal acts of parliament passed in King Charles the Second's time against Protestant Dissenters extended to the American colonies. He accordingly stated in the warrant he now issued for their detention, "that they had been guilty of preaching in a Dissenting meeting-house, without having been qualified to do so in the manner directed by the Toleration-act." Upon this warrant they were compelled to give bail for their appearance at the next supreme court of the province, to answer such indictments as should be presented against them for the said offence. The court sat a few days after; and then (great pains having been taken to secure a grand jury that should be inclined to favour the prosecution), bills of indictment were preferred against them for this offence; and the grand jury found that against Mr. MacKemie, but threw out that against Mr. Hampton, no evidence having been offered to them in support of it. And Mr. Hampton was thereupon discharged.

'The indictment being found against Mr. MacKemie, the trial of it was postponed till the following session of the court, which was to be in the month of June of the same year, 1707. It came on accordingly on the 6th of that month; and, as it was a cause of great expectation, a numerous audience attended it. Mr. Roger Mompeyson sat on the bench as chief justice, and Mr. Robert Milward and Mr. Thomas Wenham were the assistant judges. Mr. Bickley, the Queen's attorney-general for that province, managed the prosecution in the name of the Queen; and three advocates, whose names were Reignere, Nicoll, and Jamison, appeared at the bar as counsel for the defendant. The indictment stated, That Francis MacKemie, pretending himself to be a Protestant dissenting minister, and contemning and endeavouring to subvert the Queen's ecclesiastical supremacy, unlawfully preached without the Governor's licence first obtained, in derogation of the royal authority and prerogative:—That he used other rites and ceremonies than those contained in the Book of Common Prayer:—And that, being unqualified by law to preach, he nevertheless did preach at an illegal conventicle. And both these last charges were laid to be contrary to the form of the

the English statutes made and provided in those cases. For Bickley, the Attorney-general, was, at the time of preparing that indictment, come to think that the penal laws of England against Protestant Dissenters did extend to the American plantations, though at the first debating of the subject, when the two ministers were first brought before the Governor, he had maintained the contrary opinion. And now, at the trial of the indictment, he endeavoured to prove the Queen's ecclesiastical supremacy in the Colonies; and that the said supremacy was delegated to her noble cousin, the Lord Cornbury, with his office of Governor of the province; and consequently that his lordship's instructions relating to church matters had the force of laws. This was his first ground of argument. And, in the second place, he contended, that the statute of Uniformity passed in King Charles the Second's time, and the penal laws passed against Protestant Dissenters in the same reign, were of force in the American plantations. And upon these premisses he concluded, that the jury ought to bring in a verdict against the defendant. On the other side, it was insisted by Mr. Reignere, Mr. Nicoll, and Mr. Jamison (the defendant's counsel), that preaching was no crime by the common law of England;—That the statutes of Uniformity and the penal laws of Charles the Second's time against Protestant Dissenters, and the Act of Toleration, did not extend to the Province of New York;—and that the Governor's instructions were no laws. And Mr. MacKemie himself (as Mr. Smith informs us) concluded the whole defence in a speech which sets his capacity in a very advantageous light. The jury were satisfied with the reasons alleged in the defence, and, without any difficulty, brought in a verdict of *Not guilty*, notwithstanding the exhortations of the chief justice to bring in a special verdict. Mr. MacKemie ought upon this to have been set at liberty; but the judges were so shamefully partial against him, that they would not discharge him from his recognizance till they had illegally extorted from him all the money expended in carrying on the prosecution against him, which, together with his own expences in defending himself, amounted to eighty-three pounds, seven shillings, and six-pence.

This last piece of oppression upon Mr. MacKemie gave occasion to a resolution of a committee of grievances in the new Assembly of New York, which met in August, 1708, which is expressed in these words: "Resolved, That the compelling any man, upon trial by a jury or otherwise, to pay any fees for his prosecution, or any thing whatsoever except the fees of the officers whom he employs for his necessary defence, is a great grievance, and contrary to justice."

Lord Cornbury, soon after this prosecution, became universally odious to the people, both in the province of New York, and the adjoining province of New Jersey, of which he was also Governor. And a variety of complaints were made against his government by the Assemblies of both provinces, he having abused his power, and oppressed the people entrusted to his care, in many other instances besides the above malicious prosecution, and (amongst other things) having embezzled a sum of the public money in the province of New York. These complaints were not without effect; for Queen Anne (tho' his lordship was her first cousin) thought fit, in consequence of them, to remove him, in the following year 1708, from the government of both those provinces,

provinces, and to appoint Lord Lovelace to succeed him; accompanying this mark of her just displeasure with a public declaration, "that she would not countenance her nearest relations in oppressing her people."

This transaction, and some others related in this work, lead the Author to a variety of observations on the subject of toleration, which appear to be just and liberal. And if the same spirit of equity and moderation, respecting the government of the colonies, had been adopted which he has recommended, both in civil and religious matters, it would probably have prevented that fatal war with America in which we are now engaged, and which will ever be lamented by every sincere friend to the interests of Great Britain.

Our Author has also made some remarks on the subject of martial law; and is of opinion, that 'martial law relates only to the government of an army, or militia, and not to the people at large; and that it can be lawfully established, by the King's single authority, only in times of actual invasion and rebellion, when recourse cannot be had to the King's courts of justice, and not in times of common war, when there is no such invasion or rebellion, nor even in cases of imminent danger of an invasion or rebellion.' He has also made some severe strictures on a sermon preached by Dr. Markham, Archbishop of York, before the Society for propagating the Gospel in foreign Parts, on the 21st of February 1777; and an enquiry into the nature of the ecclesiastical supremacy of the Kings of England, or the powers belonging to them as supreme heads of the church of England. But for these, and other particulars, we must refer to the work itself.

ART. IX. *Essays on the History of Mankind in rude and uncultivated Ages.* By James Dunbar, LL. D. Professor of Philosophy in the King's College and University of Aberdeen. 8vo. 5 s. Boards. Cadell. 1780.

**I**N a short Preface to these very ingenious Essays, the Author acquaints his Readers, that the design of his work is—*to solve some appearances in civil life, and, by an appeal to the annals of mankind, to vindicate the character of the species from vulgar prejudices, and those of philosophic theory.* He further tells us, that the contents of his work are digested on a regular plan, though he has preferred the looser form of Essays to a more systematic arrangement.

Such of our Readers as have taken an enlarged and comprehensive view of human nature; marked the gradual opening and expansion of the human faculties; contemplated the species more than the individual; considered the earliest forms of civil life, and traced man from the first dawn of reason, the first rude efforts

efforts towards civilization, through the successive stages of improvement, till he reaches the higher degrees of refinement in arts and policy;—such readers, and such only, will receive both entertainment and instruction from our Author's *Essays*. They plainly shew an extensive acquaintance with ancient and modern history, and bear evident marks of good taste and sound judgment. The subjects of his *Essays* have indeed been frequently discussed, and by writers, too, of the most distinguished abilities; but they are far from being exhausted, or incapable of further elucidation. Our Author treats them like one who thinks for himself, who neither adopts nor supports any particular system; and though most of his observations are to be met with in other writers, they are placed in so clear and distinct a point of view, and often so happily illustrated, that they seem to acquire new force, and have an air of originality.

The *primeval Form of Society* is the subject of his first *Essay*; and here he shews, that society does not derive its origin from mutual dependence and mutual wants; but that it is the free and legitimate offspring of the human heart; that a certain delight in their kind, congenial with all natures, constitutes the fundamental principle of association and harmony throughout the whole circle of being. He concludes the *Essay* with some observations on a late publication, much read and admired in the fashionable world, but more dangerous than any speculative theory to the morals of the rising generation.

As patrons of licentiousness, says he, Epicurus and Hobbes, and even Machiavel and Mandeville, must bow to the noble author.

It is in the spirit of his performance to separate the *bonestum* from the *decorum* of life; to insult whatever is venerable in domestic alliance; to substitute artificial manners in the room of the natural; to raise superficial above solid accomplishment; and to hold up dissimulation and imposture as the essentials of character.

This is a species of refinement avowed in no former age. It contains a solecism in education, and in the œconomy of civil affairs.

To exalt the *Graces* above Virtue, is, if I may say so, to exalt creatures above their Creator. The *Graces* are chiefly amiable as emblems of Virtue. Break this alliance, and they are no more. Unite them with the opposite character, and this fantastical conjunction renders a monster still more deformed. For my own part, I had as soon behold the monster itself in all the horrors of its native deformity, as in such insolent attire.

The *Graces* are the handmaids of Virtue, not the sovereigns; and all their honours are derived. But Virtue, though naked and unadorned, were Virtue still.

Quam ardentes amores non excitaret sui, si videretur!

How different was the conduct of a Roman statesman, when, in the person of a father, he delivered instructions to youth! The instructions of the Roman fill the young with rapture. Those of the Briton excite indignation in the aged. But I ask pardon of the reader,



when I name the British author in the same breath with Cicero. And if the system of the noble lord was designed merely for the courtier, with the courtier let it rest. Without the formality of system, the strict observance of moral rules is dispensed with in the negotiations of courts.

Let it be numbered then among courtly privileges to patronize deceit. When perfidy and dissimulation are declared by patent to belong to the members of the diplomatic body, they will become, perhaps, more emphatically, the representatives of Kings.

But while things are thus adjusted to the meridian of courts; while the *civil code*, in many countries, is no more than the breath of Kings; and in all countries, may be dissolved by legislative power; the *moral code*, which is paramount to all civil authority, and from which all civil obligations arise, remains eternally in force.

It was delivered from heaven to the people, and to maintain its authority is the *jus divinum* of nations.

With these sentiments I close the Essay: and such sentiments are addressed more particularly to the British youth by one of their public guardians, who then only feels the full importance of his station when he animates the rising generation in the pursuits of honour.

These observations of our Author, though but little connected with the subject of the Essay, cannot fail of being approved by every good citizen, by every friend of virtue; they come with great propriety from the pen of a professor of philosophy; and we hope that all the public and private instructors of youth will, in the most earnest and affectionate manner, endeavour to impress their minds with such sentiments.

In his second Essay, the Doctor treats of Language, as an universal accomplishment. He introduces it with observing, that, in tracing the origin of arts and sciences, it is not uncommon to ascribe to the genius of a few superior minds, what arises necessarily out of the system of man; that though these are *inventions* which originate with one only, or with a few authors, yet there are others which necessarily refer themselves to the multitude; and that the casual exertions of the former ought not to be confounded with the infallible attainments of the species.

Under this precaution he introduces the question concerning language, and proceeds to enquire, whether it be derived to us at first from the happy invention of a few, or to be regarded as an original accomplishment and investiture of nature, or to be attributed to some succeeding effort of the human mind.

The supposed transition of the species, from silence to the free exercise of speech, says he, were a transition indeed astonishing, and might well seem disproportioned to our intellectual abilities. Neither history nor philosophy are decisive upon this point; and religion, with peculiar wisdom, refers the attainments to a divine original. Suitable to this idea, language may be accounted in part *natural*, in part *artificial*: in one view it is the work of Providence, in another it is the work of man. And this dispensation of things is exactly conformable to the whole analogy of the divine government. With respect

spect to the organs of speech, what is there peculiar to boast? The same external apparatus is common to us and to other animals. In both the workmanship is the same. In both are displayed the same mechanical laws. And in order to confer on them similar endowments of speech, nothing more seems necessary than the enlargement of their ideas, without any alteration of anatomical texture. In like manner, to divest, or to abridge mankind of these endowments, seems to imply only the degradation of the mental faculties, without any variation of external form.

It is not then supposed that the organs of man alone are capable of forming speech. The voice of some animals is louder, and the voice of other animals is more melodious than his. Nor is the human ear alone susceptible of such impressions. Animals are often conscious of the import, and even recognize the harmony of sound. Thus far there subsists a near equality. Visible signs are likewise possessed in common; and language, in every species, is the power of maintaining social intercourse among creatures of the same order.

By the same medium man is able to converse, in some sort, with the brute creation; and there the various tribes with each other. But besides some general signs constituted to preserve harmony and correspondence among connected systems, there are others of a more mysterious kind, destined for the use and accommodation of each particular class. In this science the sagacity of the philosopher has hitherto made no discoveries. The mystery of animal correspondence will, probably, be always hid; and it is often no more possible to descend into the recesses of their intercourse, than to open a communication with a higher system.

In the great scale of life, the intelligence of some beings soars, perhaps, as high above man as the objects of his understanding soar above animal life. Let us then imagine a man, in some other planet, to reside among a people of this exalted character.

Instructed in the sounds of their language, as the more docile animals are instructed to articulate ours, he might articulate too, but could acquire no more. He might admire the magnificence of sounds louder or more melodious than he had heard before. But by reason of a dissimilarity and disproportion of ideas, these sounds could never conduct him to the sense; and the secrets of such a people would be as safe in his ears, as ours in the ears of any of our domestic animals.

For the same reasons, if one of superior race were to drop into our world, our language might be, in some respects, impenetrable even to his understanding, because destitute perhaps of some perceptions essential to our meaner system.

Thus each order possesses something peculiar, which is denied to every other; and it belongs to the Author of the universe alone to exhaust that immensity of knowledge which he has diffused in various kind and proportion through the whole circle of being.

Here is an arrangement of providence coeval with the birth of things; and considering the similarity of organical texture, the *taciturnity* of the other animals is a problem to be accounted for, as well as the *loquacity* of man.

Whence comes it that *he* alone so far extends the original grant as almost to consider it as his peculiar and exclusive privilege? Be-

twice

tween the lower classes and him there subsists one important distinction. They are formed stationary; he progressive. Had the exact measure of his ideas, as of theirs, been at first assigned, his language must have stood for ever as fixed and immutable as theirs. But time, and mutual intercourse presenting new ideas, and the scenes of life perpetually varying, the expression of language must vary in the same proportion; and in order to trace out its original, we must go back to the ruder ages, and, beginning with the early dawn, follow the gradual illuminations of the human mind.

This subject is extremely curious, and it would give us pleasure to lay before our Readers the whole of what our Author advances upon it; but the limits necessarily assigned to this Article will not admit of it. He points out the steps which lead to the more regular combinations of sound, shews in what manner the *analogical* and *discriminating* faculties operate, and the various ways in which language is enriched, and diversified in its words, in its texture, and in its idiom.

‘ In most speculations upon this subject, says he, there reigns a fundamental error. It consists in referring the rise of ideas and the invention of language to a different æra, as if a time had ever been when mankind laboured for utterance, yet sought in vain to open intellectual treasures, and to be exonerated from the load of their own conceptions. Under this impression we are apt to imagine some great projectors in an early age; balancing a regular plan for the conveyance of sentiment, and the establishment of general intercourse. In such circumstances, indeed, they must have revolved in imagination all the subtleties of logic, and entered far into the science of grammar, before its objects had any existence. Profound abstraction and generalization must have been constantly exercised; all the relations of thought canvassed with care, compared with accuracy, and arranged with propriety, and with order: a design competent, perhaps, to superior beings, but by no means compatible with the limited capacity of the human mind. Now these difficulties and incumbrances, in a great measure, disappear, by contemplating ideas and language as uniformly in close conjunction; and the changes in the former, and the innovations in the latter, of the same chronological date.

‘ A few ideas, in the ruder ages, are subjected to expression with the same facility, as a greater number in succeeding periods. And hence speech, in all its different parts, is already formed when the vocabulary is exceeding scanty, and there is no variety or abundance in any one class.’

Having considered speech in its lower forms, our Author proceeds, in his third Essay, to enquire into those superior marks of refinement and art which constitute the criterion of a polished tongue. But the extracts we have already presented to our readers are, we hope, sufficient to give such of them as are competent judges of works of this kind, an idea of the entertainment they may expect from Dr. Dunbar's performance. We shall close this Article, therefore, with the bare mention of the subjects of the remaining Essays, which are, — The Criterion of  
civilized

civilized Manners—The Rank of Nations, and the Revolutions of Fortune—The general Influence of Climate, and the Tendency of local Circumstances to affect the Character and Conduct of Nations—The Relation of Man to the surrounding Elements—Man considered as the Arbitrer of his own Fortune—Fashions that predominate among various Tribes of Mankind—The Tendency of moral Character to diversify the human Form—And the hereditary Genius of Nations.

Most of the Essays are followed by Notes, illustrating particular passages, and throwing additional light on the subject of the Essay to which they are annexed.

ART. X. *An Attempt to ascertain and illustrate the Authority, Nature, and Design of the Institution of Christ commonly called the Communion and the Lord's Supper.* By William Bell, D.D. Prebendary of St. Peter's, Westminster, Domestic Chaplain to her Royal Highness Princess Amelia. 8vo. 3 s. Boards. Robson, &c. 1780.

THE obscurity and absurdity in which the subject of this publication has been involved, is a striking instance of that fondness for mystery which is to be observed in the generality of mankind, and of the advantage which artful and interested men have taken of this prevailing foible. The doctrine of transubstantiation seems to be the utmost possible extent and degree of priestly imposition and delusion. And in proportion as we depart from the plain and simple account of the Lord's Supper, contained in the Gospels, and defended and illustrated by Bishop Hoadly and the Author of this Treatise, we depart from the principles of common sense and rational piety, and expose ourselves to all the follies and extravagancies of superstition and enthusiasm. It might, indeed, have been imagined, that Bishop Hoadly's *Plain Account* had rendered any other formal discussion of the subject needless. But we believe that no one who reads the present Treatise, without prejudice, will think it superfluous, or wish that it had not been written. And the friends of Bishop Hoadly in particular cannot but be pleased with a publication, in which his Lordship's general scheme is so well supported, the objections made to some of his arguments so effectually obviated, and a few incidental mistakes so judiciously corrected. The account which Dr. Bell has given in his Preface, of the occasion and design of his work is as follows :

'The following Treatise, which took its rise from the Author's endeavours, several years ago, to settle his own notions upon the subject, is an attempt to reduce the points in question relating to this rite, as near as may be, to demonstration, by examining into the only sources of information from which any true knowledge of it can be authentically deduced; the history of its institution given us by the Apostles, and whatever else is said of it in the New Testament itself.

\* On reviewing the argument with the closest attention, he has not been able to detect any fallacy, either in the principles assumed, or the consequences drawn from them. But as it is very far from impossible that he may have been deceived by some involuntary prejudice in favour of his own conceptions, he now at length submits them to the public; that from the unbiassed judgment of others he may either derive the satisfaction of being confirmed in the truth of his deductions, or the benefit of having his mistakes clearly pointed out, and such conclusions as may prove unexceptionable established. And with the direct view of more easily obtaining one or other of these advantages, the enquiry has been pursued through a series of distinct, though connected propositions, drawn up in a close argumentative form; in order that every single principle upon which it proceeds may plainly and fully appear, and the truth or falsehood of every deduction be readily and clearly determined.

\* For the fundamental principles here enforced, with respect to the nature and effects of the institution concerned, the world has long been indebted to the well-known Mr. John Hales of Eton; and for a professed argument in their support, to a very eminent prelate several years since deceased. But how clearly soever they have been established by this distinguished writer, in consequence of objections which have been urged against some particulars of his reasoning in their defence, the subject itself still remains involved in obscurity; and not only the public doctrines of each distinct Protestant persuasion, but the private opinions of individuals of perhaps every persuasion, either vary considerably from each other, or at least continue vague and indecisive. This obscurity and want of decision, therefore, it is the professed object of the following treatise to remove, by such an application of the only principles upon which the points in question are capable of being determined, and so clear a deduction of the material consequences resulting from them, as may evince the true nature of the rite by a complete direct proof; and without expressly adverting to objections, in effect meet and supersede them.\*

We fear, that notwithstanding the rational principles advanced in this publication, and the just conclusions drawn from them, both the public doctrines of different Protestant communities, and the private opinions of individuals, will continue to vary from each other, and will still be vague and indecisive. But every attempt to remove the absurd and superstitious notions which are entertained even by Protestants, of this plain institution, and to establish just and accurate ideas of it, deserves commendation: and it may with reason be expected, that so candid and judicious a treatise as the present will have some good effect in recalling the attention of individuals of every persuasion to the subject, and engaging them to review their principles, to reject the additions and inventions of weak or designing men, and to content themselves with those easy and rational notions of the Lord's Supper, that may be gathered from the original accounts which the Evangelists and Apostles have given of it.

The treatise before us is divided into sections, without titles, through which runs a continued series of propositions, expressive

preface of the principles upon which the Author's scheme is founded, and of the conclusions, respecting the Lord's Supper, that result from them. At the end of the treatise is an appendix, consisting of six dissertations on different points relative to the general subject, and tending to obviate some objections which might be offered, and to support and illustrate the principles and reasonings contained in the treatise itself. To the whole are subjoined notes on particular passages, both in the treatise and in the appendix. We shall give our Readers some extracts from each, that they may be able to form a judgment both of the general scheme of the work, and of the manner in which it is executed. The treatise, as we have observed, consists of a series of propositions regularly numbered, from which we select the following :

II. The true design of every religious rite must depend entirely upon the intention of the institutor himself with regard to it.

III. The intention of the institutor of any religious rite, and consequently the nature and design of the rite itself, must be learnt from the declarations of the institutor, considered jointly with all such circumstances as he must be supposed to have regarded at the time of the institution; and from the declarations of such other persons, if any such there are, as he has properly authorized to declare his intentions relating to it;—and from these authorities only.

IV. If neither the words of the institution of any rite, nor the circumstances in which it was instituted, nor the declarations of those who alone are duly qualified to declare its design, contain or imply a promise of any peculiar rewards attending the performance of it; or a threatening of any peculiar punishments attending the omission of it;—the rewards, or punishments, attending the performance or omission of such rite, can be no other than the good or evil arising from obedience or disobedience to any express command of the institutor; and the good or evil naturally resulting from the due performance or omission of the actions themselves in which the rite consists.

Such are the principles on which this judicious divine has founded his scheme; principles which, we imagine, no sober and considerate mind will be disposed to deny. The conclusions which he draws from them respecting the nature and design of the Lord's Supper, are, in our opinion, equally just and incontrovertible. But this must be left to the judgment of the Reader.

VII. The design of the Lord's Supper must be learnt from the words of Jesus himself at the institution, considered jointly with the circumstances attending it; and the declarations of the Apostles relating to it, and from no other authorities whatsoever.

VIII. The history of the institution of the Lord's Supper is delivered by the Apostles in the following passages, and in them only; viz. Matth. xxvi. 26, &c. Mark xiv. 22, &c. Luke xxii. 19, &c. Paul, 1 Cor. xi. 23, &c.

Here our Author recites the passages at length.

XI. From these accounts given us by the Apostles of what Jesus said and did in instituting this rite, it evidently appears,

1st, That Jesus commanded the Apostles to observe a practice of breaking and eating bread, and drinking wine together, in remembrance of him.

2dly, It appears from the relations of the Apostles, that Jesus commanded them to do this, not as a mere general remembrance of himself; but that they should eat *the bread*, as a memorial of *his body, broken or given for them*; and the *wine*, as a memorial of *his blood shed for them*; and consequently, *both together* as memorials of *his death*; and further, of his suffering death *for many*, that is for all, *for remission of sins*.

3dly, It appears, that the words and actions of our Lord, in instituting this rite, considered in themselves, do neither express, nor imply any thing more as contained in this rite, than what has now been explained.

4thly, More particularly it appears, that the words and actions of Jesus on this occasion, considered in themselves, do not contain or imply, either a promise of any special reward, that should attend the performance of this rite, or a threatening of any special punishment, that should attend the omission of it, or any thing more than a plain description of the rite itself, and a positive command to celebrate it.

XII. The Lord's Supper was not instituted by Jesus for the observation of the Apostles alone, but was enjoined by him for a standing rite of his religion, to be perpetually celebrated by all who should ever profess themselves his disciples.

In this place Dr. Bell has introduced an ingenious, strong, and conclusive argument, in proof of the authority and perpetuity of this Christian rite; but which, we think, according to his general plan, should rather have made a part of the Appendix. For the particulars of his reasoning we must refer our Readers to the work itself.

XIII. All the benefits we are warranted in expecting from the due performance of any rite instituted by Jesus, to which no special benefits have been positively annexed, can be no other than these:

1st, That approbation of God which an intentional compliance with his will must certainly procure.

2dly, And, whatever additional strength our principles and habits of virtue may naturally acquire by the celebration of any religious rite, owing to the virtuous tendency of the rite itself.

XIV. All the evils we are warranted in apprehending from the omission of any rite instituted by Jesus, to the omission of which no special evils have been positively annexed, can be no other than these:

1st, That disapprobation of God, which an intentional disobedience to his will must certainly produce.

2dly, And the loss of whatever additional strength our principles and habits of virtue might naturally acquire by the celebration of any particular religious rite, owing to the virtuous tendency of the rite itself.

XV. Since neither the words nor the actions of Jesus, in instituting the Lord's Supper, do in themselves contain or imply a promise of any special benefits to reward the celebration of this rite, or a threatening of any special evils to punish the omission of it, it must be granted, that there neither are, nor can be, any other benefits at-

tending the performance, nor any other evils attending the omission of it, than those just described in propositions XIII. and XIV. unless it shall be found, either that some circumstances yet unnoticed accompanied the institution of it, which will give some peculiar meaning to the words and actions of our Lord in the institution; or that the Apostles, in their writings, have communicated to us some particulars of its nature and effects, which neither the words or actions of Jesus in the institution itself, nor the circumstances attending it imply.

The only peculiar circumstance, according to Dr. Bell, attending the institution of the rite in question, was, 'That the supper at which it was instituted was not a mere common meal, but the paschal supper: and the only passages in the writings of the Apostles, from which any intelligence may be collected, respecting the nature and design of the Lord's Supper, are, 1 Cor. x. 14.—xi. 1. and 1 Cor. xi. 20—34. But from neither of these can any thing be justly inferred inconsistent with the account already given of this Christian rite. In the sequel of his discourse, this ingenious and judicious Writer proceeds to consider and illustrate, upon the principles already advanced, the apparent intention of Jesus in appointing such a memorial of his death; what is necessary to the due celebration of it, and the beneficial consequences arising from a serious and devout observance of it; and to guard his readers against some superstitious notions and enthusiastical expectations which arise from mistaken ideas of the nature and design of the Lord's Supper. After which he sums up the whole in the following

'CONCLUSION. If the principles above laid down are true, and the consequences drawn from them just, it follows,

'That the Lord's Supper is a rite of the simplest and plainest nature, perfectly intelligible to every capacity.

'That it is nothing more than what the words of the institution fully express, a religious commemoration of the sufferings and death of Christ, and the general purpose for which he died;—which it is the absolute duty of every one who believes in him to celebrate, because he himself enjoined it;—and which requires nothing more for its worthy celebration, than that intentional obedience, and serious disposition of mind, which deliberate reflection upon the particulars commemorated in it will naturally produce.

'That as the performance of it is not attended with any other benefits than those we ourselves take care to make it productive of, by its religious influence on our principles and practice, so nothing but our own want of seriousness and good intention in performing it can possibly make it productive of any danger or evil.

'That as its primary object is the commemoration of the sufferings of our Lord in accomplishing the adopted plan of our redemption, we ought always to be disposed to assist at it, with the same readiness, the same thankfulness, and the same ease and satisfaction of mind, with which we offer up our thanksgivings to God in our constant acts of worship.

'And, in fine, that though it is left to our own discretion how to celebrate it, nothing can so well manifest our proper ideas of,



of, and attention to it, as an habitual performance of it, whenever an opportunity is purposely afforded us; while an habitual omission of it, when set before us, must unavoidably convict us; either of ignorance of its universal and perpetual obligation; some misconception of its nature and effects; or an intentional disobedience to a positive Christian duty.—The injunction of our Lord is always a reason for performing it; and, if rightly understood, there cannot be any good reason for avoiding it; consistent with those principles which habitually influence the conduct of a man of virtue, and upon which whoever professes himself a Christian would be understood to act.

The Appendix is divided into six Parts or Numbers. In No. I. Dr. Bell considers the resemblance between the Lord's Supper and the Jewish Paschal Supper, and the consequences that may be deduced from that resemblance. No. II. is a critical inquiry into the meaning of St. Paul in what he has advanced relating to the Lord's Supper in 1 Epist. Cor. ch. x. ver. 14. to ch. xi. ver. 1. and a judicious paraphrase of the whole passage. No. III. contains an explanation of that passage in the following chapter, in which the Apostle reproves the Corinthians for the impropriety and indecency of their behaviour when assembled to celebrate the Lord's Supper: viz. ch. xi. ver. 20—32. In No. IV. our Author considers another passage in the same Epistle, ch. v. ver. 7, 8. and proves, that so far is it from communicating any new intelligence respecting the nature or design of the rite in question, that in fact the Lord's Supper is not so much as alluded to in it. In No. V. Dr. Bell distinctly replies to Dr. Cudworth's argument, founded on what St. Paul has said relating to the Lord's Supper, 1 Cor. x. 14, &c. to evince that it is, A Feast upon Sacrifice: And in No. VI. sets himself to prove in general, that upon the obvious fundamental principles of the Christian religion, the Lord's Supper cannot have the same respect to the Christian sacrifice, meaning thereby the death of Christ, which the Jewish and the Gentile feasts had to their sacrifices. Upon this last point, we cannot but think, that his reasoning would have been more clear and conclusive, if he had not embarrassed himself with the ideas of *atonement* and *merits*, or had observed that the death of Christ is termed a sacrifice merely by way of allusion, in the same manner as thanksgiving, faith, repentance, and in general a conduct agreeable to the Christian profession, are termed sacrifices.

As a specimen of our Author's critical abilities, we shall present our Readers with the following extract from No. II. in which he has with great judgment corrected an incidental mistake of Bishop Hoadly, and other writers on this subject, as well as of the generality of commentators.

\* Remark 2. The next words in the original whose meaning has been made matter of dispute, and upon the supposed meaning of which all the notions which have ever been embraced of something mysterious in the nature of the Lord's Supper have been chiefly, if not entirely founded; are—*Καὶ ὡς* in ver. 16.; and *Καὶ ὡς* in ver. 18 and 20.; and *μετὰ* in ver. 17, 21, and 30.

\* *Καὶ ὡς*—*καὶ ὡς*—*καὶ ὡς*

\* 1st, Signifies merely the connection, participation, partnership, agreement, &c. of one person or thing with, in, or of, another person or thing; without any reference whatever to the *joint* participation, &c. of more than one in the same thing.

\* As 2 Cor. vi. 14. viii. 23. Ephes. iii. 9. Philipp. ii. 1. iii. 20. 1 Tim. v. 22. Philem. 17. And 1 Pet. v. 1. 2 John 11. And this is exactly the manner in which it is used in the very passage in question, 1 Cor. x. 16.

\* 2dly, Where several persons or things are spoken of as partaking of any thing, this word itself does not express collectively the *joint* participation of all; but simply the *distinct* participation of each: that is, in other words, it expresses the mere participation itself, and nothing more.

\* As Rom. xv. 27. 1 Cor. i. 9. 2 Cor. i. 7. xiii. 13. Gal. ii. 9. Heb. ii. 14. x. 33. 1 Pet. iv. 13. 2 Pet. i. 4. 1 John i. 3, 6, 7. Matt. xxiii. 30. Luke v. 10. And so it is used likewise in the passage before us, 1 Cor. x. 18, 20.

\* 3dly, When St. Paul would express, in this word itself, the idea of the *joint* partaking, &c. of more than one in any person or thing, he distinguishes his meaning by prefixing to it the particle—*καὶ*.

\* As Rom. xi. 17. 1 Cor. ix. 23. Ephes. v. 31. Philipp. i. 7. iv. 14. And so John, Rev. xviii. 4.

\* *μετὰ*—*μετὰ*—*μετὰ*

\* 1st, Signifies merely one person's or thing's partaking of, agreeing with, &c. another person or thing; without any reference whatever to the *joint* partaking, &c. of more than one in the same thing.

\* As 1 Cor. ix. 10. x. 30. 2 Cor. vi. 14. Heb. ii. 14.

\* 2dly, When several persons or things are spoken of, as partaking, &c. of any thing, this word itself does not express collectively the *joint* partaking of all, but simply the *distinct* partaking, agreement, &c. of each, with the thing spoken of: that is, it signifies the participation itself, and nothing more.

\* As 1 Cor. ix. 12. Heb. iii. 1, 14. vi. 4. xii. 2. And in the passage before us, 1 Cor. x. 17, 21.

\* 3dly, When St. Paul would express, in this word itself, the idea of the *joint* partaking, *joint* agreeing, &c. of several together in any person or thing, he distinguishes his meaning by prefixing to it the particle—*καὶ*.

\* As Ephes. iii. 6. v. 7.

\* The word *καὶ ὡς* sometimes signifies benevolent assistance, or charitable contribution towards those who stand in need of it. As Rom. xii. 13. xv. 26. 2 Cor. viii. 4. ix. 1, 13. Gal. vi. 6. Philipp. i. 5. iv. 25. Heb. xiii. 16. And so Acts ii. 42. But with this application of it we have here no concern, and when used in this sense it is easily distinguished.

4thly, The words *μετοχῆς* and *κοινωνίας*, *μετοχος* and *κοινωνος*, are used synonymously, as well in the internal or spiritual, as the external or material sense :

As 2 Cor. vi. 14. Heb. ii. 14. iii. 1. 14. vi. 4. So, particularly, Luke v. 7. compared with v. 10. And so likewise in the very passage under consideration; as will appear by comparing 1 Cor. x. 16. with ver. 17 †.

From these indisputable proofs of the sense in which St. Paul uses these words it is abundantly plain, that they must be interpreted in the same sense respectively in those verses where they occur in 1 Cor. ch. x. And more especially, as what is of the utmost importance to the true interpretation of ver. 16, it appears from these proofs, that St. Paul having here made use of the simple word *κοινωνία*, not the compound *συγκοινωνία*, its true and whole meaning in this verse must be—*each person's partaking, or participation, of the body and blood there mentioned, and nothing more* †.

And the true sense of *κοινωνία* in this passage being thus ascertained from St. Paul's undoubted use of it in other places; it is of great moment, I apprehend, to observe further, what, as far as I know, has never yet been properly attended to, that though St. Paul has actually inserted this word only in the latter part of each of the questions he here asks, the obvious sense of the questions themselves absolutely requires it to be understood in the first part of each question likewise. The cup or wine itself in this rite is the blood of Christ; but it must be the *partaking* of the cup, that is the *partaking* of the blood of Christ: in like manner the bread itself is the body of Christ; but it must be the *partaking* of the bread, that is the *partaking* of the body of Christ. This is self-evident. And from this observation,

† Here the Author refers to the following Note at the end of the Appendix.

Had Bishop Warburton happened to have observed the perfectly corresponding meaning of these words in the several passages here referred to, he could not, it is presumed, have inclined to the opinion, as he does (a), in opposition to Bishop Hoadly (b), that *κοινωνία* was used to signify the inward or spiritual part in the Lord's Supper, and *μετοχῆς* the external part only. In fact, it appears from the passages referred to, that there is not any ground for such a distinction; and *κοινωνία* here signifies nothing else than the participation of the bread and wine considered as the appointed representatives, or memorials of the body and blood.

† Upon this paragraph is the following Note at the end of the Appendix.

Bishop Pearce in his Commentary, and Note Q, on ver. 16; as well as in his Commentary, and Note S, on ver. 18.; and his Commentary, and Note W, on ver. 20.; is very particularly careful in repeatedly interpreting the word *κοινωνία*, as signifying the common, or joint participation of several together in the same thing; and Bishop Hoadly likewise has interpreted it in the same manner (c). But if they had happened to observe, what is so fully proved by the passages referred to in pages 67—70, that St. Paul uses *κοινωνία* itself to express merely the participation, &c. of one only, of whatever it may be; and that when he designs to express the common, or joint participation of several together in any thing, he makes use of the compound word *συγκοινωνία*;—they could not, it is presumed, have interpreted *κοινωνία* in these verses in the sense they have.—Bishop Warburton rightly contends, that *κοινωνία* itself does not include the idea of joint participation (d); though he had not observed the use St. Paul makes of the compound *συγκοινωνία*, when he would express that meaning.

(a) Rational Account, &c. p. 35—37.

(b) Plain Account, p. 45, 46.

(c) See Plain Account, &c. p. 33, 34, 39, 43.—3d edit.

(d) Rational Account, &c. p. 33—35. Edit. 2mo. 1744

joined to the foregoing, in which the meaning of *communion* was ascertained, it necessarily follows, that in order to comprehend St. Paul's true meaning, we must here understand by *the cup*, and *the bread*, the *communion*, or *partaking* of the cup and the bread, in the first part of these questions; to answer to the *communion*, or *partaking* of the body and blood in the last part of them.\*

Then, after some observations to prove, that *the bread and wine* are styled *the body and blood of Christ* in the same sense as *the Paschal lamb* is called *the Lord's Passover*\*, that is, a religious memorial of that transaction, he thus concludes his observations on ver. 16.

\* From these several remarks that have now been made it appears, that, in order fully to express the true sense of St. Paul, and nothing but his sense, in ver. 15. it must be translated in the following manner:

\* Ver. 15. The partaking of *the cup of blessing, which we bless*, is it not, to each of us, *the partaking* of the memorial of the blood of Christ? The partaking of *the bread which we break*, is it not, to each of us, *the partaking* of the memorial of the body of Christ?

To this we shall subjoin an extract from No. III. containing remarks on the phrase, *guilty of the body and blood of the Lord*, 1 Cor. xii. 27, as it includes an explanation of a similar expression in the Epistle of St. James, which has been generally misunderstood. Having justly observed, that these words in this place cannot with any truth or propriety be understood in their first and obvious meaning, viz. *guilty of putting Christ to death*, and having offered some considerations to prove, that the intention of St. Paul was to assert, 'that whoever behaved at the celebration of' the Lord's Supper 'in such a manner as to shew a thoughtless disregard, and want of serious attention to it, did by that particular misbehaviour—shew a disregard, and want of serious attention to the sufferings and death of our Lord; in some small degree similar to, though by no means to be compared with, that of those who actually caused him to be put to death,' &c. he makes the following remarks on the phrase:

\* The original is, *οὐκ ἔσμεν ἡμεῖς ἑαυτοὺς, &c.* and the word *οὐκ* is of such extensive use and application, that on different occasions the obvious sense of the passages will force us to translate it in very different manners.

\* In Matt. ch. xvi. 66.—*οὐκ* *ἔσμεν* *οἱ*; and Mark, ch. xiv. 64.—*οὐκ* *ἔσμεν* *οἱ*; it may with propriety be translated, *guilty of*; because, *guilty of death*, is an elliptical expression, which use has rendered familiar; and the meaning of which answers exactly to the meaning of the word in these two passages.

\* But in Matt. ch. v. 21, 22.—*οὐκ* *ἐστὶν* *τὸ* *πρῶτον* *τὸ* *ἐκδικεῖν*,—*οὐκ* *ἐστὶν* *ἡ* *ἀνάστασις*;—and Mark iii. 27.—*οὐκ* *ἐστὶν* *ἡ* *ἀνάστασις*;—and Heb. ii. 13.—*οὐκ* *ἔσμεν* *ἐκ* *δούλων*;—in all these passages it must of necessity

be translated—*subject to, exposed to, liable to, obnoxious to, &c.* and cannot possibly be rendered *guilty of*.

\* And in 1 Cor. xi. 27. the passage under consideration, *ὁποῦς ἐστὶν τὸ σῶμα τοῦ κυρίου*; as well as in James ii. 10.—*ὅστις παραβαὶν ὁποῦς*, which is exactly similar to it; to give it its true and proper meaning, it must be rendered in a different manner still; such as,—*offends against—affronts—shews a disrespect to, &c.*—Or, still more fully, *is guilty of offending against—guilty of affronting—guilty of shewing a disrespect to, &c.*—Not absolutely, *guilty of the body and blood of Christ*, in the one instance; or, *guilty of all the commandments*, in the other.

† The necessity there is for translating the word in this manner, in these two perfectly similar passages, is not only evident from the reason of the thing, but likewise from St. James's explanation of his own meaning.

\* St. James says †, *Whosoever shall offend against one commandment of the law—ὅστις παραβαὶν ὁποῦς*; which we translate,—*is guilty of all*.—But here the evident reason of the thing must convince us that this translation is improper; because it makes St. James affirm what is manifestly false; and what indeed he himself has informed us, he did not mean. *Whosoever breaks one commandment of the law only*, is far less guilty than he who actually breaks them *all*. The utmost that with truth can be said of him who breaks *one only*, is, that he *offends against, or affronts, or shews a disrespect to, all*; by *offending against*, in one instance, that authority which equally enjoins *all*; and this the Apostle himself has informed us was exactly what he meant †. Here therefore it is manifest, that *ὁποῦς ὅστις* should not have been rendered absolutely, *is guilty of*; but ought to have been translated, *becomes an affrontor of, or becomes guilty of affronting, or shewing disrespect to, all the rest*.

† And for the self-same reasons, in the passage before us, *ὁποῦς ὅστις τὸ σῶμα τοῦ κυρίου* ought not to have been translated, absolutely, *is guilty of the body, &c.* but should have been rendered by some such expression as, *offends against, affronts, shews a disrespect to; or, more fully, is guilty of offending against, affronting, or shewing a disrespect to, the body and blood*; that is, the memorials of the body and blood, and consequently the sufferings and death of Christ ‡.

We could willingly make some farther extracts from both the Appendix and the Notes; but our limits forbid. What we have already transcribed will give our Readers an idea of the entertainment they may expect from this ingenious publication; which we earnestly recommend to the perusal of every one who is desirous to form just and accurate notions of the Lord's Supper, as the most complete, rational; and satisfactory treatise on the subject hitherto published, written with equal learning and

\* Ch. ii. 10.

† James ii. 11.

‡ It should have been *σῶμα*.

§ The Reader may have the satisfaction of finding this interpretation confirmed by the authority of Bishop Pearce, in his Commentary, and Note upon the passage, vol. iii. p. 270; though there, in the Note, by filling up the words of St. James thus,—*is guilty of the breach of all*—he undesignedly goes further than either his own interpretation of the original word, or the reason of the thing, will warrant. See likewise his Note on Matt. v. 21, vol. i. p. 30.

judgment, and discovering in the worthy Author the most commendable liberality and candour of sentiment and disposition.

ART. XI. *Sermons*, by Alexander Gerard, D. D. Professor of Divinity in King's College, Aberdeen, and one of his Majesty's Chaplains in Ordinary in Scotland. 8vo. 5 s. Boards. Dilly. 1780.

**T**HOUGH truth does not, in these sermons, wear the soft robe of mild persuasion, and seldom attracts the Reader's regard by the ornaments of fancy, yet she steps forth in the sober and decent attire of reason and good sense. Dr. Gerard addresses himself more to the understanding than to the heart, and his discourses are distinguished from most compositions of the same kind by perspicuity and strength of reasoning, by a manly and philosophical way of thinking.

Three of his sermons, if our recommendation can have any weight, will be perused by our Readers, with the most serious attention. The subject of them is of great importance, as it comes "home to men's business and bosoms;" though there are few, even of those whose characters are, upon the whole, respectable and exemplary, who attend to it as they ought.

The Doctor discourses from *Prov. xxviii. 28.*—*He that hath no rule over his own spirit, is like a city that is broken down and without walls.*—He begins with observing, that the *spirit of a man* is an expression, which has different significations in scripture, especially in the book of Proverbs; but he considers it as signifying a man's particular temper, or predominant turn of mind: so that Solomon may be understood to assert, that he who hath no command over his natural temper, or peculiar bias, is in danger of running into every sin.

After this introduction, he proceeds to explain the origin and nature of the variety of tempers among mankind; and this he does with much distinctness and accuracy, and in such a manner as will be peculiarly pleasing to readers of a philosophical turn of mind.

He observes, that, among the diversities of character of which men are susceptible, there is scarcely any more remarkable or more interesting, than that which belongs to the natural temper; that this diversity may be increased by a difference in the education and culture which men receive, and in the habits which they contract; but that it is not produced by these; that it is founded in the original constitution; that it appears in children from their very birth, and continues to distinguish persons who have received the same culture, and acquired the same habits—that both the temperament of the body and the turn of mind contribute to form the peculiar bent; that the latter requires principally to be regarded, as it influences the temper  
most

most directly; the former affecting it only indirectly, by first affecting the turn of the mind—that it arises both from the peculiar make of the understanding, and from the construction of the passions and active powers; but that, in most instances, the latter is its chief and most immediate cause, either by the predominance of one passion in the constitution, or by the general tone of all the passions.

The Doctor considers the several tempers, that are found among mankind, simply in themselves, and not either these excesses of them which are vicious, or that regulation of them which is virtuous, though he is often obliged to speak of them by names which imply approbation or disapprobation, especially the latter. The reason, he tells us, is, that as all tempers are most obvious in their excesses, and as some are very apt to run into excess, we have in many instances no name for the temper itself as distinguished from the abuse of it. We must, therefore, he says, be on our guard against deception from this imperfection of language, and endeavour, as much as possible, to conceive every temper that may be mentioned, as in itself indifferent, however readily it may on the one hand degenerate into vice; or however easily it may on the other hand be improved into virtue.

He now proceeds to a more particular investigation of his subject, and shews, that all the affections and passions, according as one or another of them is predominant, tinge the whole soul with their own peculiar hue.

He observes, that very great diversities of temper may proceed from the same passion, only by its being predominant in different manners; that the passionate temper and the peevish are extremely different, though they both proceed from the predominance of the very same principle, sudden anger; that deliberate anger produces, in those who have a propensity to it, many distinctions of temper unlike to both these; that whatever be the varieties of which any passion is susceptible in respect of its causes, its objects, its feeling, or its tendencies, the temper founded in that passion will be susceptible of all the same varieties—that some tempers proceed from the weakness of a particular disposition, more properly than from a predominance of the contrary; that courage, so far as it is constitutional, proceeds merely from the absence of fear; that impudence is not the prevalence of any positive affection, but only the want of shame—that several passions and affections are, in different men, combined in an infinite variety of ways; and that every particular combination of them produces a distinct temper; that every temper, when it is analysed with the utmost accuracy, will perhaps be found, not to arise from the prevalence of a single affection, but to derive its form in some degree from the union of several;

several: thus fainter traces of several dispositions, are often discernible in a countenance, which yet receives its principal expression and general form from one affection—that it is not only by the prevalence of some of them in comparison with the rest, that the passions produce diversities of temper among mankind; but that the general tone of all the passions occasions a suitable peculiarity.

Though the passions be the most immediate causes of the varieties of temper, he further observes, that the understanding has not only some influence on every peculiarity of temper, but also that some peculiarities of it cannot be at all explained without taking into the account the turn and degree of the understanding; may, that some peculiarities of temper are occasioned almost wholly by the form of the intellectual powers—that some men have a propensity to observe accurately, without any formed design, whatever comes in their way; that this propensity lays the foundation of an attentive turn; that a heedless temper arises from the want of this propensity—that some men have reasoning minds; that whatever object is before them, they place it in every attitude, view it in every light, and investigate all its consequences; that this turn of understanding lays the foundation of a considerate, provident temper, and the contrary turn, of a thoughtless, rash, improvident temper;—that the same temper may, in different men, proceed from different causes, and even opposite tempers may proceed from the same cause.

Having explained the origin and the nature of the variety of tempers among mankind, in his first sermon, he proceeds, in the second, to shew the necessity of our governing, each his own peculiar temper, and to point out the ill consequences of neglecting it. In the third, he shews how the duty of governing the natural temper ought to be performed, and to explain what is implied in the government of it; but we must refer our Readers to the sermons themselves, where they will find this important subject treated in a masterly manner.

The Sermon on *constancy in religion*, &c. is a very judicious discourse, and contains some observations which we do not remember to have seen so happily illustrated by any other writer. The Doctor shews very clearly, that, by deviating from virtue, we can obtain no security against those afflictions and sorrows which are common and even universal in human life.

The subjects of the other sermons are—Justice the Decorum of the Character of Judges, preached at the assizes—the first Promise of the Redeemer—the Promise of the Redeemer to Abraham—the Old Age of the Righteous honourable—Virtuous Solitude—Regard to positive Institutions essential to Goodness of Character—Redeeming the Time—the Truth of Christianity confirmed, &c.—the Power of virtuous Resolutions—the Advantages of the Virtuous for the Enjoyment of external Good—



the House of Mourning more improving than the House of Feasting.

ART. XII. *Account of the PHILOSOPHICAL TRANSACTIONS, Part II. for the Year 1779, concluded.*

M A T H E M A T I C A L.

Article 32. *On the Precession of the Equinoxes produced by the Sun's Attraction.* By the Rev. Mr. Isaac Milner, M. A. and Fellow of Queen's College, Cambridge.

THE purport of this ingenious paper is, as Mr. Milner hints, rather to explain and establish, on the most solid foundation, the philosophical principles on which the mathematical calculations of this most interesting problem are founded, than to illustrate the method of calculation itself, although he has not altogether neglected the latter. And he shews, contrary to the opinions of some, that the result will be very different if the calculation be founded on a supposition that the earth is a mass of fluid matter, under the form of an oblate spheroid, from what it will be if supposed a mass of matter, perfectly rigid, under the same form.

Having established, in the clearest and most incontestable manner, the first principles, he proceeds, by a very short and elegant calculus, to enquire into the quantity of the annual precession of the equinoxes, caused by the attraction of the sun, and finds it to be  $21'' 6''$ , agreeing exactly with the result which Mr. Simpson has given us in his *Miscellaneous Treatises*, published in 1757, as well as with several other authors who have written since that time, and which is somewhat more than double the quantity assigned to it by *Sir Isaac Newton*, at p. 476 of his *Principia*, Edit. 1726.

Mr. Milner next enquires into the cause and seat of *Sir Isaac's* error; and concludes that it is not where *Mr. Simpson* has supposed it to be, namely, in assuming as a principle, which he does in his 39th proposition of the 3d book, "That if a ring, encompassing the earth at its equator, but detached therefrom, was to tend or begin to move about its diameter with the same accelerative force, or angular celerity, as that whereby the earth itself tends to move about the same diameter through the action of the sun, that then the motion of the nodes of the ring and of the equator would be exactly the same."

But, says Mr. Milner, if the error be not here, it will be asked, where is it then to be looked for? To this question he does not appear to be absolutely prepared with an answer, but seems to think, with *Father Frisius*, in contradiction to what has been advanced by Simpson, that it lies in *Newton's* supposing  
that

that the motion of the nodes of a ring would be the same, whether the ring were fluid, or consisted of hard rigid matter; and also the same with the motion of the nodes of a satellite moving upon the surface of the earth in the plane of its equator, and making one revolution in the time of a syderial day. But he intimates, that at some future opportunity he may further consider this matter.

We rather marvel why, when he is enumerating the several authors who have investigated this curious subject, he should take no notice of one of the most valuable papers that have been offered to the public upon it; namely, Art. 15. Part I. of the Philosophical Transactions for 1777.

#### HYDROSTATICS.

Article 37. *A Treatise on Rivers and Canals.* By Theod. Aug. Mann, Member of the Imperial and Royal Academy of Sciences at Brussels.

This long paper, which takes up more than 100 pages of the Transactions, is divided by the Author into six sections, beside the introduction.

In the first, he treats of the different purposes for which canals are made, and gives a short account of the principal authors who have written on the subject.

In the second, he distinguishes between natural and artificial rivers, as he terms them; that is, rivers whose channels are dug by hand, but which have not their waters kept up by sluices or flood-gates; and those again from such as have their waters kept up by these means, and which, alone, he calls *canals*. He defines such terms, used by himself in this paper, as have not been made use of by others before him, or that have been used in a less determinate sense than he chuses to confine them to; and delivers the laws by which waters, flowing in rivers and canals, act; referring to the authors mentioned in the first section, for the demonstrations of these laws.

He next enumerates the several inherent causes of the acceleration and retardation of the motion of water in rivers and canals; he shews by what means this motion may be either augmented or diminished, as circumstances require; and he explains divers methods of trying the velocity of the current, and finding whether the water flows swiftest at the top or bottom of the stream. From the principles thus laid down, he deduces various means of preventing and remedying the defects and inconveniencies which must necessarily happen to rivers, &c. in a series of years, from the reiterated action of the water on their banks, and many other, as well natural as accidental causes: and explains the nature and causes of inundations; why they are more frequent in some rivers than others, and always less frequent in large than small ones; at the same time shewing how they may be prevented, or at least rendered less frequent, where

where the object will answer the expence. He concludes this section with some remarks on the confluence of rivers, and on the separation of the same river into many branches, as is usual in large rivers especially, near their mouths, or influx to the sea; and explains the effects which these circumstances have on the velocity of the currents, inundations, &c.

In this section he investigates the laws which obtain when currents running in opposite directions meet; and he observes that, 'when two equal currents of homogeneous fluids meet in opposite directions, there is first a swelling and rising up of them, at the point of rencounter; then follows a revulsion and counter-current of each equally back again, so as to bring the whole to an equilibrium.'

'If the two opposite currents are unequal, either in force or in quantity, or both, there will still be a swelling and revulsion of each back again; but it will be diminished in the greater current, and augmented in the less, in proportion to the quantity by which the one surpasses the other; and the point of rencounter of the two currents will have a slow and progressive motion in the direction of the stronger, the degree of velocity thereof being always in a direct ratio of the force and quantity of one above the other.'

'If the fluids in opposite currents be not homogeneous, as is the case between sea and river water, that which has the least specific gravity will swim upon the other, and continue to follow its first direction, until such time as the heavier fluid shall have communicated its motion to all the parts of the lighter. But the lighter fluid will not lose its former motion and direction at once, but in a decreasing series, the law of which will vary according to the greater or less specific gravity in the two fluids, until the whole of the lighter has acquired the velocity and direction of the heavier, which buoys it up.'

'The time and space required for a greater current of salt water to communicate its motion and direction to an opposite one of fresh water, will be but very little, since they differ in specific gravity only 75 parts, which the salt is heavier than the fresh. It would require much greater between water and oil, and still much more between quicksilver and oil, and so on. The elements for determining them in every case might be found by a proper number of experiments.'

'Let the two currents be equal or unequal in force and velocity, but nearly of the same specific gravity, if we should suppose, at the same time, that their surfaces are not upon a level, but that the one is higher than the other (as is constantly the case in all sluices that open to the sea, except at the moment when the surface of the tide is on a level with the surface of the water in the canal behind the sluice), this circumstance entirely changes both the case and effects. It is certain, on this supposition, that the overplus of velocity and elevation in the higher current, though it should be the lesser, will make the waters in the lower and greater current reflow upon themselves, until they come to a level and equilibrium with those in the upper current; since these, by the laws of universal gravitation, cannot flow back from a lower to a higher level, but must descend according to the declivity of their surfaces. If the currents are of very different

*ferent specific gravity*, they will come to an equilibrium according to the law laid down above; but their greater or lesser quantity and velocity will produce little or no effect in this case.

Now, as the running of two currents in opposite directions, after their rencounter, and beyond the limits laid down above, is incompatible with, and contradictory to the laws of nature, and consequently impossible, we may draw this useful conclusion, which becomes important during inundations, and especially during the annual overflowing of the low grounds in flat countries; to wit, that if the sluices next the sea, against which the tide flows, be shut only a quarter of an hour before the flood has risen to the level of the water in the canal, not a drop of water can enter the said canal, *nor even into the sluice itself*; because both the progressive motion of the point of rencounter of the two currents, and the over-swimming of the fresh water upon the salt, will be always without the sluice and towards the sea, so long as the surface of the tide is below the level of the water in the canal. Many sluice-masters, for want of knowing, or considering this, are accustomed to shut their gates next the sea a little after *half flood*, under the pretence of preventing, by this means, the salt water from getting into the canal, and communicating thereby with the waters which overflow the low grounds in many places during the winter, which would be of great detriment to the soil. Through this false persuasion, they lose no inconsiderable part of that time every day, which they might safely employ in drawing off the waters which overflow and incommode low and flat countries, almost every winter and rainy season, as is the case in the Dutch and Austrian Netherlands; as well as many parts of the counties of Norfolk, Cambridge, and Lincoln, and other parts of England.

Section IV. contains an account of sundry experiments made by the Author, at the request of Mr. Needham, Director of the Imperial Academy of Sciences at Bruxelles, for determining the different velocities which the same floating bodies will have in different depths of water, when urged by the same force. *Dr. Franklin*, in a letter to Sir John Pringle, written so long ago as the year 1769, has shewn, that it is well known amongst people accustomed to work boats on canals, that there is a considerable difference in the swiftness of their motion, according as they float in a greater or less depth of water; and that the water being shallow is of itself sufficient to retard the motion of a boat, notwithstanding its keel may not touch the bottom of the canal. The reason he assigns for it is evident; for a boat cannot advance its own length without displacing a quantity of water equal in mass to the space which the boat occupies under the surface of the fluid. The water so displaced must return, and pass underneath and by the sides of the boat; so that the less depth and breadth of water there is in the canal, the more in proportion it must rise up and press against the boat, and of course retard its motion.

The result of the experiments here related by Mr. Mann is as follows:

When

When the body, which was made in the form of a vessel commonly called a bilander, floated in 15 inches of water, and was pulled by a weight of eight ounces, which was just sufficient to draw it along, it passed over a canal of a certain determinate length in  $14\frac{1}{2}$  seconds. When in 14 inches of water, it passed the length of the canal in 15 seconds.

In 13 inches it passed in  $15\frac{1}{2}$ "; in 12 inches of water it required 16"; in 11 inches,  $16\frac{1}{2}$ "; in 10 inches,  $17\frac{1}{2}$ "; in 9 inches,  $18\frac{1}{2}$ "; in 8 inches, 20"; in 7 inches, 23"; and in  $6\frac{1}{2}$  inches it required 30". In this last experiment, the body which drew 6 inches of water touched the bottom several times. It appears from these experiments, that in the several depths of water which are here made use of, the times are, very near, in the inverse ratio of their depths; but there can be no doubt but that if the ingenious Author had proceeded to greater depths, he would have found the differences in the times insensible, as is manifest without more words.

The fifth section treats of the quantity of declivity which is usually found in natural rivers; and he shews, from a great number of examples, that it is generally from 1 fathom in 22,000 to 1 in 1700: and that from the motion being scarcely sensible in the first, it will run at no less a rate, in the last, than 80 fathoms in a minute of time.

The sixth section contains 'a general and easy method of taking levels through large extents of country, where rivers pass; and also of computing the heights of interior parts of continents above the surface of the sea.'

The subject of this section is, it must be confessed, chiefly conjectural; but it is not less curious and ingenious than the former; and we might give several extracts from it, which we are certain would give many of our Readers great pleasure; but we have already extended our account of this article to too great a length; and as the Author himself acknowledges that the matter it contains is founded on less certain principles than the former, it may be presumed that such extracts would be rather more curious than useful.

## MONTHLY CATALOGUE,

For DECEMBER, 1780.

A M E R I C A.

Art. 13. *A Reply to the Observations of Lieut. Gen. Sir William Howe, on a Pamphlet entitled, "Letters to a Nobleman;"* in which his Misrepresentations are detected, and those Letters are supported, by a Variety of new Matter and Argument. By the Author of *Letters to a Nobleman.* 8vo. 3 s. Wilkie. 1780.

**T**HIS indefatigable Writer sets out with the following declaration:—"Had the General," says he, 'by a true state of facts,  
 Rev. Dec. 1780. H h and

and by candid argument, free from *personal abuse*\*, convinced me that I was wrong; ever happy to acquit injured innocence, there is no concession, no act of justice, which my honour would not induce me to perform; but as the reverse is the case, the same motives which influenced me to write the Letters, oblige me to vindicate the truths they contain. — He has, accordingly, entered on a strict examination, paragraph by paragraph, of the General's *Observations*, which have, on this occasion, undergone a very *severe* investigation indeed! We presume not to *decide* on the result; but we cannot conceal our apprehensions, that, from an attentive consideration of the facts and circumstances adduced in this performance, many readers will be led to form conclusions which may prove *highly disadvantageous* to the reputation of the late commander in chief of the British forces in America.

Art. 14. *An impartial History of the War in America*, between Great Britain and her Colonies, from its Commencement to the End of the Year 1779; exhibiting a circumstantial, connected, and complete Account of the real Causes, Rise and Progress of the War, interspersed with Anecdotes and Characters of the different Commanders, and Accounts of such Personages in Congress as have distinguished themselves during the Contest. With an Appendix, containing a Collection of interesting and authentic Papers, tending to elucidate the History. Illustrated with a Variety of Copper-plates. 8vo. 6s. 6d. Boards, Faulder, 1780.

It is not to be expected that any detail of the events of the present American war can be given, while the dispute remains undecided, which shall merit the name of an *impartial* history. This is a work which must remain to be executed by some independent and judicious spectator of this great revolution, at a period when the events which are now unfolding shall have been brought to an issue, and when the present race of actors on the political theatre shall have left the stage. Till then, the best that can be expected is a simple recital of the several incidents of the war, as they have been often hastily, and sometimes partially related, in the memorials of the day. Such a compilation as this, collected from the most common sources of information, and put together without any traces of the hand of an eminent master, is here offered to the public.

Concerning the impartiality of this work, our Readers will probably entertain no very high opinion, when they are informed that the Author, in the virulence of party spirit, has taken upon him decisively to pronounce Dr. Price's *Observations*, &c. 'destructive of all civil authority, of all subordination among men or estates.' However, without searching farther into this Writer's political principles, we may venture to conclude, that a work thus made up, to gratify the curiosity of the day, can have little prospect of obtaining a place

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\* The Author complains much of the General's *incontinence* in this respect; and the instances of what he deems *personal abuse*, which he frequently meets with in the *Observations*, have drawn from him an earnest defence of the character and conduct of 'Mr. Galloway,' [the reputed author of 'Letters to a Nobleman,' and of this publication] in which defence he seems to have been successful.

among the permanent records of history. The utmost that can be expected from it, and this may probably answer the Author's purpose—is, that it should be made use of as a temporary register of occurrences, adapted in some measure to answer the ends of present information.

## P O L I T I C A L.

Art. 15. *Lucubrations on Ways and Means*, humbly addressed to the Right Hon. Lord North. By John Berkenhout, M. D. 8vo. 2s. H. Payne. 1780.

Consists of a few desultory observations on the present state of our public affairs; together with a long list of proposals for new taxes, with a view to the laudable purpose of raising the necessary supplies within the year.—It seems, however, by the way, as though this lively ministerial projector considered the people as created like *filly sheep*, only to be *sheered*: several of the Doctor's hints, appear, nevertheless, to merit the *shearer's* attention; and some of them might, perhaps, prove immediately beneficial to the *flock*.

## N O V E L.

Art. 16. *The Surry Cottage*. By James Penn, Vicar of Clavering cum Langley, Essex, Chaplain to the Right Hon. Earl Gower, and Lecturer of St. Ann's Aldersgate. 12mo. 3s. Bladon. 1779.

The materials of which the *Surry Cottage* is composed, though neither elegant nor curious, are at least sound and useful. To speak without a metaphor; much plain sense, and many practical aphorisms, may be collected from this unostentatious little volume, for which, in more splendid performances, the Reader will frequently look in vain.

## P O E T I C A L.

Art. 17. *The putrid Soul*: a poetical Epistle to Joseph Priestley, LL. D. F. R. S. on his Disquisitions relating to Matter and Spirit. By A. Bicknell, Author of the Life of King Alfred, &c. &c. 4to. 1s. 6d. Bowen. 1780.

It is difficult to decide on the comparative merit of this Author, when we view him in the threefold light of a poet, philosopher, and theologist. In all three he is so completely deficient, that we are unable to determine in which character he disgraces himself most. His system (if we may be indulged in a figure of speech which rhetoricians call a *catachresis*) is a compound of the most crude and heterogeneous principles that ever were jumbled together by ignorance and vanity. From the dregs of Platonism he hath attempted to extract a sort of equivocal theology; and having mixed it up with some of the last runnings of modern mysticism, he hath here offered it to sale in a cracked poetical phial, as a sovereign antidote to Dr. Priestley's *highly rectified spirit of matter*!

This retailer of—'something so old and yet so very new,'—adopts the long-forgotten hypothesis of the lapse of human souls in a pre-existent state;—of the flight of impure spirits, after their departure from this world, to some of the remoter planets, where they will undergo a degree of punishment, proportioned to the guilt they have contracted, till by progressive steps (i. e. by going from one star to another) they recover their original purity.

For the leading principle on which this conjecture is founded, our Author might avail himself of the venerable authority of an ancient and learned father of the Christian church. But in what school did he learn that,

——— after years that amount  
To more than human mind can count,  
Each vital spark of heav'nly flame  
Which from the eternal Essence came,  
Shall into that again resolve;  
Created substance shall *dissolve*;  
By unknown means again reduc'd  
To th' principle from whence *produc'd*?

This doctrine of the *resolution* of souls into their first principle, and of consequence the total annihilation of individuality, or separate consciousness (which is the chief privilege of immortality), was never taught even by the wildest visionaries of the Christian church; notwithstanding this Author would affect to prove it by an appeal to the authority of the Apostle himself,

'That finally, as says St. Paul,  
The great supreme be all in all.'

This Writer, in his poor attempt to ridicule Dr. P. hath run into a strain of gross and profane raillery, by introducing a subject that is too awful to be sported with—even the final resurrection, and the day of judgment. All that he hath advanced in his story about 'poor Thomas drowned in the Thames,' and at length devoured by 'a commonwealth of eels,' that were afterwards served up at a city feast, is at once so silly and so prophane, that we are at a loss whether most to despise or detest it.

#### M I S C E L L A N E O U S.

Art. 18. *A Plan for the better Regulation of Mariners in the Merchants Service*, to increase their Numbers, and form the whole Body of British Seamen into a distinct Corporation, to be called *the Fellowship of Seamen, voluntarily offering to serve the State when called upon*. Wherein are shewn the singular Benefits and Immunities which every Member of this Corporation will be entitled to, from his first Entrance into the Fellowship, to the Time of his becoming incapable of Service, together with the Provision intended for him, during the Remainder of his Life. The Liberality of these Encouragements, it is submitted, will be a sufficient Inducement to Seamen to become Members of this Corporation; whereby the Royal Navy may at all Times, and on any sudden Emergency, be expeditiously manned, the Practice of Impressing rendered useless, and Commerce be uninterrupted by Embargoes at the Commencement of a War, or the Want of Protections during any Periods of it. By John Green. 8vo. 2s. Bew, &c. 1780.

This Writer justly observes, what is indeed generally acknowledged, though perhaps not always sufficiently attended to, 'that the safety and prosperity of this kingdom depends principally on our marine strength.' His title-page sufficiently and diffusely acquaints the Reader, that his scheme proposes reciprocally the benefit of seamen and of the public. The savings to the State, which he apprehends would arise from the pursuit of his plan, amount to a large sum indeed,



deed, no less than 5,776,000*l.* *per annum*! Beside which, he thinks it would render mariners more numerous, more useful, more comfortable, &c. He particularizes the taxes which would be necessary in order to establish a marine fund, and a method of raising them without injury or burden to the public, or to individuals. We cannot, consistently with the nature of our work, enter into a farther enumeration of the several articles; but we must say, that his design appears to merit the attentive regard of those to whom the direction of national affairs and the public revenue is intrusted! In the dedication of this pamphlet to Lord Sandwich, we are informed, 'that the proposals here offered have undergone the serious consideration of a very numerous and respectable body of masters of ships, whose approbation, it is added, could not be more plainly manifested, than by their having unanimously petitioned parliament to carry them into execution; and this they did, because they saw most clearly, that were these measures adopted, Government would only have to find *ships*; the proposals would find *men*.' He speaks very highly of Sir Herbert Mackworth's spirited exertions to procure this scheme a fair parliamentary investigation.

Art. 19. *Biographical Memoirs of extraordinary Painters.* 12mo. 2*s.* 6*d.* sewed. Robson. 1780.

The plan of this strange work, as far as may be collected from an advertisement prefixed to it, is 'to exhibit striking objects both of nature and art, together with some sketches of human life and manners, through a more original medium than those usually adopted in the walk of novel-writing and romance.' We are there likewise told, that 'whatever merit the plan of the following work may be thought to want in some respects, it is at least presumed to be new; and perhaps a better could not have been found for the display of a picturesque imagination.'

Not content with studying this performance carefully, we have consulted both professors and virtuosos concerning it; but still remain in the dark with respect to the Author's real drift. The painters whose lives are here pretended to be given, are described under the strange names of *Aldrovandus Magnus*, *Andrew Gualph* and *Og of Basan*, his supposed disciples, *Sucrewasser of Vienna*, *Blunderbushiana*, and *Waterfouchy*.

On the first view of this performance, it naturally occurs, that the Author meant to draw some modern or living characters: but if such was his intention, we confess that we are not of that class of readers who can identify any one of them, in this mingled mass of true and fictitious history. The Author, however, is by no means a bad or uninformed Writer. In his performance the Reader will meet with some good descriptions, and some humour; which last, however, loses its effect, through the *ill-humour* into which the Reader is continually thrown, by the vexatious obscurity that pervades the whole work.

Art. 20. *The Elements of Beauty. Also Reflections on the Harmony of Sensibility and Reason.* By J. Donaldson. 12mo. 2*s.* sewed. Cadell. 1780.

We are nearly as much at a loss to characterise this performance as the preceding; or to discover what was the drift or design of the Au-

thor in compiling it. It consists of an ill-connected medley of observations, arranged in certain chapters or sections, in which the Author treats — of *light*, of *sound*, of *motion*, of *assimilation*, of *contrast*; of *personification*, of *character* and *expression*, and of *gracefulness*. All that we can learn with respect to his plan is, that his design was, 'to trace the progress of beauty, from its beginning in the *senses*, to its second source of perfection in the *mind*; both centering in the consciousness of *life* or *sensibility*.'

A strange and awkward kind of construction occurs frequently in this work.—'Mellow and gentle tones of colour associate with, and dispose to, the gentle and delicate of internal feelings, &c.'—'The violent of the senses ever associating with, and disposing to, the violent or disagreeable of internal sensation.'—'Bitter or sour things, &c. affect the *hostile* or *discordant* of passion.'—We read, too, of mellow, soft, and gentle sounds, as best adapted to express 'the *gentle* of sentiment.'—We read likewise of a thing being 'congenial to life, or to the kindly and *delicious* of passion;—and of the *pleasing* of sense associating, in all things, with the *pleasing* of sentiment.'

As to the '*Reflections*,' we shall content ourselves with transcribing the Author's final paragraph, in which he observes, that 'it has been instanced, through the whole of this performance, that *sensibility*, as directed by *reason*, constitutes *virtue*.'—We have no inclination to controvert this assertion, or to transcribe any of the instances contained in twelve sections, from which it is deduced.

Art. 21. *A B C Dario Musico*. 8vo. 1s. 6d. Bath, &c.

Sold by Bladon, &c. in London. 1780.

This unfeeling and cankered critic has arranged the names of various musical composers and performers, residing in England, in alphabetical order; and has annexed their supposed characters, which he has generally comprised in the space of ten or a dozen lines; though he has sometimes thought fit to condense them within three or four. Within such scanty limits he comprizes not only the praise or damnation which he is pleased to bestow, but likewise sometimes favours us with short hints of the life and conversation, or with an account of the personal or mental defects of the subjects of his work.

Thus, to give an example from one of his longest articles—without, however, propagating his scandal by naming the person—after expending the first ten lines in speaking of the country, &c. of a certain celebrated composer and performer, and owning that 'his execution and expression are warmly to be applauded,' he devotes the remaining nine to the giving us the following lights respecting his *stature* and his *temper*, which must certainly prove very edifying to the inquisitive musical reader.

'Perhaps he has not more bile than is usually given by nature; but compressed into so small a compass as his frame, it overflows; and if we had not somewhat less *malignity*, *envy*, and *infatigable detraction*, than he ('tis said) exercises, he would not have experienced the candour with which we have given his portrait.'

Speaking of a certain capital performer on the violin, he tells us that 'his execution is rapid and clean, his tones full and even, particularly so since his good sense permitted that great master Giardini to re-model the strings and bow of his instrument.'—Here too the

reader

reader is edified in another, and certainly much less exceptionable manner.

In Signor Pacchierotti—[we can have no motive for concealing his name]—the delight, as we learn from all quarters, of every person possessed of taste and sensibility, this unfeeling Cenfor does not distinguish a single characteristic mark of excellence. We hear not a syllable of his taste, expression, feeling, fancy, and variety of embellishments; but we are readily told that ‘he sings *horribly* out of tune.’—This snarler may have been so informed; or, with a *monocord* at hand, may have been capable of noticing occasional slips of this kind, by no means unusual to vocal performers in this *Baritan* climate of ours—but he is utterly insensible to the excellencies that overbalance these occasional transgressions.

A country reader would at once conclude, from his short character of Mrs. Wroughten, that she is crooked and ugly. Out of four lines and three quarters, in which her character is comprised, this truly *polite* Critic devotes nearly three, to tell us that ‘she is a very great favourite with the public, *in spite of a bad person, and plainness of face.*’ Those who have not, as well as those who have, opportunities of seeing the lady, will consider the Author as a *brute*.

Of one person he tells us, that ‘he received the first rudiments of *sims*, by turning over the leaves of the organ-book, above fifty years ago, at V. for Mr. G. then organist.’—Of another he says, that he should have omitted his name, if it had not concluded the alphabet;—and a third he pronounces to be ‘a regularly rude, rugged, rough rasper.’

Having given these specimens of the knowledge, candour, taste, feeling, politeness, and good-nature of this *Abecedarian*, we leave the Reader to estimate the value of his decisions in the other articles of his *horn-book*, as it may very justly be called, though not so harmless a performance.

Art. 22. *A Tour to the Caves*, in the Environs of Ingleborough and Settle in Yorkshire—In a Letter to a Friend. 8vo. 1s. Richardson and Urquhart. 1780.

Given by way of Appendix to Mr. West’s *Guide to the Lakes*; see Review, Vol. 59. p. 70. It does not appear that this *Tour to the Caves* is written by the Author of the Guide, &c. for the *Dedication* is subscribed with the initials J. H.

This Account of *the Caves* will not fail to excite the Reader’s curiosity. Some of them are not less remarkable than the celebrated caverns in Derbyshire, which every body visits.

Art. 23. *A Letter to the Rev. Mr. Madan*, concerning the Chapter of Polygamy in his late Publication entitled *TRULYH-THERA*. By a Layman. 8vo. 1s. Fielding and Walker. 1780.

The modest Author professes his incompetency to hold a contention with Mr. Madan on the ground of critical learning. His object is, ‘to throw some information in the way of the plain and unlettered, and to oppose, as far as lies in the power of an obscure citizen, the dangerous consequences that may arise from the publication of Mr. Madan’s treatise.’ The Author’s piety and good intentions will excuse the defects of this performance; and we sincerely recommend it to the perusal of those for whose use it was *professedly* intended.

Art. 24. *Remarks upon the eighth Section of the second Volume of Mr. Warton's History of English Poetry.* 8vo. 7s. T. Payne. 1780.

If any thing could tempt us to transgress that line of moderation, which inclination as well as duty marks out to us, it would be the petulance of such a writer as this. The manner in which he has attacked Mr. Warton, merely for differing from him in opinion on a matter of very trifling consequence, is equally rude and indecent. Had he been defending the validity of title-deeds to a family estate, he could scarcely have been more angry, or have treated his adversary with greater illiberality or insolence than he has poured out upon this worthy and learned Professor, for calling in question the authenticity of Rowley's Poems.

We meet with little in this Writer's arguments that has not already been suggested by others who have treated the subject before him. Our sentiments on this matter are well known; if there be any variation in them, it is, that the interpolations of Chatterton are not so numerous as at first we suspected.

#### M E D I C A L.

Art. 25. *Practical Observations on the Treatment of Consumptions.*

By Samuel Foart Simmons, M. D. &c. 8vo. 2s. Murray. 1780.

In this performance the Author does not profess to give a systematical treatise on the subject; but confines himself to some general observations, relative to the symptoms and progress of the pulmonary consumption, and the remedies that have hitherto been the most commonly employed in the treatment of it: adding such other remarks as have occurred to him in the course of his own practice. We have in a former article\* noticed the singular observation made by the Author, respecting the appearance of the teeth in this disease. This circumstance was first communicated to the Author by the learned Professor Camper. He supposes this appearance to attend every species of consumption; and the Author himself has, from repeated and attentive observations, been induced to think it is the distinguishing characteristic of a genuine *phthisis*, or of a pre disposition to it. Of those, says the Author, who are carried off by this disease, the greater number will be found never to have had a carious tooth. This phenomenon may serve to put us upon our guard, but ought not to make us despair of success. I have very lately seen a young gentleman recover, who had this transparency in a high degree, together with other symptoms of incipient *phthisis*.<sup>†</sup>

The practical observations, with respect to the curative indications in the different periods of this disease, and to the remedies that have been proposed for the relief of it, are such as shew the Author to be a skilful and judicious observer; and accordingly merit the attention of practitioners, who cannot fail to receive with pleasure any new lights respecting a disorder so frequent and so fatal as the pulmonary consumption.

Art. 26. *An Account of the Life and Writings of the late Alexander Monro, Senior,* M. D. F. R. S. Delivered at the Harveian Oration at Edinburgh, for the Year 1780. By Andrew Duncan, M. D. &c. &c. 8vo. 1s. Edinburgh. Sold by Dilly in London.

This biographical commemoration of a truly great man is a land-

\* See Rev. for last month, p. 391.

able tribute of respect and gratitude, and will, we doubt not, be acceptable to the medical public. It would, however, have been more instructive and interesting, if the ingenious Writer had somewhat more particularly discussed the merits of the late Dr. Monro, as an improver of the theory and practice of medicine. This, indeed, would have required a larger compass; but without it, the piece scarcely answers to its title, as the Reader will probably be disappointed in his expectations from the account of the *writings* of the celebrated Professor.

A short and elegant 'Address to the Students of Medicine,' by Dr. Webster, on delivering the Harveian prize to Dr. Arthur Broughton, of Bristol, for his paper on the Coagulable Lymph, is subjoined.

Art. 27. *Observations on the Means of preserving the Health of Soldiers; and of conducting Military Hospitals. And on the Diseases incident to Soldiers at the Time of Service; and on the same Diseases as they have appeared in London.* By Donald Monro, M. D. Physician, to his Majesty's Army, and to St. George's Hospital; Fellow of the Royal College of Physicians at London, and of the Royal Society. 8vo. 2 Vols. 10s. Boards. Murray, &c. 1780.

In our Review for October 1766, an account was given of the first edition of this work, in one volume, then entitled *An Account of the Diseases which were most frequent in the British Military Hospitals in Germany, &c.* It now appears in so enlarged a form, that we think ourselves obliged to take notice of it as a new publication:

The Author has now divided his work into five parts. The *first* treats on the means of keeping soldiers healthy in different services and climates. The *second* contains very particular directions with respect to the fitting up and conducting military hospitals. In the *third* a short account is given of the health of the troops encamped at Coxheath in 1778 and 1779. The *fourth*, and most considerable part, consists of observations on the diseases prevalent in the military hospitals of Germany during the last war, and in the late camp hospitals in England; The *fifth* is a pharmacopœia for military use. The diseases treated of in the fourth part are, putrid and petechial fevers; the putrid sore throat; the dysentery; cholera morbus; inflammatory fever; inflammatory angina; pleurisy; peripneumony; cough and consumption; influenza; rheumatism; autumnal remitting fever; ague; jaundice; small-pox; scurvy; lues venerea; and some others.

It would occupy too much of our room and time to give an analysis of matter so various and extensive. We shall therefore only observe in general, that the work, in its present state, forms the most complete system of military medical practice we are acquainted with, and cannot fail of being peculiarly useful at this unhappy juncture.

In a postscript are subjoined some remarks on Dr. Millar's *Tables*, so far as the returns of the German military hospitals form a part of them. And it seems clearly proved, that his misrepresentations, for the purpose of decrying the practice of others, were as flagrant as those by which he puffed off his own success. (See *Monthly Review* for August 1777.)

Art.

**Art. 28.** *Free Observations on the Scurvy, Gout, Diet, and Remedy; &c. &c.* By Francis Spillsbury, Chymist. 8vo. 2s. 6d. Wilkie. 1780.

We confess ourselves vanquished at last. Mr. Spillsbury has written so much beyond our powers of reading, that we cannot, in conscience, pretend to exercise our censorial authority upon him. Nay, so thoroughly are we humbled, that were he to appear before us with a book in one hand, and a bottle of his drops in the other, we should cry out with Lear,

If you have poison for me, I will drink it.

**Art. 29.** *Histories of Gouty, Bilious, and Nervous Cases; with the safe and easy Means by which they were remedied; related by the Patients themselves, in sundry Letters to John Scot, M. D.* 8vo. 6d. Becker. 1780.

Without pretending to the spirit of prophecy, we may boast of a prediction very speedily and easily fulfilled. We ventured to foretel, that this writer's *Enquiry into the Origin of the Gout*\*, would prove the precursor of a nostrum; and lo! here it is. The pamphlet consists of the most obliging and satisfactory testimonies to the merit of Dr. Scot's pills, from Capt. J. G. the Right Honourable Lord Blank, an Honourable Colonel of the same family, Sir W. M. Bart. &c. &c. And our worthy publisher, Mr. Becker, promises to gratify any curious enquirers at his shop with a sight of the originals of these important epistolary documents.

#### M A T H E M A T I C S, &c.

**Art. 30.** *The Advancement of Arts, Manufactures, and Commerce; or, Descriptions of the useful Machines and Models contained in the Repository of the Society for the Encouragement of Arts, Manufactures, and Commerce. Illustrated by Designs on Fifty Copper-plates. Vol. II. Carefully revised and corrected by Alexander Maby Bailey. Folio. 2 L. 12 s. 6 d. sewed. Walter, &c. 1779.*

In the 47th volume of our Review, we gave an account of the first volume of this work, as published by Mr. William Bailey †, in the year 1772. In that Article, we sufficiently explained the design and plan of Mr. Bailey's undertaking. This second volume, published by Mr. Bailey junior, contains drawings, descriptions, and explanations of many new kinds of ploughs, with other implements of husbandry,—machines for improvements in manufactures,—mills, models, and other mechanic inventions.

#### R E L I G I O U S.

**Art. 31.** *A Letter to the Rev. Sir Harry Trelawny, Bart. A. B. occasioned by his Sermon preached at Taunton, May 26, 1779, before an Assembly of Protestant Dissenting Ministers. By Thomas Reader. 8vo. 6d. Buckland. 1780.*

When Sir Harry Trelawny first appeared on the spiritual theatre, the Methodists mistook his enthusiasm for inspiration; and, in the intoxication of their triumph for so rare an acquisition to the Tabernacle, they cried out, *What hath the Lord wrought!*

\* See Review for June last.

† Register to the Society.

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When the hurricane of his zeal was a little abated, and the wind had set in to a calmer point of the compass, the Calvinistical Independents entertained the most sanguine hopes of establishing him amongst them as a *sound* and *regular* brother. Hence he was ordained in form, and a wonder was expressed in public—not, that *many* wife, not that *many* noble, were *not* called, but—that *any* were!

Our Mr. Thomas Reader was one of those who thought very highly of Sir Harry's gifts and graces, at the time when he declared, with a truly orthodox zeal and assurance from our Author's pulpit, that "the Arians had ruined many once flourishing churches." But though Mr. Reader had *cast a figure* to determine the date of Antichrist's downfall, yet, he was not conjurer enough to foresee the apotaxy of Sir Harry Trelawny.

*Quandoque bonus dormitat Homerus!*

However, Mr. Reader was soon waked out of the slumber of false confidence. The saints were fairly bit!—and so they were all—saints and sinners too—they were all bit! orthodoxy and heresy triumphed in their turns; and each, in turn, looked blank with chagrin and disappointment. Sir Harry's weather-cock is veering round, we are informed, to that quarter from whence its revolution first began. Whether (as Swift said of the capricious coquette who finished her giddy rambles in sober matrimony) he will *rust to a point, and fix at last*, is a matter we pretend not to be prophets enough to foretell, whatever Mr. Reader (on *second* thoughts) may be capable of deciding by the help of those spectacles which no one but himself can look through.

As for the Letter before us, we think a few extracts sufficient to give our Readers a pretty just idea of its merits:—and from them, too, a tolerably exact estimate may be formed of the state and condition of the Writer's head and heart.

—'I beseech you, by all the unknown tenderness of IMMANUEL's heart to sinners, take care that those words may never be applicable to you, viz. *who were of old forewritten to this condemnation* (Jude 4.)—for all God's words will be accomplished, in whatever book they are written.'—Thus Sir Harry is awfully warned to take care of what it is impossible to avoid!

Again—'I am unacquainted with your friend the Rev. Mr. Towgood, who, it is said, first led you into what is called the *modern candour*. That gentleman will, however, know, *at the day of judgment*, whether he befriended or injured the world, by the pains he took to modernize your ideas of eternal things.' . . . 'The followers of Jesus ought, at least, to be certain, that the *present assembly* (viz. of the Dissenting ministers of Devon and Cornwall) is not a *combination* against the Godhead of Christ, before they attend it again, for this is the doctrine, *stantis & cadentis Britannia*.'

Once more—'It gave me yet more pain to hear that you had joined in the solemn work of ordination with Dr. Priestley, whose *Appeal* to professors of religion, &c. shews him to be wholly unacquainted with the Gospel; and whose schemes of *necessity* and *materialism* seem to strike at the foundation of all religion.' . . . 'Good God! when will this man cease to blaspheme Jesus and his Gospel?'

—The

—The church of God hath no good to expect from those ministers who can esteem Dr. Prickley as a minister of Christ.'

The greatest part of this Letter is in the same solemn strain of expostulation and denunciation. One black and heavy cloud frowls over the whole.

Art. 32. *Sermons on the most prevalent Vices, &c.* By the Rev. David Lamont, Minister of Kirkpatrick-Durham, near Dumfries. 8vo. 6s. bound. Crowder. 1780.

The subjects of these sermons are important, useful, and seasonable. The Writer has not all that engaging and winning manner which renders some productions of this kind peculiarly acceptable in these days of refinement, but the discourses are plain, serious, and sensible.

Beside two ordination sermons, and two on a future state, mentioned in the title-page, the others are on the subjects which follow, and on each topic there are two discourses;—Against evil speaking; the debauchery of the heart; revenge; idolatry; covetousness; lying; swearing; drunkenness; pride; the violation of the sabbath;—and a synod sermon.

In the discourse against lying, the Prescher defends the proposition, that there are cases in which persons have no right to truth. He speaks guardedly on the subject, which is very prudent,—as the assertion may be extended so as to produce the most pernicious consequences.

In one of the ordination sermons, we have the following characteristics of a good preacher: 'By a good preacher, I do not mean a man of noise and gesture, who preaches up himself and not his subject, and goes to the pulpit, as many go to the church, to be seen of men. The action of the theatre, and the bombast of romances, are unworthy of the pulpit, and disgrace its solemnity. But by a good preacher, I understand, a man, who, from his original good sense, improved by a good education, enters deep into the spirit of the sacred text, speaks what he feels, and feels what is just; who, in his lectures, is clear and copious; in his sermons, accurate and persuasive; in both more attentive to sense than sound, to dignity of sentiment than loftiness of style; who manages his discourses with such propriety, that in each there is as much simplicity as will render it instructive to the vulgar, and as much sublimity as will render it acceptable to the refined.'

This is *rational*; but *that circumstance* will not recommend these discourses to the bulk of the people in this country, who greatly prefer the noise and ranting of our modern Enthusiasts, Methodists, and Mystics.

Art. 33. *Hymns to the Supreme Being: in Imitation of the Eastern Songs.* 8vo. 3s. 6d. Boards. Nichols. 1780.

The volume opens with a paraphrase on the Lord's Prayer. We are next presented with hymns of adoration, particularly arising from a view of the Divine works and Providence; which subject affords the Author an opportunity of adding a variety of miscellaneous notes, chiefly relative to some curious particulars in natural history. We have also Hymns of Thanksgiving and Gratitude,—of Penitence, and of Supplication for blessings private and public. The expressions



are generally those of Scripture, or such as are conformable to Scripture language, and the Eastern style. The Author observes, 'that some of them were adapted to particular circumstances of his own life, and may, therefore, be little interesting to others; yet he thinks they may possibly be useful when in a situation any way similar.'

The tendency of these hymns (none of which are in verse) is to elevate the mind to piety and virtue. In a devotional view, without doubt, they will be very acceptable to many Readers.

## S E R M O N S.

I. *Against Persecution*: Preached at Houghton-le-Spring, July 16, 1780. By John Rotheram, M. A. Rector of Houghton-le-Spring, Vicar of Seaham, and Chaplain to the Right Rev. the Lord Bishop of Durham. 8vo. 6d. Robson, &c.

This good sermon appears to have been occasioned by the late riots in London, and other parts of the kingdom. Mr. R. paints, in lively colours, the horrid and impious nature of the spirit of intolerance and persecution; a spirit totally opposite to the genius of true Christianity,—to both the precepts and example of its divine Author; whose memorable reproof to his disciples—"Ye know not what manner of spirit ye are of"—furnishes an excellent text for this discourse.

II. Preached at the Parish Church of Greenwich in Kent, Feb. 4th, 1780, being the Day appointed for a General Fast. By Edward Birkett, Clerk, Curate of the said Parish. 4to. 1s. Robinson.

This discourse consists of some pious reflections on *Hezekiah's* prayer to the Lord, when the army of *Sennacherib*, the Assyrian monarch, invested the city of Jerusalem, and menaced its inhabitants with a terrible slaughter. The Author adverts also to their miraculous deliverance, and speaks of the advantage of prayer and dependence on Almighty power in the day of danger and distress. These reflections are applied to the present situation of our country; and while the Preacher sounds the alarm, he points to the best means for security.

III. Preached before the Governors of the Devonshire Hospital, at their Anniversary Meeting in 1780, at the Cathedral, Exeter. By John Marshall, A. M. Vicar of Widecombe, and Master of the Grammar-school in Exeter. 4to. 1s. Printed for Thorne, Exon.

This discourse is on the subject of Charity; a subject so trite and common, that it is scarcely in the power of genius itself to advance any thing new or original on it. The text is taken from the 37th verse of the 10th chapter of Luke. The subject is well illustrated and enforced, and bespeaks the Author a man of sense and benevolence.

Mr. Marshall places the Priest and the Levite in the most candid point of view, and endeavours to apologize for their conduct from the contracted principles of the Jewish œconomy. He thence very pertinently draws a conclusion in favour of the more enlarged and unrestrictive

unreſtrictive benevolence recommended by the amiable example of Chriſt, and enforced by the motives of his diſpenſation. In oppoſition to Lord Shaftesbury, he remarks, that private friendſhip is included in the more extenſive connections recommended by our Saviour; and in the concluſion very properly ſpeaks of the excellence of that inſtitution which it was the deſign of the aſſembly he was addreſſing to ſupport and extend.

IV. Preached in the Pariſh Church of Whitby, July 2d, 1780, before a Battalion of Volunteers, formed for the Defence of that Town and Neighbourhood. By the Rev. Joſeph Robertſon, Curate of the ſaid Church. 4to. 6d. Baldwin, &c.

Very properly adapted to the occaſion, by a lively exhortation of the audience to exertions of valour, and exertions of virtue.

V. *The Wiſdom of appointing and ſupporting the Civil Magiſtrates*: at the Chapel-Royal, St. James's, June 25, 1780. By Robert Markham, D.D. Rector of St. Mary's Whitechapel, and Chaplain in Ordinary to his Majeſty. 4to. 1s. Rivington.

Few, if any, will diſpute the neceſſity and advantage of government to the peace and welfare of ſociety: nor will they generally deny the obligation of ſubmitting to its juſt and reaſonable orders. So far then Dr. Markham is well ſupported: nor do we perceive that he pleads in favour of government any farther than as it tends to ſecure the public peace and welfare, with that of every individual; the only end, as common ſenſe will dictate, for which we can ſuppoſe magiſtrates, *ſupreme or ſubordinate*, to be appointed.

VI. *Chriſtian Zeal recommended and enforced*—before the Contributors to the Salop Infirmary, at their anniversary Meeting, in the Pariſh Church of St. Chad, Shrewſbury, September 14, 1780. By the Rev. Brian Hill, A. B. of Queen's College, Oxford; and Chaplain to the Earl of Leven. 8vo. 6d. Robinſon, &c.

The Preacher appears to be himſelf *zealouſly* affected, and recommends, with ardour, PIETY and GOOD WORKS. In one part of his diſcourſe, he exhorts to a zeal in ſupport of ſome points of repeated *orthodoxy*, concerning which ſenſible and pious Chriſtians entertain very different ideas. Here he may poſſibly err: but when he exhorts us, in a plain and ſervent manner, to a diligent and conſtant care, ſo to act in the preſent life as to be ready to leave it with peace and hope,—and when he urges a chearful contribution to the charitable inſtitution in favour of which his diſcourſe was delivered,—there, we apprehend, he cannot be miſtaken.

VII. Preached in the Cathedral at York, July 30, 1780, at the Aſſizes. By Nicholas Torre, M. A. Fellow of Trinity College, Cambridge. 4to. 1s. Baldwin. 1780.

In this elegant harangue on juſtice and judgment, the Preacher laments the late alarming tumults, 'which, he ſays, were the mask of religion, yet concealed beneath it hypocrify and rebellion.' He aſſures us, that the 'Papal authority is now ſo enfeebled, ſo diſarmed of its terrors, that the extension of its influence is no longer to be dreaded.' Others are of opinion, that the *principles* of Popery have always the ſame tendency to diſquiet and oppreſs mankind; and therefore, that while every provision is to be made for the ſafety and

comfort

comfort of individuals among the Papists, it is wise and reasonable to do it under some restrictions. However this be, we never yet could admit the thought, that any zeal for religion really occasioned the horrid devastations to which this discourse alludes.

VIII. *The Duty of Patriotism vindicated and enforced*: in the Cathedral Church of Ely. By Caesar Morgan, M. A. Minor Canon, and Preacher in that Church, and late Fellow of Christ College, Cambridge. 4to. 1s. Cadell, &c. 1780.

An ingenious and sensible harangue, recommending an attention to the present distress of our country, in some, by retrenching expences, or by pecuniary aids, and in all persons by repentance and amendment of life. As to pecuniary aids, it may, perhaps, be doubted, whether the people are not generally too little satisfied about the vast sums which have been already lavished, to be very forward in voluntary contributions.

IX. *At St. Paul's, Covent-Garden, June 11, 1780.* By James Howell, M. A. Student of Christ Church, Oxford. 4to. 1s. Robson, &c.

Offers very good advice, though in somewhat of an odd and irregular manner. But, if the parishioners of Covent-Garden, or any other parishioners, will heartily follow the Preacher's admonitions, it will no doubt be productive of salutary effects.

## CORRESPONDENCE.

To the EDITOR of the MONTHLY REVIEW.

SIR,

IN the very excellent criticism which is given, in your Work, upon Mr. Madan's *Thelyphthora*, some notice is taken of that writer's appeal, in favour of his doctrine, to the authority of Bishop Burnet. But as your ingenious and learned Reviewer doth not seem to have been acquainted with the whole of the case in regard to the Bishop, perhaps you will indulge me, as a Correspondent, in stating the matter a little more particularly. Burnet's paper, which Mr. Madan has inserted in his treatise, was written on the following occasion. About the year 1670, or 1671, the Earl of Lauderdale discovered to Dr. Burnet the secret of the Duke of York's religion, and perceiving him to be exceedingly struck with the apprehensions of the return of Popery into the kingdom, hinted to him a project of King Charles the Second's divorce, that, by his Majesty's marrying again, he might have an heir to the crown, and thus prevent his brother's succeeding to it. Upon this the Doctor, who was then only twenty-seven years of age, and full of the civil law, which had been his first study, mentioned several passages out of the Digests, Code, and Novels, that favoured the Earl's idea. His Lordship desired him to state the matter in writing, which he did; saying, at the same time, that he spoke of the sudden, but that when he went home among his books, he would examine the affair more closely. Accordingly, in the winter following, he wrote to the Earl of Lauderdale, retracting the whole paper. Nor did he barely retract it, but answered and confuted the most material

terial things which he had before advanced. If we look, also, into Dr. Burnet's account of the life and death of the Earl of Rochester, we shall there find him expressly condemning both the doctrine of polygamy and divorce. Thus it appears, that what is considered as *Bishop* Burnet's authority, was only an opinion hastily adopted by him when a very young man, speedily and solemnly renounced, and which he never afterwards maintained. For the proofs of what I have alleged, I refer to the Bishop's reflections upon Dr. Hickeys's Discourses; to his article in the Great General Dictionary, Note M, and to his article in the Biographia Britannica, Note PP. I shall only add, that Dr. Burnet's paper, though given by Mr. Madan from the British Museum, is not now first published; having been printed in the year 1733, at the end of Macky's Memoirs.

I am, Sir,

Westminster,  
Dec. 23, 1780.

Your most humble servant,  
AND. KIPPIS.

\* \* The letter signed '*A Polygamist*,' controverting the criticism on *Tiblyphibora*, given in the Monthly Review, has been forwarded to the Author of that criticism [now at a great distance from the capital]; from whom no answer could be received, time enough for any farther notice of this Correspondent's objections, in the present Month's Review.

†† The Editor has received a letter, dated *Tamworth*, in Staffordshire, and signed *Eliza Malkin*,—relating to the prices of books, as commonly inserted at the head of each Article in the Review.—*Mrs. Malkin* (if that be our Correspondent's real name) complains, that sometimes she does not understand, precisely, what is meant by the distinctions of *unbound*,—in *sheets*,—in *boards*, &c.—These are matters with which the Reviewers have little concern. They are left to the *Collector*, who (it is understood) generally takes them from the news-paper advertisements, and in the very terms there used: and where those vehicles of information are silent with regard to the price of any publication, the deficiency is always supplied by inquiry of the publisher.—As to the *list of books*, subjoined, by way of *Postscript*, to *Mrs. Malkin's* letter, and of which she desires to know the prices, "neatly bound in calf, and well letter'd,"—the inquiry is improperly addressed: it should be made at the shops of the Bookellers, particularly those for whom the Articles are printed, or where they are advertised for sale.—And this the country Bookellers can readily do, when writing to their correspondents in town.

\* \* H. P.—'wonders' that we have 'overlook'd' a little tract, entitled, *A Dissertation on Scripture Imprecations*, by Benjamin Williams. Our *Collector* can find no such publication; nor have we ever seen it advertised.



HAARLEM, Nov. 1st, 1780.

T E Y L E R ' s  
THEOLOGICAL SOCIETY.

AT the last Meeting of the Members of this Society, it was Resolved, That the following Question be proposed to the Public :

*“ Wherein consists Man's reasonable Liberty ; and how is it most clearly demonstrable, that we are free acting Beings ? ”*

The Members of this Society with the Answers given to the above Question, may be treated Logically, not in a Controversial Form ; they likewise desire each Writer would confine himself to his own Idea of Man's reasonable Liberty ; and from *thence* demonstrate, that Man is a free acting Being, without endeavouring to refute those who, on *different Principles*, have assigned the Bounds to Man's reasonable Liberty. It is apprehended by this Means the Treatises will be more compendious ; and if any material Difference of Opinion should appear, the Society will be better able to publish that Difference for the Satisfaction of all enquiring Lovers of Truth.

The Honorary Prize, that shall be adjudged to the best Answer, is a Gold Medal, value Four Hundred Guilders, exclusive of the Workmanship.

Answers to be directed to the Foundation House of the late Mr. PETER TEYLER VAN DER HULST ; at Haarlem, before the First of *December*, 1781 ; as the Society will adjudge the Prize by the Eighth of *April*, 1782.

The Treatises must be written in a legible Hand, either in *Dutch*, *Latin*, *French*, or *English*, sealed and signed with a Motto ; with which must be sent a separate Paper, containing the Author's Name and Address, sealed with the same Seal, and superscribed with the same Motto. Further, the Society abide by the Conditions published by them in 1778 ; which may still be had of ENCHEDE and ROSCH, Booksellers, at Haarlem ; and in the Monthly Review of *January* 1779.

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# APPENDIX

## TO THE

### MONTHLY REVIEW.

VOLUME the SIXTY-THIRD.

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#### FOREIGN LITERATURE.

##### ART. I.

ΟΜΗΡΟΥ ΥΜΝΟΣ ΕΙΣ ΔΗΜΗΤΡΙΑΝ: vel, *Homeri Hymnus ad Cererem*,  
nunc primùm editus à Davide Ruhnkenio. Lugduni Batav. apud  
Sam. et Joann. Luchtmans. 8vo. [pages 63.] 1780.

THE discovery of this ancient and truly beautiful Greek poem was no less singular than interesting; and the admirers of *classic lore* will think themselves under great obligations to the learned and ingenious Editor, for the pains he hath taken to gratify their curiosity;—not only by an elegant edition of the poem itself, but by his very valuable Notes and Observations, which tend to illustrate its beauties, and to throw a light on some of its obscurities.

The Editor's Preface, though not written on the purest model of classical elegance, contains many striking and beautiful passages, even in point of language and composition: but it hath still a much higher merit: it is sensible, modest, and highly satisfactory to the curious Reader.

We shall give the substance of it; referring the learned, who may wish for more ample satisfaction, to the original.

The Editor informs us, that nothing was more distant from his expectations than the discovery of this *Hymn to Ceres*. He knew, indeed, that a poem, bearing that title, and ascribed to Homer, existed in the second century; [*altero à C. N. seculo superfuisse sciebam*] but as it had long been considered as irretrievably lost, he had formed no hopes of ever seeing it rescued from the obscurity to which it had been consigned:—at least (as he modestly says) he could not have flattered himself, that on a discovery of so unexpected a treasure, the charge of presenting it to the Public would have been entrusted with him.

The circumstances of this discovery are related by the Editor; though at first hearing it might surprise any one to be informed, that a Greek poem, attributed to Homer, which had been lost for ages, was at length discovered in *Moscow*. Such a relation would appear to favour more of fiction and railery, than of sober truth. [*Si quis narrasset, omnes cum joculari patius, quam seriò loqui, putassent.*] But so in fact it was: and the rudest and most unclassical country in Europe hath the honour of having preserved from final perdition this curious and most beautiful remnant of antiquity.

For the satisfaction of our Readers, it is necessary to mention the most interesting particulars that relate to this singular and valuable discovery.

Some years since, a German, *Christian Frederic Matthæi*, who had been educated by the learned *Ernesti*, and credited the discipline of that celebrated master, by his skill and erudition, was invited to settle at *Moscow*, and to assist in a plan of literature for which his abilities and acquirements most eminently qualified him. On his arrival at that city, he was informed, equally to his astonishment and satisfaction, that a very copious treasure of Greek MSS. was deposited in the Library of the *Holy Synod* [*in Bibliotheca S. Synodi*] which no person in that country had either the abilities to make use of, or the curiosity to examine. Struck with the relation of a circumstance so unexpected, and at the same time so peculiarly flattering to the taste of this learned man, he immediately seized the opportunity that was luckily offered him, to explore this repository of hidden treasure. After having examined several curious books (of which an account will be given in due time), he discovered a manuscript copy of the Works of Homer, written about the conclusion of the 14th century, but evidently a transcript from a very ancient and most valuable copy, which, besides the *Iliad* and the *Odyssey*, contains also sixteen of the Hymns, which have been long published under the name of Homer. But this was not all. Twelve lines of a lost Hymn to Bacchus (published at the conclusion of the present work) and the HYMN TO CERES (which, excepting a few lines towards the close, appears to be entire) were preserved in this curious and long unnoticed manuscript. Exulting, as indeed he well might, in an acquisition so unexpected, and, at the same time, so valuable, the learned discoverer, with singular disinterestedness, communicated it to our Editor, that he might present it to the world without those delays, which would, in all probability, have retarded the publication of it at *Moscow*.

Matthæi, indeed, was well acquainted with the talents and extraordinary erudition of *Ruhnkenius*; and as he knew too that his learned friend had been particularly engaged in the study of the Hymns of Homer, in order to give the Public a complete



plete edition of them, he could not have entrusted this poem to the charge of a person more qualified to do justice to its publication than our Editor: and we can truly say, that he hath not dishonoured the trust reposed in him, nor frustrated the expectations of his most sanguine admirers.

With this Hymn, many *various readings*, tending to illustrate and explain some obscure passages in those already published, were also communicated to Ruhnkenius; the use and importance of which will be seen in their proper place.

The Editor observes, that as there was only *one* copy of this Hymn to Ceres, to which he could have recourse, he was frequently obliged to call in the aid of conjecture, in order to determine the reading, or guess at the sense, of some obscure passages. [*Ad ingenium, codicis vicarium, confugi.*] And when an Editor makes so good a use of his *ingenuity* as Ruhnkenius, the most scrupulous and fastidious critic will scarcely be disposed to find fault with him.

The Editor declines the hazardous task of translation. We are sorry, that his scruples on this head should have deprived us of a pleasure, which we are sure he could have given us by a Latin version of this Hymn. It is certain, that translations have been (as our Editor says) the source of contentions; and we may add, that they have frequently been made the refuge of indolence. Nevertheless, they have their peculiar uses; and we hope ere long to see a translation of this poem executed with correctness and taste by some learned and ingenious hand. Such a translation would ensure its own success; and would be equally acceptable to the learned, as to those who are incapable of reading the poem with ease and fluency in the original.

Having given a general account of the discovery of this Hymn to Ceres, the Editor examines with what propriety it may lay claim to the Muse of Homer for its birth.

Pausanias, it is observed, hath asserted more than once, and that not accidentally, but by design, that Homer had written such a hymn: and the old Scholiast on the *Alexipharmics* of Nicander speaks of hymns that were attributed to Homer, in which a circumstance relating to Ceres is mentioned. But this hymn records no such circumstance; and therefore the Editor conjectures, that the critic, through forgetfulness or inadvertence, mistook Homer for Orpheus: or else, he must have seen another hymn ascribed to Homer different from the present. As to Pausanias, our Editor hints, that his judgment with respect to the subject of Homer's Hymns is not to be implicitly followed. He allows this writer great merit, as a critic; but thinks, that the splendor of the subject too much dazzled his understanding to permit him to decide with impartiality.

The Editor acknowledgeth, that he hath *not one*, but *many* doubts, with respect to the high and illustrious origin ascribed to this Hymn: but as no positive external evidence can be produced to determine the point, he chuses to rest his argument on, what appears to him, the more certain ground of internal proof: and observes, that though it be exquisitely beautiful, yet that it is evidently deficient in some of Homer's more striking and predominant characteristics. It wants his energy and spirit:—that vigour, that inspiration which animates and gives an irresistible power, as well as an enchanting beauty, to the poems of that sublime and inimitable bard.

This opinion hath been given by other critics on *all* the hymns ascribed to Homer. An ancient Greek writer, quoted by Allatius (de Patria Homeri, cap. 15.), asserts positively, that *nothing* is to be esteemed as the genuine production of Homer, but his Iliad and Odyssey: and as for the Hymns, and other things which bear his name, they are to be regarded as spurious, for, says he, they are destitute of force, and not consistent with nature.

The Editor of this Hymn, though by no means disposed to attribute it to Homer, yet acknowledges, that the structure of its language is founded throughout on the model of that ancient poet [*Forma dicendi, fateor, tota est Homérica*];—though he produces some striking exceptions to this general assertion:—*too* general (we think) and unguarded; and liable to *more* exceptions than the ingenious Editor hath specified.

But though this poem be dispossessed of the claim ascribed to it in the old manuscript at Moscow, viz. as the production of Homer, yet the Editor hesitates not to give it the honour of very high antiquity. He is of opinion, that it was written immediately after Homer; or at least in the age of Hesiod. [*A poeta, qui vel statim post Homerum, vel Hesiodi ætate vixerit, scriptum videatur.*] The *χρῦς ἀρχαιοπύκνως*—the venerable wrinkles of hoary age are deeply marked on the very face of it. This will be visible to all that are skilled in the Greek classics. Such will perceive, and as it were *feel*, its antiquity, by a sensation that cannot be communicated or explained to the reader who hath not been particularly conversant in these studies, or (to express our meaning in the strong language of Shakspeare) *native and endued to them, as their own element.* [*Hoc à paritis sentire potest, imperitis, quid sit, explicari non potest.*]

The Editor congratulates the age on the discovery of this curious poem—rescued by mere accident from the darkest retreats of oblivion; and, perhaps, but at a slight distance from inevitable perdition.—He deems it to be an acquisition, not only calculated to gratify the curiosity of the connoisseurs in classic antiquity, or to entertain those lovers of Greek poetry

whole

whose studies are made subservient to a refined and elegant species of amusement; but he also esteems it as of particular use to the critic, as it tends to illustrate some obscure passages both in the Greek and Latin poets. To evince its utility in this view, the Editor refers to three examples which spontaneously offered themselves, without any particular search for the purpose of finding out instances to prove his assertion.

The first is from Catullus, de Nupt. Pel. & Thet. 28r.

— quos propter fluminis undas  
 Aura parit flores tepidi secunda Favoni,  
 Hos indistinctis plexos talit ipse corollis  
 Queis permulsa domus jucundo RISIT odore.

Vulpius censures the metaphor in the last line, and says, that “it is too far fetched.” [*longius petitum.*] But the learned Editor produces a passage from the beginning of this hymn, as the source from whence this mode of expression was derived. [*Ecce fontem unde venustum illud loquendi genus fluxerit, in hymno usque, vers. 13.*]

Κηῶδες δ' ὀδμῇ καὶ δ' ἡρανοῦ εὐρυς ὑπερβαν

Γαίῃ τε καὶ ἘΓΕΛΑΣΣΕ καὶ αἰλμυρον ὀδμα θαλασσης.

i. e. The wide circuit of Heaven above, all Earth below, and the swell of Ocean's briny wave, *laughed* [i. e. were cheered or refreshed] with the delicious odour of the Narcissus.

It is, however, by no means clear to us, that Catullus borrowed either the thought or the expression from this poem. Metaphors of the same import, and equally bold, and, as some would call them, unwarrantable and far-fetched, may be found in almost all the ancient poets. As to this particular metaphor, it may be traced up to

— Siloa's brook that flow'd

Fall by the oracle of God —

as well as to the less hallowed fountain of Hippocrene. Several examples of a similar mode of expression will readily occur to those who have been conversant with the Holy Scriptures, and particularly the Psalms of David.

A hasty critic, in his eagerness to trace out the origin of a poet's idea, might have been ready to have charged Milton with borrowing one of the most admired passages of the *Paradise Lost*, from the lines just quoted, if the Hymn to Ceres had been published in his day.

— oft at sea, North-east winds blow

Sabean odour, from the spicy shore

Of Araby the Blest —

— and many a league

*Chear'd with the grateful smell, old Ocean SMILES.* B. IV.

*Laughter* is here most elegantly softened into a *smile*; else the last line is almost a literal translation of

Κηδεὶ δ' ὄδῳ

εὐλασσε καὶ ἄλμυρον οἶμα θαλασσης.

The Editor closes his Preface with observing, that, content with the honour of publishing this Hymn, he leaves the farther comparison of it with the other poets of antiquity, for the sake of mutual illustration, to the skill and industry of other critics.

It will be expected by our Readers, that we should give some account of the Hymn itself; and we know not how we can more effectually gratify them, than by presenting them with the general scope and argument of it; reserving our remarks on some of its more striking and beautiful passages, together with an extract from the original, by way of specimen, for the close of this Article.

### *A general View of the HYMN TO CERES.*

The Poet first recites the manner in which Proserpine was carried off by Pluto, as she was innocently indulging herself, with the daughters of Oceanus, in gathering flowers of various kinds, in the meads of Nyssa. As she plucked, with eager hands, a beautiful Narcissus (produced by Jove's own decree on purpose to entice her), the earth instantly opened in the delusive spot, and Pluto rushing forth, seized the helpless virgin, and hurried her away, regardless of her cries, to his gloomy palace in hell. Ceres, though she hears her daughter's voice, is ignorant of the cause of her distress. To gain some intelligence respecting her fate, the goddess wanders about for nine days, in a state of wild distraction. On the tenth she meets Hecate, who informs her that she also heard the cries of Proserpine, but was not certain who her ravisher was. This unsatisfactory account serves but to aggravate the distress, and increase the apprehensions of Ceres. Mingled anxiety and indignation could find no utterance in words. She makes no reply to Hecate, but instantly hastens to Sol, to enquire into the fate of her daughter. Approaching his flaming chariot, she claimed that respect which was due to her rank among the immortals. The chariot stops, and she hath audience of Sol, to whom she relates the cause of her errand, and solicits him to inform her where she might find her daughter, and whether she had been bereaved of her by any one of divine, or human race. Sol informs her, that Pluto was the ravisher; and, by the counsel of Jove, had married Proserpine, and carried her to his gloomy palace. In order to assuage the grief, and soften the indignation of the goddess, he urges the distinguished rank that Pluto held among the immortals; but this doth not reconcile her to the loss of her daughter; she continues relentless, and particularly conceives a severe resentment against the Father of the Gods, for having counselled Pluto to carry off her daughter. With mingled  
indignation

indignation and anxiety, she separates herself from the assembly of the immortals, leaves Olympus, and descends to earth, in order to indulge her sorrow among men. Assuming the form of a woman advanced in years, disguised in the habit of a nurse, and passing under the feigned name of Doris, she meets the daughters of Celeus Prince of Eleusis, who, with their urns of polished brass, were going to draw \* water from a fountain near the spot. To them she relates a fictitious story of her adventure with a crew of pirates, who had taken her, as she pretended, in order to sell her for a slave; but having made her escape from them whilst they were regaling themselves at supper on the shore, she had strayed to the place where she then was. She calls herself a forlorn wanderer, among strange people, and in an unknown region; implores their compassion, and solicits some menial employment in their house, to preserve her from perishing through want. They are affected with her story, and hasten home to give an account of the distressed stranger to their mother Metanira. On the recital of it, she orders them instantly to return, and bring the woman to her house, as she intended to employ her in the quality of a nurse to her son. The daughters, with eager joy, run to execute the commands of their parent; and finding the disconsolate stranger sitting by the highway-side, they deliver the message they were charged with, and gladly conduct her to the house of Celeus.

As Ceres enters the porch, the whole structure is illumined with an extraordinary radiance, betokening the approach of a goddess. Metanira herself feels an inexplicable impression of awe and reverence, and, rising with a deference due to a superior being, offers her seat to the unknown guest. Ceres modestly refuses the honour, and looking on the ground, as if unconscious of her dignity, she remains silent, in a state of delicate confusion. At last, when seated, Metanira relates to her the extraordinary blessing of the gods, in giving her a son (the darling and fond hope of the house of Celeus), at a period of life when human nature could have formed no expectation of so singular a favour. As the outward appearance of Ceres favoured her suit to the daughters to be employed in some domestic concern, where the caution of mature years was requisite, Metanira is desirous to commit to her care this darling child; and to encourage her to undertake the charge, and at the same time to engage her to tenderness and fidelity, she assures her, that if her son should live, he would have it in his power to repay her tenderness and care to the utmost extent of her wishes. Ceres readily accepts the charge, and engages to protect the child from the evils

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\* An employment not beneath the daughters of persons of rank in the ages of primitive simplicity. Vid. Gen. xxiv. 15. Exod. ii. 16.

of malignant incantation, and all the mischiefs which arise from unskilful nurses. Demophon (for that is the name of the royal infant) flourishes with most astonishing quickness under the care of Ceres; for nursed by a goddess, he is treated like a child of the gods. He is anointed with ambrosia, and refined by fire, that he might acquire an immortal substance. All this was transacted in private, nor were his parents conscious of the honour that was intended for their son. But Metanira, impelled by the foolish curiosity that hath been proverbially incident to her sex, watches to see in what manner her child is treated; and observing him thrust into the fire by his nurse, her natural feelings are awakened, and she alarms the whole house with her loud and bitter exclamations. The goddess is highly provoked at this intrusion and frantic behaviour of the mother of Demophon, and hastily snatching the child from the mystic fire, that was prepared to endue him with the powers of divinity, she laments the precipitance of mortals, and their blindness to approaching fate, whether good or ill; and then addressing Metanira, the goddess informs her, that her rashness and folly had rendered her purposes towards the child for ever abortive;—that the immortal substance into which he was passing, under the operations of her divine power, could not now be perfected;—and that, brought back to the state of mortals, he must share their fate. Nevertheless, she assures Metanira, that her son's honour would be incorruptible, though his body would perish, because, nursed in the bosom of a goddess, he had imbibed some qualities of a divine principle. After having foretold a civil war amongst the Eleusinians, Ceres announces her divinity, and, dropping the form she had assumed, breaks forth into all the radiance of an immortal being, diffusing around her the odours of a goddess. Metanira is overwhelmed with astonishment and horror. Her daughters hearing her cries, hasten to her assistance, and find the child cast on the ground. They divide their attention between him and their mother; till discovering the cause of the confusion, they are struck with awe and dread, and employ the whole night in efforts to appease the incensed goddess.

In the morning Celeus becomes acquainted with all the circumstances of this strange event: on this he consults the most distinguished and experienced persons in the country, as to the most proper means of appeasing Ceres. By their counsel, he orders a temple to be erected, and an altar consecrated to the goddess. This being accomplished, Ceres vouchsafes to make it her residence; in a total separation from the society of the gods. Here she indulgeth herself in deep distress for the loss of her daughter, and meditates revenge on the author of her calamity. She makes the earth barren for a whole year, and thus  
restraining

restraining its fertility, the gods are deprived of their wonted offerings. Jupiter revolving in his mind the fatal consequences of Ceres' revenge, if she should obstinately persist in her resolution to deprive the earth of its accustomed produce, dispatches Iris to soften her resentment, and invite her to resume her seat among the immortals. But Ceres is inflexible. The other gods are sent to the temple of Eleusis, to mediate between the goddess and Jupiter; but not one could effect the purpose of their message; and she declares that she will never ascend Olympus, till she beholds her beautiful daughter. On this Jupiter dispatches Mercury to Pluto, to inform him of the distraction of Ceres, and her fatal resolution, and to solicit him to yield up Proserpine, that he might carry her to her mother. His eloquence soothes the grim monarch of hell into compliance. Pluto endeavours to fix in her mind a deep impression of his authority, in order to engage her to return, and be reconciled to her connection with him. He promises her high honours among the immortals, and the satisfaction of seeing those punished for ever, who should impiously deny her those oblations which were her appointed tribute. After he had given her a part of a pomegranate, to secure her return, he prepares his golden chariot, and seating Proserpine in it, Mercury performs the office of charioteer, and rapidly conveys her to the temple of Eleusis, where Ceres once more beholds her daughter with rapture; and rusheth forward, as she approaches the temple, to embrace her in her arms. After these endearments, Proserpine relates to her mother the circumstances of her ravishment; enumerates her companions when it happened, and their amusements in the fields. In the midst of their conversation, Hecate approaches and joins them. After this, Jupiter sends Rhea, the mother of Ceres, to invite her to mix again with the celestials, engaging, on her consent, to permit Proserpine to divide the year between Erebus and Olympus;—six months to reside with Pluto, and the remaining six with Ceres and the other immortals. The goddess is delighted with the presence of her mother; her resentment yields to parental authority and entreaties; she consents to the decision of Jupiter; and revoking her resolution, the earth resumes its usual fertility, and the gods have their offerings restored. Then, having given such instructions as were proper for the direction of her votaries at Eleusis, in the celebration of her sacred rites, she ascends Olympus, and joins the gods.

In the Conclusion, the Poet invokes Ceres and Proserpine, and solicits them to accept his Hymn, and reward the Author with a pleasant life.

We have thus given a general view of this ancient and curious hymn; which, though it will by no means satisfy the  
lovers

lovers of Greek poetry, may have the effect we desire, and that is, to engage them to peruse the whole in its original and infinitely more beautiful state.

We shall select a passage or two from the poem itself, which particularly struck us for its exquisite merit; and from them the learned reader may form some judgment of the style and manner of the ancient Bard.

When Ceres approached the threshold of Celeus's palace, though under the disguise of a nurse, every object around her seemed to confess \* the person of a deity. Metanira felt an ineffable impression of reverence and awe, and arose to offer her splendid seat to the stranger. This circumstance is beautifully expressed by the Poet.

—η δ' ἄρ' ἐπ' ἔδον ἐβη ποσι. καὶ ῥα μελαθρῳ

Κυρὴ κερη. πλησεν δὲ θυρὰς σέλαος θείοιο.

Ἦν δ' αἰδώς τε, σέβας τε, ἰδεῖ χλωροὶ δέος εἶλεν.

Ἐξῆς, δὲ οἱ κλισμοιο, καὶ ἰδρίασθαι ἀναγυν.

The goddess modestly waved the distinction, as unsuitable to the appearance she had adopted to veil her divinity; and stood (as the Poet says) 'silent; fixing her beautiful eyes on the ground.'

Ἀλλ' ἢ Διμήτηρ ὠρηφόρος, ἀγλαόδωρ,

Ἦβηλεν ἰδρίασθαι ἐπὶ κλισμοιο φαίνειν,

Ἀλλ' ἀνίστα ἐμμένε, καὶ ὀμματα καλά βαλυσά.

The Poet finely describes the circumstance, mentioned in our general account of this Hymn, viz. of the goddess's resuming her original splendor when Metanira intruded on her secret operations, as she was preparing the child for immortality.

Εἰμι δὲ Διμήτηρ τιμαρχος, ἣ τε μέγιστον

Ἀθανάτοισι θνητοῖσι τ' οὐκίαι καὶ χάριμα τέτυκται.

Ἀλλ' ἀγε, μοι νῦν τε μέγαν, καὶ βωμον ὑπ' αὐτῆς,

Τευχούτων παρ' ἄνθρωπος ὑπαὶ πόλιν, αἰπὺ τε τιχέ,

Καλλιχόρῳ καθυπερβεν, ἐπὶ πρυχόντι κολώνῃ.

Ὅργια δ' αὐτῇ ἔργων ὑποθήσασθαι, ὡς ἂν ἐκείτῃ,

Εὐαγέως ἄρδοντες, ἐμὸν νοὸν ἱλασκοίσθε.

Ὡς εἰπύσα θεά, μεγέθ' καὶ εἶδος ἀμείψε,

Ἦρας ἀπασσάμεναι. περὶ τ' ἀμφὶ τε κάλλος αἴητο,

Ὀδμή δ' ἡμεροῖσσα θνητῶν ἀπὸ πύλων

Σκιδνάτο, τῆλε δὲ φείγ' ἀπὸ χροὸς ἀθανάτοιο

Λαμπὴ θένος, ξάνθαι δὲ κομαι κατ' ἄσπετον ὤμας,

Αὐγῆς δ' ἐπλήσθη πυκνὴ δόμος, ἀστερόεντες ὡς.

The following translation may convey to our less learned Readers some faint idea of the beauties of the original :

*I am Ceres; and claim my right to the highest honours, since I yield delight and profit both to mortal and immortal beings.*

\* Signa dedi venisse deum, &c. Vid. Ovid. Metam. lib. i. ver. 220.



Go—let all the people unite in erecting for me a spacious temple on Callichorus's o'erhanging mount. Raise my altar beneath its stately roof. This I ordain; that those who sacrifice to me with pure hearts may enjoy the tribute of my acceptance. Thus spake the goddess: when the form she had assumed of wrinkled age instantly disappeared; and all her native beauty shed its charms around her. From her incense-dropping robes a delicious fragrance was diffused. Light streamed afar from her radiant and immortal form. Her golden locks flowed around her beauteous shoulders: while the splendor of the goddess, darting like the lightning of heaven, irradiated the gloomy palace.

Our classical Readers will doubtless recollect the elegant lines of Virgil (respecting the discovery of Venus by Æneas), which, however, are by no means equal to those of the Greek Poet for dignity and force:

Dixit: et avertens rosea cervice refaltit,  
Ambrosiæque comæ divinum vertice odorem  
Spiravere: pedes vestis defluxit ad imos;  
Et vera incessu patuit dea.

The last specimen that we shall give of this poem, is the description of Mercury's conveying Proserpine to the temple of Ceres.

Ἰππες δὲ προπαροῖδεν ὑπο χρυσεοῖσιν ὄχεσφι  
Εὐτρεν ἀθανάτης πολυσήμαντ' Ἀιδωνεύς.  
Ἡδ' ὄχεων ἐπέβη, παρὰ δὲ κρατὺς Ἀργεῖφοντῆς,  
Ἡνία κ' μαγικά λαβὼν μετὰ χερσὶ φιλήσῃ,  
Σευε δὲ ἐκ μεγάρων τῷ δ' ἔκ ακοῦτε πετέσθην.  
Ριμφα δὲ μακρὰ κελεύθαι διηλύσατο· καὶ θαλάσσης,  
Ὀρῶν ὑδάρ ποταμῶν, ἐτ' ἀγκυὰ πῶληκτα,  
Ἰππῶν ἀθανάτων, ἐτ' ἀκρίες, ἐχέειν ὀρμην,  
Ἀλλ' ὑπὲρ αὐτῶν βαδὺν ἤρα τειμένον ἰόντες.  
Στήσε δ' ἄγων, οὐδὲ μινεν εὐσεφάκη Δημήτηρ,  
Νηαιο προπαροῖδε θυώδε· ἢ δὲ ἰδῶσα  
Ἡζ' ἦντα \* μαινὰς ὀρεῖ κατὰ δασκίον ὕλης.

Of which the following is a translation, chiefly designed to gratify the English Reader:

Pluto, the monarch of a vast dominion, led forth, to open view, his immortal steeds, and harnessed them to his golden chariots. Proserpine ascends, and takes her seat. Mercury, the dauntless hero, who sent Argus to the shades, grasps the reins in his steady hand, and waves his lash. Instant they rush from Pluto's drear abode, and unreluctant urge their rapid course. Soon they pass o'er a long extended track. Nor seas, nor torrents, nor the deep vallies filled with herbage, nor mountains raising their lofty heads, impede their progress. Through mid-air they cut their way, nor slack their ardour till they arrive at Ceres' temple, fragrant with incense. There, when the goddess beheld her daughter, she rushed towards her, with the swiftness of a hind, bounding o'er the steady summits of the mountain.

\* *Legé potius κυμας.*

We have already observed that this poem is enriched with a number of very learned Notes; in which the Editor hath discovered a most perfect acquaintance with the Greek Poets, and a happy talent at emendation and conjecture. We must now quit this pleasing subject, and leave our learned Readers to improve these imperfect hints.

(N. B. *We are indebted to "A Country Correspondent" for the foregoing very curious Article.*)

## A R T. II.

*Rousseau Juge de Jean Jacques, &c.*—Rousseau the Judge of Jean Jacques. In Dialogues. Dialogue the First: From the Manuscript of M. Rousseau, left in the Hands of Mr. Brooke Boothby. 8vo. 6s. Boards. Doddsley. 1780.

THIS singular work, for such it certainly is, is evidently different from that mentioned by Mr. Magellan [in his Account of '*The Circumstances attending the Death of M. Rousseau*,' M. R. December 1778, pag. 412] under the title of *Max Confessions*: as an allusion to a work under that very title occurs twice in the present performance. In an advertisement prefixed to it by the Editor, we are told that it was put into his hands by M. Rousseau, in the month of April 1776; with conditions annexed to the trust, which he has thought it to be his most indispensable duty to fulfil.

'I ought to inform those,' says Mr. Boothby, 'who might be induced, by the celebrated name of the Author, to seek amusement in these sheets, that they will find nothing here to gratify their taste, or to indulge their curiosity.' He adds, very properly in our opinion,—'the cool philosopher will deign perhaps to see in them an interesting collection of materials well adapted to serve towards a history of the human mind.'

'If there be a pen,' adds the Editor, 'capable of delineating the most simple and the most sublime manners; a benevolence that took a share in all the miseries of mankind; a courage always ready to sacrifice every thing to the cause of truth; and particularly those continual aspirations after the most sublime virtue, too elevated perhaps to be ever attained by human weakness, but which place those who feel them in a situation above that of ordinary minds; let such a pen write the life of *Jean Jacques Rousseau*.'

After the Editor's Advertisement follows a Table of Contents; from which we learn that the present work, which is composed in the form of dialogue, is only the first of three that have been left by the late Author. Its title is—'*Of the System of Conduct adopted by Administration toward Jean Jacques, with the Approbation of the Public.*' First Dialogue.' The titles of the other two dialogues,

dialogues, which the Editor informs us were *not* put into his hands, are—"Of the Temper [*naturel*] of Jean Jacques, and of his Habits [*habitudes*]. Second Dialogue.—Of the Genius of his Writings, and Conclusion. Third Dialogue."

To this first dialogue is prefixed a kind of Introduction; in which M. Rousseau treats 'of the subject and the form of this work.' On the page preceding and facing this Introduction, the Reader meets with the following singular address; from the purport and style of which he is in some measure prepared for the striking singularities that follow:

'Whoever you be to whom heaven has given the disposal of these papers; to whatever use you may resolve to put them; and whatever opinion you may have of the Author; that unfortunate Author conjures you, by the feelings of humanity [*par vos entrailles humaines*], and by the repeated anguish which he has suffered in writing them, not to part with them till you have read the whole. Reflect that this favour, requested of you by a heart broken with grief, is a duty of equity [*un devoir d'équité*] which Heaven requires of you.'

As to the dialogue itself, we scarce know what account to give of it. It is supported by a Frenchman, and Rousseau; and the subject of their discourse is the moral and literary character of *Jean Jacques* (the Christian name of the Author), who is considered as a third person. The Author puts into the Frenchman's mouth all the charges which he supposes the Public to have alleged against Jean Jacques, both as an Author and as a man; and makes him assign the supposed secret springs of their conduct towards him, in these two characters, as far as he can penetrate into them. Rousseau, in answer, defends Jean Jacques; and to account for the treatment which he has met with from the world, constantly *supposes* that a *league* has been formed, the object of which is the debasement and defamation of poor Jean Jacques.

'Why do I say, *suppose*?'—says *the Rousseau*, in the dialogue.—'Whatever were the motives for forming this *league*, it exists. Even according to your own account, it seems to be universal; it is, at least, great, powerful, numerous; it acts in concert, and with the most profound secrecy with respect to all those who do not form a part of it, and especially to the unfortunate creature who is the object of it. To defend himself from this combination he has no succours, no friend, nor any support, counsel, or light to direct him. He sees nothing around him but snares, falsehoods, treacheries, and darkness. He finds himself absolutely alone, and has no resource but himself. He has no reason to expect any aid or assistance, from any one person on the face of the earth. A situation so singular is an *Unique*, ever since the human race came into existence.'

From

From the strange tenour even of this single passage, the Reader will judge of the *state of mind* of the Writer. The sense we mean to convey by this last expression will readily occur on the perusal of what follows.—At the close of this dialogue M. Rousseau gives the following account of the plan which he had formed, to transmit this posthumous publication, unaltered, to posterity.

‘ Here follows,’ says he, ‘ a copy of the superscription of the manuscript, containing these three dialogues, which I had resolved to deposit, under the sole protection of Providence, on the high altar of the church of *Notre Dame* at Paris. But on attempting to put this resolution in execution, on the 24th of February 1776, I found that, through a precaution perfectly new, the grates which inclose the choir, and through which alone I could reach the altar, had been shut up. I then saw myself obliged, if not to renounce my project, at least to change it; for I shall always think that I have very happily accomplished it, if I find a discreet and faithful depositary. Is there a more worthy instrument of the work of Providence than the hand of a virtuous man?’

‘ *Deposit consigned to Providence.*

‘ Protector of the oppressed, God of justice and of truth, receive this deposit, which is placed upon thy altar, and confided to thy Providence by an unfortunate stranger, alone, without support, without a protector on the whole earth, abused, derided, defamed, betrayed by an entire generation, studiously oppressed during fifteen years with treatment worse than death, and with indignities hitherto unexampled among men, without ever having been able to learn the cause. All explanation is refused me, all communication is taken from me; I no longer expect from men, become still more exasperated by their own injustice, any thing but affronts, falsities, and treachery. Eternal Providence! my sole hope is in thee: Dign to take my deposit into thy keeping, that it may fall into young and faithful hands, who may transmit it exempt from fraud to a better generation; who, deploring my fate, may learn what treatment was received from the present, by a man without gall and without disguise, an enemy to every kind of injustice, but patient in suffering it, and who never either did, or willed, or returned, evil to any man. No man has a right, I know, to hope for a miracle, not even innocence oppressed and not known: as a time will come when order will take place, it is sufficient to wait. If my work be lost; if it is to be delivered up to my enemies, and to be destroyed or disfigured by them; as this appears unavoidable, I shall not the less rely upon thy work, although I am ignorant of the time, and the means; and after having exerted, as I ought, all  
my

my efforts towards that end, I wait with confidence, I repose on thy justice, and resign myself to thy will.'

That numerous and respectable class of Readers, who have been charmed with the writings of M. Rousseau, will readily recognise his hand in this performance: at the same time, they cannot fail to be hurt at various parts of it, which exhibit a mortifying and affecting picture of the weaknesses of human nature; and particularly of the extreme and even *morbid sensibility* of this extraordinary man. The subjects discussed in this dialogue are so involved, and would require so much prefatory explanation, that we cannot give any satisfactory specimens of it without transcribing several pages. Though the authenticity of the work is sufficiently ascertained by internal evidence; we shall add, that the original manuscript, written fair with M. Rousseau's own hand, has been deposited by the Editor in the *British Museum*.

### A R T. III.

*Ed. Sandifort Observations, &c.*—A Collection of Anatomical and Pathological Observations; Books 2d and 3d. By Ed. Sandifort, Professor of Physic, Anatomy, and Surgery, in the University of Leyden. 4to. Leyden. 1778 and 1779.

THE nature of this publication is such as to require from us only a short and general account of its contents. The second book is divided into eight chapters, the greater part of which contain anatomical descriptions, and pathological remarks, relating to the *uterus*.

The Author having lately had an opportunity of dissecting the body of a woman big with child, who died before delivery, minutely describes, in the first chapter, all the appearances on dissection; adding a variety of observations respecting the subject, made by the most accurate anatomists and physiologists. The description is illustrated by several plates, small indeed, but well executed. In the second chapter he offers various observations, deduced from actual dissections, with regard to the oblique position of the *uterus*, occasioned by the unequal length of the ligaments; as well as other remarks respecting the *es uteri*, and the occasional stoppage of the Fallopian tubes.

In the third chapter he treats principally of a human *ovum*, which had been expelled after about eleven weeks supposed pregnancy; and which, though it appeared to be perfect in every other respect, was found not to contain the least vestige of a fœtus within it. Instances are likewise given of the degeneracy of a *placenta* into *hydatides*. The fourth chapter contains an account of several varieties in the *placenta* and umbilical chord.

thord. In the fifth, are related the fatal consequences ensuing the too hasty and violent extraction of the placenta. In the sixth, the Author describes certain *anchyloses* of the *ossa pubis*; and in the seventh and eighth he treats of some varieties in the number of different parts or organs of the body, and in the course of the lacteal vessels.

The third book is divided into ten chapters; in the first of which is given a very particular description, illustrated, as are almost all of the Author's observations, by figures, of a foetus born alive; in which were presented many remarkable conformations of various parts; particularly an immense umbilical rupture, in which were contained many of the *viscera* of the *abdomen*. In the second chapter are contained accounts of the ossification of the *pia mater*, and of other parts: and in the third is given the history of a fatal suppression of urine, in consequence of a stone sticking in the urethra; which was ruptured so as to form two canals.

The fourth chapter presents us with the case of a young lady, who had for two years had a tumour near the inner angle of the eye; which discharged matter, and caused the tears to flow continually down the cheek. The Author attempting the cure of this disorder by incision, discovered the cause of this complaint, which he soon removed, by the extraction of a *stone* somewhat bigger than a pea.

In the fifth chapter, an account is given of a remarkable thickness and hardness of the *peritoneum*; and of a concretion or cohesion of almost all the abdominal viscera, in a body which he dissected. In this subject he found the *foramen ovale* open; and observes, that this circumstance exists much oftener than is suspected.

The sixth chapter contains some new observations, confirming and illustrating those which the Author had produced in the preceding book, relative to the human *ovum*. In the seventh is given a description of a singular kidney; and in the eighth and ninth, various observations respecting the sutures of the bones of the *cranium*. The tenth and last contains descriptions of various bones, which differ from the usual form. Besides the observations peculiar to the Author, he has collected many others relative to the subjects here treated of, from the best authors: and the plates, which amount to eighteen in the two books, appear to be executed with equal accuracy and neatness.

## A R T. IV.

*Collection de différens Traités, &c.*—A Collection of several Treatises on Astronomical Instruments, and others, relative to various Branches of Experimental Philosophy, &c. With useful Tables, and Copper-plates. By J. H. de Magellan; F. R. S. Correspondent Member of the Royal Academy of Sciences at Paris, &c. 4to. Paris and London: 12 s. Boards. White, Elmley, &c. 1780.

THE Author of this Collection of ingenious tracts is equally well known to the learned world by his extensive correspondence, and by the zeal and ability with which he himself prosecutes philosophical inquiries. In the Appendix to our 56th volume, June 1777, page 548, we gave an account of a very useful work published by him, containing a particular description of the English octants and sextants, or, as they are commonly called, *Hadley's quadrants*; together with the description of a new sextant invented by himself. The present work is to be considered as a sequel or a second part of that performance, and appears to have been composed by the Author, principally in consequence of his having undertaken to superintend the construction of five capital collections of astronomical and philosophical instruments, executed by English artists for the court of Portugal; and soon afterwards of six similar collections for the court of Spain. In these treatises the Author describes the various instruments in the most particular and satisfactory manner, as constructed under his inspection, by the first artists in London; giving a particular account of the various improvements they have lately received, many of which they owe to himself. These descriptions are illustrated by several copper-plates.

The first of these tracts contains the description of a *new circular reflecting instrument*, invented by the Author, for the purpose of observing, with the greatest precision, angular distances at sea: and a method is likewise shewn of altering the common sextants, so as to obtain, in part, the same advantages.

In the second tract, Mr. Magellan describes, in the most minute manner, the construction and method of using the improved portable astronomical quadrants, which form a capital part of the above-mentioned collection; particularly with a view to the instruction of those, probably inexperienced, philosophical travellers, and navigators, or young astronomers, whose office it may be to make use of them. We should observe, that these Collections are evidently intended for the use of *philosophical expeditions*, probably in South America; and the different instruments are accordingly disposed in their respective cases, in such a manner, that one complete collection is distrib-

buted into six cases, nearly of equal weight, so as to be conveniently carried by three horses. . .

In the next tract, Mr. Magellan describes very fully the construction and uses of another part of this philosophical apparatus; we mean certain new *portable barometers*, adapted particularly to the measuring the height of mountains, and the depth of mines. In this part likewise the Author has contributed to the improvement of the instrument; and has taken laudable pains to make the young observer fully acquainted with every particular relative to the construction and manner of employing it; furnishing him likewise with various tables and examples, to render the practice of measuring heights familiar to him.

Besides the barometers appropriated to this particular service, the Author describes various others adapted to common purposes, and constructed with a view of rendering the variations in the height of the mercury more sensible. One of these was very lately invented by the *Chevalier Lambriani*, of Milan, and is called the *stereometrical barometer*; but the most description of it here given cannot be rendered intelligible without the figure. The same observation may be applied to a new construction of a barometer proposed by the Author, under the title of the *federal barometer*; in which the scale is magnified by the inclination of the tube, or its frame, which turns on an axis.

A third barometer which is here described, called the *statical barometer*, is not new, indeed; for it was the invention of the *Chevalier* (we believe Sir Samuel) *Moreland*, who presented one of them to Charles II. It is very extraordinary, Mr. Magellan observes, that no authors who have written upon the subject of barometers, have, as far as he recollects, made any mention of this instrument; nor has he seen more than two barometers of this kind, which he supposes to be the only two that exist in the world.—‘One of them was made in the year 1760, by the late Mr. Adams, for his present Majesty, then Prince of Wales. The construction of the other had been begun, perhaps some time before, by the late Mr. Jonathan Sifton. I found it by chance, well preserved, in a private house, and purchased it; and I have it now by me, completely fitted up, having made some changes that may be considered as improvements in the construction.’

We cannot describe this curious instrument without a plate: we shall observe, however, that it marks the variations in the heights of the mercury, by spaces twice as large as those in the simple barometer. We shall mention, too, an observation of the Author's relating to it, who remarks, that the *perpetual clock*, or time-piece, which was constructed in London some



years ago\*, and which perfectly succeeded, was formed on the same principles with this statical barometer; the motions produced in the mercury, by the varying pressure of the atmosphere, being employed in renewing, from time to time, the power which gave motion to the pendulum.

'This idea,' says Mr. Magellan, 'is very happy:—but modern mechanism has very lately advanced much further, with respect to *pocket-watches*, which go continually, without the necessity of ever winding them up:—that office being performed by the motions necessarily given to them by the person who wears them in his fob; and yet they are said not to differ, either in form or size, from common watches.—'I have lately tried two,' he adds, 'made by Messrs. Spencer and Parkins, during the space of twenty-eight days, and was perfectly satisfied with their performance.'

These observations are followed by a proposal of the Author's to construct a piece of mechanism, which he calls a *perpetual meteorograph*, or an instrument connected with a common time-piece, or eight-day clock, which shall perform the office of a constant and sedulous meteorological observer, and indicate the weight, temperature, and moisture of the air, the force of the wind, the quantity of rain, the state of the tide, and other meteorological *desiderata*, during the absence of the owner; as well as the precise hour, or even half hour, when the respective changes happened. The very ingenious ideas here thrown out by the Author, to facilitate the construction of an instrument of this kind, and which, it appears, have in part been executed by him, can only be understood by having recourse to the performance itself; where we learn—with respect to the barometer in particular—that a time-piece, which marks the motions of that instrument, has been going for fifteen years past, at Buckingham-house, made by Mr. Cummings; who has constructed another of the same kind, the price of which amounts to about 500 guineas;—and that the Author himself has executed a time-piece for the same purpose, but on a different plan, which did not cost more than the fifteenth part of that sum, and which has been going for a year past.

The title of the next treatise is—'*An Essay on the new Theory of Elementary Fire, &c. with a Description of some new Thermometers particularly adapted to the making of Observations on that Subject.*' The Author appears to have written this essay with a view to explain to philosophers in general, as well as to his foreign philosophical correspondents in particular, the principles on which Dr. Crawford grounded his late theory of *animal heat*;

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\* The Author here alludes, we suppose, to the instrument exhibited at Mr. Cox's Museum.

as many of his friends had complained, perhaps not without reason, that they found some difficulty in comprehending the principles on which that hypothesis is founded. This difficulty Mr. Magellan very properly ascribes to Dr. Crawford's not having entered into a sufficient detail, or explained the basis of his theory in a manner sufficiently familiar. This essay is not only well adapted to serve as an explanatory commentary on Dr. Crawford's work, but it likewise contains much new matter, and particularly the results of several experiments made by Mr. Kirwan, on the *specific heat*, as it is called, of various bodies. For the sake of such of our philosophical readers as are yet unacquainted with this theory, or as an example of the doctrine, we shall give the substance, or rather an amplification of one of Mr. Magellan's propositions, as being well adapted to convey a general idea of the changes that have been observed in the temperature of certain bodies, when they have been mixed together, which are not supposed to have any proper chemical action on each other.

It has long been known, that if a pound of water, of the temperature, for instance, of  $162^{\circ}$  F, be mixed with an equal quantity of water of the temperature of  $32^{\circ}$ , or just on the point of freezing, *but still fluid*; the temperature of the mixture will be  $97^{\circ}$ , that is, just one half of the sum of the two numbers denoting the two temperatures; the heat being equally diffused throughout the mass\*. But if one of these portions of water be converted into ice, so as to assume a solid form, though its temperature be *scarce sensibly* changed†, the heat of the other portion being  $162^{\circ}$ , as before, the result, on their admixture with each other, will be very different. The following proposition of the Author's alludes to this last case.

'*Proposition 3d.* The difference between the *specific heat*,—or, as Dr. Black has termed it, the *latent heat*,—of a *fluid* body, and that of the same body in a *solid* state (that is to say, in a state of *crystallization*, *fixity*, or *hardness*), is very considerable.'

'*Demonstration.* Take one pound of *water*, at the temperature of  $162^{\circ}$ ; mix it with 1 pound of powdered *ice*, the temperature of which is  $32^{\circ}$ ; agitate the mixture continually, so that the ice may be dissolved or melted; and the temperature of the mixture<sup>a</sup> (instead of being  $97^{\circ}$ , as in the preceding case)

\* See M. Review, November 1779, pag. 384. Note A.

† It may be proper to observe, for the sake of those who may not be much conversant in observations of this kind, that there is a small latitude respecting the *freezing point*. *Water*, at  $32^{\circ}$ , may still preserve its fluidity; and *ice*, at the same temperature, may still retain its solid form.

\* will only be  $32^{\circ}$ . Therefore the *specific heat* of water, in a state of *fluidity*, is  $130^{\circ}$  (for  $162 - 32 = 130$ ) more than that of the same water, in the form of ice, or in a *solid* state.

The Author afterwards makes an ingenious supposition, which may be considered as the converse of the foregoing proposition. He thinks it may be reasonably concluded, from the result of this last mentioned experiment, that if a pound of ice,  $130^{\circ}$  below the freezing point (that is, as many degrees below it as the water in the preceding experiment was above it) could be intimately mixed with, and dissolved in a pound of water at  $32^{\circ}$ ; but still *fluid*, the temperature of the mixture would, in this case likewise, be  $32^{\circ}$ : or that the fluid water (at  $32^{\circ}$ ) would in this case lose all that portion of its (*specific*) heat (amounting to  $130^{\circ}$ ) to which alone it owed its state of fluidity; and which it would communicate to the pound of ice, so as just to melt it; the two pounds or masses of matter acquiring, on their admixture, exactly the temperature of  $32$  degrees. This experiment is perhaps impracticable; but a similar trial might be made with equal portions of ice and water, not varying so very greatly in temperature from each other as in this instance; or in other words, with ice not so cold, and water proportionably warmer.

These instances will be sufficient to give such of our philosophical readers, as may be unacquainted with this new theory of fire, some idea of the nature of the facts, or experiments from which it is deduced. We learn with pleasure, from a *Postscript* at the end of this essay, that Dr. Black has at length determined shortly to publish the observations which he has made relative to this curious subject. We should not neglect to observe, that Mr. Magellan describes a method of constructing thermometers peculiarly adapted to inquiries of this nature. Nor should we omit taking notice of a short intimation, that a correspondent of the Author's, the ingenious *M. Achard* of Berlin, has lately invented a thermometer, adapted to indicate, with exactness, degrees of heat much superior to whatever can be sustained by those of glass. The bulbs and tubes of these new thermometers are made of a transparent kind of porcelain; and contain, instead of mercury, a metallic composition, consisting of two parts of bismuth, one of lead, and one of tin. As this mixture melts in a heat equal to that of boiling water, and as the mercurial thermometers will indicate about  $600^{\circ}$  of Fahrenheit, it is easy to observe that these new thermometers may be rendered *comparable* to those of mercury, and the scale be extended upwards in a regular manner.

The last tract contains a kind of descriptive catalogue, or inventory, of every member belonging to the astronomical, surveying, or, in short, philosophical apparatus, sent to the court of Spain. In this are comprehended directions, not only re-

specting the astronomical quadrants, and other instruments before treated of, but likewise accounts of astronomical clocks, and pocket watches (including a short description of a *wooden* pendulum invented by the Author, which is not affected by heat or cold, nor sensibly by moisture or dryness), telescopes, mariner's compasses, magnetic bars, theodolites, and various other subjects that interest the astronomical observer, or philosophical traveller.

Though this performance appears to owe its publication to a particular circumstance—which, by the bye, reflects the greatest credit on the artists of this kingdom—those who are interested in the subjects discussed in these tracts will here meet with many useful particulars not to be found in the latest publications in which astronomical and other philosophical instruments are described. On whatever subject the Author treats, he every where speaks the language of information; and shews a desire—we ought rather to say a zeal—not only to be useful to the two courts who have had the good fortune to accept his services, and avail themselves of his talents, on this occasion, but to the public in general.

## A R T. V.

*Francisci de Wasserberg Institutiones Chemicæ, &c.*—Chemical Institutions for the Use of Students. By Francis de Wasserberg. Three Vols. 8vo. 15 s. sewed. Vienna. 1778, and 1779. Imported by T. Lowndes, London.

**C**HEMISTRY is an art of the most unquestionable utility, and of most extensive application. It has, of late more particularly, assumed not only an unforbidding, but even an engaging form, by the facility with which many of its most important researches are now conducted, and by the extension of them to numerous objects which had not before been attended to by the old *spagyrist*s. Every well executed attempt to explain the principles of this art is of course intitled to a favourable reception from the public.

In the present publication, the Author does not pretend to give his readers much original matter; though he occasionally, and indeed frequently, makes pertinent remarks on the different subjects of which he treats. But his principal intention is to explain the *elements* of chemistry, or rather to give the *chemical history* of bodies, for the use of those particularly who wish to be initiated in the principles of that science. His work, however, cannot fail of being useful, in some degree, to those even who are already well versed in it; as he has collected and arranged, under each distinct head, and in a language familiar to scholars at least, the latest observations and discoveries which have

have been published, relating to each subject, as they lie dispersed in academic memoirs, literary journals, or separate and detached publications, written in various languages; several of which are necessarily unknown even to many of those who have long cultivated this art.

In the three volumes now before us, the Author has executed only a part of his plan; the present publication comprehending only the chemical history of all the metals and semi-metals. The bulk of the performance is increased, in consequence of the method which the Author has frequently adopted, of quoting the very words of the respective authors who have best treated of particular subjects. He has followed this plan, because his work is principally and professedly drawn up for the use of Tyros, who have not an opportunity of having recourse to the originals. He wishes it, therefore, to be considered in the light of a *Chemical Library*; the parts of which are digested in a systematical order. In the first volume he has comprehended all the metals, except *platina*, the history of which he proposes to publish hereafter singly; and in the second and third he has given the chemical history of the semi-metals: the second volume being wholly employed in treating of *mercury* and *antimony*; and the third containing the history of *zinc*, *bismuth*, *nickel*, *arsenic*, and *cobalt*.

As *aurum fulminans* is one of the most curious productions of chemistry, we shall extract from this work some of the latest observations that have been made, and which the Author has here collected, concerning it. From the experiments of Mr. Bergman in particular, as related in this work, it appears to be established beyond a doubt, that the presence of a *volatile alkaline salt*, either in the *aqua regia*, or the menstruum, in which the gold is dissolved, or the use of it as a *precipitant*, is absolutely necessary towards giving the golden precipitate the quality of *fulmination*. A calx of gold, precipitated with *fixed alkali*, and which will not detonate, immediately acquires a detonating quality, on being simply digested in volatile alkaline spirit, and thenedulcorated and dried. Nay a similar inert calx, which had been digested during twenty-four hours with vitriolic acid (with a view to expel any part of the *aqua regia* that might be suspected to adhere to it), acquired a detonating quality, on being digested either with a weak solution of volatile alkaline salt in water or in spirit; or with caustic volatile alkali; or even with a solution of common *sal ammoniac*, or with *nitrous*, or lastly *vitriolic ammoniac*.

This volatile alkali, which is so readily expelled from other substances with which it is combined, either by means of a *fixed alkali*, or by the mineral acids, resists every attempt (in-

dependent of *heat*) that has been made to expel it from the case of this metal.

It is true, that it has been affirmed by our ingenious countryman Dr. Lewis, and by others, that *aurum fulminans* has been deprived of its fulminating property, by digesting it with fixed alkaline lixivium, or with oil of vitriol. Mr. Bergman, however, "trituated for a long time six parts of salt of tartar with one part of *aurum fulminans*, and a few drops of distilled water. Adding more water, which was expelled in a *beat of digestion*, no smell of volatile alkali was perceived during the process. The residuum properlyedulcorated and dried, not only detonated, but more strongly than usual. Again, he exposed, during two hours, to a boiling heat, one part of fulminating gold, recently prepared, together with two hundred parts of caustic alkaline *lixivium*: but in this case likewise, the detonating property of the powder was rather increased than diminished.

The fact appears to be, that in the cases above mentioned, in which the *aurum fulminans* lost its fulminating quality; that loss was occasioned, not by the chemical action of the alkaline salt upon it, but by the increased *heat*, which a strong alkaline lixivium is capable of acquiring, when exposed to the fire: for it has been observed, that *heat alone*, properly regulated, so as to be just inferior to that which will produce an explosion, will, if applied a sufficient time, deprive the *aurum fulminans* of its detonating property. Accordingly, Mr. Bergman, using a diluted alkaline solution, which could not acquire a heat much greater than that of simple water, found, that the *aurum fulminans* was not injured by being boiled in it.

The Author alleges, that salt of tartar, and many other substances, may deprive *aurum fulminans* of its peculiar property, merely by the *mechanical* interposition of their particles, without any *chemical* action upon it. He took some fulminating gold, which had apparently lost its detonating quality, by being treated with an alkaline salt. Having welledulcorated it, and boiled it in water, so as to separate from it all the interposed alkali, he found, that its fulminating property was again restored to it.

When *aurum fulminans* is boiled in oil of vitriol, it certainly loses its fulminating quality; and, on the expulsion of the acid, the gold reassumes its metallic state. But here too Mr. Bergman's experiments, as related by the Author, seem to shew, that the effect depends entirely on the *heat* of the concentrated boiling acid: for, on diluting the acid, so as to render it incapable of acquiring so great a heat, the powder boiled in it did not lose its fulminating property. Lest objections should

should be made to his using a weak or diluted acid, he rubbed and digested this powder (we suppose *without heat*) with the most highly concentrated vitriolic acid, and found that it still retained its fulminating property.

No satisfactory hypothesis has yet been invented to explain the action of this wonderful powder; half a *drachm* of which, as M. Beaumé informs us (and not half a *grain*, as the Author says \*), though fired in the open air, produces a louder explosion than even some *pounds* of gun-powder fired from a cannon. The opinion which has hitherto been thought the most probable was, that its effects were principally owing to a *nitrous ammoniac*, or *nitrum flammans*, as it has been called, or to a *nitrous sulphur* contained in the composition: but Mr. Bergman appears to have overturned this manner of accounting for the phenomenon, by producing a genuine *aurum fulminans*, or a fulminating calx of gold, which, according to him, does not contain any *nitrous acid*. This, he thinks, he has effected by dissolving a precipitate of this metal (which would not detonate) in vitriolic acid; and then again producing a fresh precipitation by means of volatile alkali, which was found to be possessed of a fulminating quality.

We do not however concur in opinion with the Author, in thinking, that Mr. Bergman's trials decisively prove, that no nitrous acid was contained, or could possibly remain, in the above-mentioned calx, after it had been digested with oil of vitriol; as the nitrous acid might possibly be so intimately combined with the calx, as to resist the means he employed to dislodge it. We shall offer the following observation, as better adapted to shew, either that no nitrous acid is contained in the calx; or, at least, not in a sufficient quantity to account for the phenomena presented by this powder.

Mr. Bergman has lately observed, what has been long ago remarked, that *aurum fulminans* exposed to heat in strong vessels exactly closed, or without any communication with the external air, does not produce any explosion; the gold being reduced to its metallic state without noise. Now it is well known, that in gun-powder, as well as in other combinations of the nitrous acid with *inflammable* matters (for such the *volatile alkali*, an ingredient in the *aurum fulminans*, undoubtedly contains), a deflagration, or even a detonation, will take place

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\* M. Beaumé, of whom the Author very frequently speaks not very respectfully, though so largely indebted to his valuable writings, may here very justly apply to the Author himself what the latter soon afterwards says of M. Beaumé, on account of his having committed a mistake in quoting from Mr. Bergman,—*Parum sane exacta talis est auctorum citatio.*

even in close vessels, or without the access of common air, in consequence of the *dephlogisticated* air generated from the nitrous acid, as hath been of late fully explained by many of Dr. Priestley's experiments; from whose mode of experimenting alone, we apprehend a satisfactory solution of the *phenomena* of the *aurum fulminans*, and other powders of a similar kind, is to be obtained.

No person who writes on the subject of *aurum fulminans*, and perhaps excites his readers to the making experiments on it, ought to omit giving them the most earnest cautions with respect to the handling of so dangerous a substance. We shall therefore observe, that the most dreadful and horrid mischiefs have followed the explosion even of no great quantity of it; and further, that the whole quantity contained in a vial has more than once been kindled by the accession of a small unheeded particle that happened to stick in the neck of the vial, and which has been fired, by its suffering only the slight friction given it by merely thrusting in the glass stopper.

To what we have already said of this work, and of its utility with respect to those particularly who wish to enter on the study of chemistry, we shall only add, that, in the succeeding volume, the Author proposes to include the Chemical History of the *inflammable*, and, if possible, of the *saline* substances.

#### A R T. VI.

*Dictionnaire de Chimie, &c.*—A Dictionary of Chemistry, containing the Theory and Practice of that Science; together with its Application to Natural Philosophy, Natural History, Medicine, and the Arts depending upon Chemistry. *Second Edition*, revised, and considerably augmented. By M. Macquer, M. D. &c. 4 vols. 12mo. Paris. 1778, &c.

**T**HOUGH the fourth and last volume of the second edition of this valuable work (the three first of which were published in 1778) has been in our hands some time, we think we shall do an acceptable service to those who interest themselves in chemical researches, to inform them of the very considerable additions, and the great improvements, which it has received, and which render its bulk nearly double to that of the first edition. The merit of the work, as first published, is now too well known, to render it necessary for us to refer to the character of it given in our 46th Volume, March 1772, or indeed rather of Mr. Keir's excellent translation of it, enriched with notes, and with new articles added by himself; several of which, as well as of those added to the German translation by M. Pœrner, M. Macquer has adopted in the present edition.

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In this edition the greatest part of the articles has received some improvement or augmentation. The number of persons who cultivate chemistry is now so great, that new lights are almost daily thrown on various subjects of that science. The most extensive additions, however, that have been made to the first edition of this work are to be found under the words, *Affinity, Charcoal, Metallic Calces, Quick-lime, Combustion, Mineral Waters, Caustic Volatile Alkaline Spirit of Sal Ammoniac, Iron, Fire, Luna Cornea; Nitre; Bones of Animals, Gravity, Phlogiston, Phosphoric Stones, Platina, Salts, Sulphur, Emittic Tartar, Art of Dying, Vessels and Utensils of Chemistry, Varnish, Wine, Vitrification*, and many others.

Besides these augmentations of former titles, this edition contains many articles, or rather dissertations, that are entirely new; the principal of which, as indicated by the Author, occur under the words, *Causticity, Diamond, Flower, Magnesia, Molybdenum, Nickel; Nitre with a basis of Magnesia, Blood of Animals, Acid Soaps, Soldering, Amber, Sugar, Vessels appropriated to Cookery; Burning Glass*, and several others of less consequence.

In the preceding list we have omitted to mention the most material and bulky of the additions that have been made to this work, and which are presented in nine or ten large articles, under the title *Gas*, or (to follow the nomenclature of Dr. Priestley, and the greater part of our countrymen) *Air*. The interesting and important observations that have been lately made on this fruitful subject, have very justly excited the particular attention of the Author, who has bestowed above 160 pages in forming, from the observations of Dr. Priestley and his numerous fellow-labourers, an excellent compendium of the many discoveries that have been made in this new branch of chemical science within these few years. The necessity of such an addition had likewise occurred to the English Translator, who formed a similar epitome, as a necessary appendix to the second improved edition of his translation.

Two novelties ought not to be passed over unnoticed, which distinguish this edition of the Dictionary of Chemistry from the preceding edition, and indeed from all other Dictionaries, and which, in a very considerable degree, add to the utility of it. The essential articles of the work are of such extent, that they might form a regular treatise, were they not, as it were, insulated, and detached from each other, in consequence of their alphabetical arrangement. The Author has therefore planned a certain order, in which the articles are to be read by those who would use the work as a systematical treatise; pointing out the method which the reader is to follow in the perusal of it, and particularly naming the different articles in succession,

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in a kind of tabular order; assigning, at the same time, the reasons on which the proposed train of reading is founded. The Author is so perspicuous a writer, that, we apprehend, the chemical student may meet with more information in the proposed mode of perusing this Dictionary, than from many Authors who have treated the same subjects in a systematic form. In fact, however, as the Author himself in part observes, this work is not properly a Dictionary, but a collection of treatises or dissertations on subjects which, however dispersed or separated in consequence of an alphabetical arrangement, have a natural relation to, and an intimate connection with, each other.

The next singularity, which closes this *Dictionary*, is an *Index*, or *Table of Matters*, of the most extensive and comprehensive kind, and which occupies no less than 440 pages. It is executed in such a manner by a Friend of the Author, as not only to answer the common purposes for which *Indexes* are usually made; but is, at the same time, a most instructive compendium or abridgement of the whole work. The more extensive articles of the Dictionary, in particular, are here briefly, but satisfactorily, analyzed under each head; and, at the same time, the reader who wishes for information on a particular subject, which is not to be found in the Dictionary, under a particular title, but lies perhaps concealed in the middle of a long dissertation, readily finds the information he wants, by having recourse to this very communicative Index. In short, the Index itself, or the greater part of it, may be read with satisfaction and improvement, or as a remembrancer, by those who are somewhat conversant in chemistry; as there is scarce an essential paragraph in the Dictionary, the substance of which is not there announced, at least in a few words.—A short account of a few recent observations or discoveries contained in some of the articles added in this edition, may possibly be new and acceptable to many of our philosophical readers.

Under the articles, *Bones of Animals* and *Phosphorus*, an account is given of a late curious discovery made by Mr. Scheele (who discovered the *Acid of Spar*), relative to phosphorus, or the phosphoric acid; a substance which, on account of its dearth, has not hitherto perhaps been so extensively examined, as it will probably be hereafter, in consequence of this new and easy method of procuring it. It has been discovered by him, that the bones of animals contain a large quantity of this acid, which has hitherto been procured, with great difficulty and disgust, from urine; but which may be extracted from bones, by a very simple and easy process. M. Macquer, though he has executed the process with success, does not enter into any particular detail. Though we cannot add any thing with respect

spect to quantities, we shall supply a few deficiencies in this article from our reading elsewhere, and indeed from our own experience.

The nature of the earth which forms the basis of the bones of animals has, till very lately, been entirely unknown to chemists, who did not suspect that it was combined with a certain fixed principle, which disguised it, and which eluded the action of the most violent heat employed in calcination. Mr. Scheele has ascertained, that bones principally consist of a true calcareous earth, intimately combined with the phosphoric acid. On adding oil of vitriol to bones reduced to powder, or which have even been previously calcined to whiteness, the vitriolic acid having a greater affinity to the calcareous earth than the phosphoric, immediately combines with that earth, and expels from thence the phosphoric acid. Heating the matter in a proper vessel, hot water is to be successively added to it, till all that is soluble or acid in it be extracted; the water is then to be distilled or evaporated down to a small quantity. It will thus gradually deposit the selenite which is contained in it, and which is to be removed. It is then to be reduced to a pretty thick consistence, or may be brought into the state of a dry vitriform saline mass, in a crucible. It appears now to differ from the phosphoric acid of urine, in a vitreous state, only in its still retaining a portion of selenite or earthy matter. If this substance be now mixed with a proper quantity of charcoal, and be subjected to distillation, even in a heat which a coated glass retort is capable of sustaining, a phosphorus will come over perfectly similar to that obtained from urine.

M. Rouelle has observed, that a greater quantity of the phosphoric salt may be procured from fresh bones, than from such as have been calcined. With respect to the quantity that may be obtained, M. Macquer estimates, from the experiments which he has made on this subject, that three or four ounces of it may be procured from each pound of bone, or hartshorn.

Another, but apparently a more expensive and operose, method of extracting this acid from bones is likewise here indicated. Nitrous acid is to be added to them, which will totally dissolve them. Vitriolic acid is then to be gradually added to the solution, till no more selenite appears to be precipitated from it. The liquor is then to be distilled or evaporated; to expel all the nitrous acid now set at liberty, and the excess, should there be any, of the vitriolic, together with all the humidity. The residuum, thus obtained, will be similar to the preceding, and equally fit for the preparation of phosphorus.

An experiment which M. Macquer relates, towards the end of the article *Gas*, as having been communicated to him by M. Bucquet, deserves notice; as it seems, as he observes, to

strike at the basis of Dr. Black's, or the present received, theory relating to *quick-lime*, and *fixed air*; and as M. Macquer takes pains, we think without success, to explain it.

According to the present theory, mild calcareous earths expel the volatile alkali from sal ammoniac, in a concrete, solid, or *mild* state; because they furnish it with fixed air: and quick-lime expels the volatile alkali from the same salt, in a fluid and caustic state; because it does not contain the fixed air which is requisite to render the volatile alkali mild. M. Bucquet, however, affirms, that the earthy pellicle, or crust, formed on the surface of lime water exposed to the air, and which (as being, according to the present theory, in a *mild* state) ought to act upon the sal ammoniac in the same manner as lime stone, or chalk, on the contrary, expels from it a volatile alkali in a fluid and caustic state.

Though it is more proper to make *experiments* to clear up this difficulty, than to form *theories*, or to reason upon it; the latter only happens at present to be in our power: except indeed with respect to what we have to object against M. Macquer's solution of it. We shall observe, therefore—first taking the fact for granted—that M. Macquer's manner of accounting for it is by no means satisfactory. He supposes, that the crust is principally formed, in consequence of the mere avolation of a part of its former solvent, the water; and consequently, that it is still left in as caustic a state as when it was dissolved in it: lime water being a *saturated* solution of the lime in water; and therefore not capable of retaining the whole of the lime in a state of solution, when a part of its solvent, the water, is evaporated. M. Macquer proposes, at some length, the trial of a particular experiment, to ascertain the justice of this manner of accounting for the fact: but a much more simple and expeditious mode of inquiry, which overturns his solution, occurs to us; and has been executed, even while we are writing on this subject.—A quantity of strong lime water was exposed to the air, previously diluted with a much larger quantity of simple water than the mixture could possibly lose, by evaporation, during the course of the experiment. In less than two hours, a palpable crust was formed on its surface; though the quantity of water, which had been added to the lime water, would not have been evaporated from it in the course of several days.

We think that the phenomenon is easily and naturally to be accounted for, by only supposing that the lime (or, as it certainly ought rather to be called,—the *calcareous salt*) suddenly loses its property of being soluble in water, on its recovering a *very small portion* of its fixed air from the atmosphere. In that case, it does not contain a sufficient quantity of the last mentioned principle to contribute to the formation of a mild volatile alkali.

Under

Under the new Article, *Burning-glass*, M. Macquer has related a variety of experiments formerly made by others, as well as other trials lately made by himself; particularly with the large and magnificent glass of M. Trudaine. This capital instrument consists of two large curved plates of glass, each eight lines thick, whose concave surfaces are turned towards each other; so as to form a lenticular cavity of four feet in diameter, and which is filled with 140 French pints [we believe, English quarts] of spirit of wine. The thickness or depth of the spirit at the center of the glass is six inches and five lines; and each of the glasses has been formed on a radius of eight feet. Its focus of parallel rays is at the distance of ten feet ten inches and one line from the centre of the lens; and the image of the sun there formed is 15 lines in diameter. This focus is occasionally contracted, to a circle of about eight lines in diameter, and the heat accordingly considerably augmented, by the interposition of a second and smaller lens of solid glass.

From the experiments made upon pure gold with this powerful instrument, it appears, that that metal actually undergoes a partial vitrification; and that the smoke which is seen to arise from it does not proceed from a decomposition of the metal, but is a vapour of the gold itself: for on holding a cold plate of silver over it, the vapour was condensed on its surface so as to gild it. Those who delight in the marvellous, M. Macquer observes, have not only been inclined to consider this smoke as one of the constituent principles of the gold [Homberg, in fact, considered it as the *mercurial principle* of this metal]; but have likewise imagined that, on its gilding the plate of silver, this same supposed principle actually combined with the silver, and effected a real *transmutation* of it into gold. M. Macquer has however fully shewn, that this vapour consists of the intire gold in substance.

We shall only mention another very singular observation relative to this subject. M. Macquer observes, that during these experiments, the melted globule of gold was seen frequently to turn round on its center during a considerable space of time; and further, that any little detached particles that were seen on its surface, constantly moved to the inferior part of the globule that was *opposite to the sun*; and that whenever they were purposely turned half round towards the sun, they quickly returned to their former situation. He considers this effect as being produced by a mechanical *impulsion* of the solar rays.

A singular circumstance relative to the solar rays thus collected into a focus, deserves particular attention. It occurs under the Article, *Fire*. A pane of glass, as thin as a sheet of paper, which would melt in an instant, on putting it into the flame of a candle, resisted the violent heat of the focus as long

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as he chose to hold it there: although in the very same place, a sufficiently large piece of iron would melt in an instant, and throw out red hot sparks to more than the distance of a foot. On the occasion of this curious observation, our philosophical Readers will naturally be reminded of Mr. Melville's ingenious Observations on *Light*, published in one of the Volumes of the *Edinburgh Physical and Literary Essays*.

## A R T. VII.

*Beiträge zur Kenntniss Großbritanniens, &c.* i. e. *Essays on the present State of Great Britain.* Lemgo. 8vo. 1780.

THE contents of the book before us are the following: On the character of the English—On the English constitution—On the British land and sea forces—On taxes and national debt—On the provision made for the poor—On the English laws, courts of judicature, and the manner of administering justice—On trade—Remarks on the city of London—On the curiosities, and other things worth seeing, in London and its environs—Advice to foreigners who visit England.

The Author of these *Essays*, whose name is not mentioned, has been many years resident in London, as he declares in the Preface to his book; and we think his observations on the several subjects which he treats are, in general, very just. He promises another Volume, wherein he intends to give an account of the state of religion, of the literature, and of the arts and sciences of this kingdom.

## TO OUR READERS.

At the desire of many of our *English* Readers, who seem to be more peculiarly interested in the Literature of their own country, we propose, for the future, to gratify their partiality by a new division of our APPENDIX; appropriating one part of it to *Foreign*, and the other to *British* Publications: and by this means we hope to provide a dish for every palate.

## BRITISH PUBLICATIONS.

## A R T. I.

*A Galic and English Dictionary*; containing all the Words in the Scotch and Irish Dialects of the Celtic, that could be collected from the Voice, and old Books and MSS. By the Rev. William Shaw, A. M. 2 Vols. 4to. 2 l. 2 s. in Boards. Murray, &c. 1780.

THIS Dictionary must be a valuable acquisition to the student in *GALIC*; for it appears to be the result of unwearied application, and a thorough acquaintance with the language.

guage. The Poems of Ossian, &c. have given some *eclat* to the Galic; though we apprehend very few Englishmen will be at the pains of studying the language with grammatical precision, in order to compare Mr. M'Pherson's translation with the originals. Those that give him credit for his fidelity as a collector of the traditional or written songs of the Highland bards, will not be very forward to dispute his accuracy as a translator: *Sturdy* sceptics, who quarrel with his honesty, think every subordinate enquiry lost in the contention; and to them it is matter of perfect indifference, whether a man can translate Galic into English, or English into Galic.

If, however, the Galic be, as Mr. Shaw supposes it really was, 'the speech of paradise,' putting Ossian out of the question, it would be a sufficient motive to excite a *curious* man to study it, for its high antiquity, yea its *divine* origin. The language immediately taught our first parents by God himself must have beauties worthy of its Author, and a purity and simplicity in some degree congenial to the primitive innocence of the happy pair, to whom it was originally communicated.

This idea operated very strongly on our Author, and was one motive to his present undertaking. 'Observing (says he) with regret, the indolence and inactive zeal of my compatriots in the cause of their expiring language, with the most ardent enthusiasm I was impelled to attempt snatching from oblivion, and, in her last struggles for existence, preserve in a Dictionary, as much as possible of the greatest monument of antiquity perhaps now in the world: *for the Galic is the language of Japhet, spoken before the Deluge, and probably the speech of Paradise.*'

This assertion is accompanied with no proof: but perhaps the Author imagined the matter had been sufficiently settled by the congenial *enthusiasm* of the adventurous Historian of the primitive tongue, Mr. Rowland Jones, in a certain Treatise on the "Origin of Language and Nations, hieroglyphically, etymologically, topographically, defined and *fixed*." Now, inspired with the same ardent passion for the *Welsh*, as our Author is for the *Erse* (both indeed being branches shooting out from the same *paradisaical* root), this bold adventurer into the darkest of dark times assures us, that "various matters of *antiquity* are treated by him in a method *entirely new*."—We believe him. But to supply Mr. Shaw's defect, who hath contented himself with a bare position, without offering any argument, or producing any authority, to establish it, we shall present our Readers with Mr. Rowland Jones's *sagacious* reason for giving the Celtic an ante-diluvian existence. "Babel was called so from *ba-bi-el*; i. e. beings calling like *Ba's*, or sheep.—It is likely that this language, as it thus defines the prediluvian as well as the post-diluvian names, and gives the etymo-

logy of languages preferable to any other, *must* have existed before the confusion of languages; and if all the world *spoke* in one language, *this must be it.*"—Stimulated by an *enthusiasm* equally patriotic, a certain Scandinavian historian hath "defined and *fixed*" the seat of Paradise in Norway!—Thus will zeal for a favourite system betray the most learned men into absurdities, and produce a fondness that borders on childishness, and grows testy and wayward the moment its darling wishes are opposed.

We insert these reflections, not to depreciate the general merit of the work before us, but to discourage that blind attachment to national prejudices, in which some writers consider the very honour of their country as so essentially concerned, that they frequently sacrifice good sense and moderation, while they press forward in support of them.

The Author, after some general observations on the present laborious undertaking, informs us in his Preface, that, in order to complete it, he 'undertook a journey from London to the Highlands of Scotland in the spring of 1778.' 'Having (says he) made a progress into almost every corner of the highland part of the continent, and visited the most considerable of the Hebrides, exposed to much fatigue, and many inconveniences, I passed over to Ireland, there also to pursue the Galic; and returned to London in 1779, after a perambulation of about three thousand miles, with a collection of near thirty thousand articles for a Dictionary.

'In the Highlands, there being few books, and still fewer manuscripts, in the Scotch dialect, the language in the living voice was the only source from which I could glean vocables. In the island of Mull, however, Mr. M'Arthur, one of the ministers there, who understands the language well, laid before me about 200 words, part of which I transcribed, uncertain whether I had seen them before.

'The better class of the people every where, with alacrity, afforded every possible information, and for that purpose seldom spoke to me but in the ancient tongue, turning the conversation on various subjects, to give an opportunity of catching new words. But the common people, who are generally possessed of whatever narration remains in the country, must all be bought. They told me I had been well paid by his Majesty for what I undertook, otherwise I should not have been at so much pains; and therefore they seldom opened their mouths before they were paid.'

Our Author acknowledges his particular obligations to Sir John Foulis; and when he considers the pains this gentleman hath taken in treasuring up whatever is curious of Celtic origin, and with what liberality he communicates the result of his



his investigations, for the service of the public, he hopes 'some bard will write his epitaph, and every patriot *gaedheal* add a stone to his *carn*.'

'In Ireland (says Mr. Shaw) I have been chiefly obliged to Colonel Vallancy, who, by indefatigable industry, hath acquired a thorough acquaintance with the Galic, and deserves much of all the friends of the antiquities of that nation.—— Trinity College library contains many books and manuscripts in the old letter, and on a variety of subjects, to which I had access by means of Dr. Cleghorn, and the indulgence of Dr. Leland. These volumes, elegantly transcribed, but sealed books to most of the present age, while I surveyed and examined them, and looked back on the ancient state of this once blessed and lettered island, produced emotions easier conceived than described.'—— This Work indeed merits encouragement, and we hope the Author will be fully rewarded for his assiduity. The list of subscribers, though not numerous, is respectable. The Author mentions General Melvil as his principal patron; and bestows a very handsome compliment on his taste for ancient and modern learning.

## A R T. II.

*Letters from Baron Haller to his Daughter, on the Truths of the Christian Religion. Translated from the German. Small 8vo. 3s. 6d. sewed. Murray. 1780.*

THIS learned Writer hath very deservedly distinguished himself by his *physiological* essays. His genius and studies were chiefly adapted to *medical* and *philosophical* enquiries. He mistook his talents, when he ventured to soar into the regions of fancy; hence his *Ussing* will ever be regarded, by persons of taste, as the laboured effort of a slow and cold imagination, which borrowed from art what should have been produced by genius, and made correctness supply the place of invention. Its moral may be good, its sentiments pure, and the whole well intended; but if fancy creates, it must interest. If we are delighted with its visions, we must realise them. It is easy to be romantic, when imagination acts without the guidance of good sense. To preserve the truth and force of nature, amidst the wild roavings of a rapt and lively fancy, requires the first qualities of human genius—a vigorous invention, and a correct judgment.

But these remarks, we must confess, are not essential to the present subject. The name of the Author, and the recollection of his former productions, betrayed us into them. We have no dispute with Baron Haller, either as a student of nature, where he was successful, or an adventurer in the more

airy and hazardous track of fancy, where his genius failed him. Our present concern with this good man is confined to another object,—an object, indeed, on which he himself appears to have set the highest value towards the close of his life ;—and that was, *the orthodoxy of his faith.*

The Translator, in his Preface to these Letters, informs us, that ‘this great and good man, in the earlier part of life, had his doubts concerning the objects of the Christian faith ; but these doubts were dispelled by a successful application to every branch of science on the one hand, and by a candid examination of the sacred oracles on the other. While his humane and feeling mind embraced, in the bonds of love, all his fellow-men, and interested them in their present and future concerns, there was one person, whom God and nature had recommended to his peculiar attention and care. He had a daughter, dear to him as his own soul.—To her he addressed, at different times, but in a regular succession, these Letters, which were afterwards, by his permission, published for the benefit of the world at large. They have met on the continent, and it is to be hoped they will meet in this island, with a favourable reception.’

The capital design of these Letters is, to collect the most striking evidences of Christianity into as small a compass as the nature of such an undertaking would admit. The Editor passes too extravagant an encomium on them, when he says, that ‘they exhibit the completest defence of Christianity that has yet been offered to the world.’ We have a much lower opinion of their merit, though we are by no means disposed to depreciate it.—The Author hath gone over an old and beaten track ; and though what he hath advanced may be very edifying to common Christians, yet he hath produced no new argument ; nor hath he placed any old one in such a light as to make it appear more striking, or give it more force.

The good Baron hath pushed his faith into the darkest corners of mystery ; and, like *Gresset*, one of the French *beaux-esprits*, became an enthusiast in his old age, in order to be at the farthest distance from the infidelity which tainted his youth. ‘Mr. Haller (says his Editor very gravely) receives with pious awe, even what he cannot comprehend, and with humble confidence walks forward into those regions, where, according to the figure of the poet,—“Lame faith leads understanding blind.”’

This *lame faith* indeed seems to be a very proper guide to a *blind understanding* ;—for if it had the happiness of seeing for itself, it would scorn to be indebted to such a conductor !

We must, however, in justice, remark, that the good intention with which these Letters were written, and the piety which

which breathes through the whole, ought to relax the severity of criticism, and recommend them to the esteem of the Christian reader; who, if he cannot approve of all the Author's sentiments, may be edified by some; and, from the charity which is here inculcated, may learn to excuse what he cannot applaud.

The Reader may be able to form some judgment of Mr. Haller's address in the management of a *metaphysico-theological* argument, by the following extract from the eleventh Letter :

' God hath joined the soul to the body, the divine to the human nature; a being indivisible, simple, immeasurable, without extent, without any corporeal property, to a body infinitely inferior to it. This is a truth of which we are absolutely convinced.' Though a disquisition of this nature falls not within my present design, yet I have used the consideration only by way of example.

' That a being incorporeal and indivisible governs the world, and that all motion is derived from him, though the operation is invisible, are truths universally believed. Why then may he not act upon spirits, immaterial and indivisible like himself? Why is it impossible that the divine attributes, such as wisdom, goodness and justice, and the power of working miracles, should be intimately united with a created spirit, and displayed in him, though after a particular manner?

' I am no theologian, and therefore do not employ those terms of art which have been invented by disputants on the incarnation of our Saviour, and the union of God and Christ. I must, however, remark, that the word *person* is improperly used, since it implies, as every one knows, a thing different from every other thing, which thinks, wills, and acts, for itself only. Now we cannot suppose any such distinction in the Divinity. I think, however, that the words of our Saviour himself oblige me to believe, and with a full acquiescence of faith, that Jesus Christ was not a simple man, nor even a mere angelic being; but that the Author and Creator of all things hath united himself, in an incomprehensible manner, to beings which are not pure spirits; to the human soul of Christ; that in this soul were visibly manifested divine qualities and perfections; and that this union of the divine with the human nature was in Jesus so intimate and perfect, that he both thought and acted as God thinks and acts; and that it was with justice, therefore, that divine honours were paid him, and that he was called God.'

No person ever wrote on this intricate subject without adding, in some degree or other, to its obscurity. Orthodox as the Baron *strives* to be, yet as he hath attempted to accommodate matters between faith and reason, mystery and philosophy,

he hath incautiously inclined a point or two toward heresy. A writer who would maintain a character for soundness in the faith, must (unless he is *very sound indeed!*) avoid, as much as possible, all *explanations* and *definitions* of a profound doctrine. If he be pressed hard for a definition, let him confine himself to mere *negatives*. One *positive* term may ruin his cause for ever! We give this advice to those many gentlemen of the house of *Moderation*, who are anxious to keep terms with orthodoxy and heresy;—gentlemen who eat the bread of the former, and are ambitious to gain the good word of the latter;—gentlemen who must be thought *sound*, or the saints will starve them; yet not *too* sound, for then the sinners will laugh at them!—If a man be indeed *heartily* orthodox, he may be as *positive* as he pleases: he may *define*, and not *refine*,—to use an orthodox pun;—and, like his Dutch preceptor [*Marck*], may describe *personality* as “a positive mode of entity, ultimately terminating and comprehending a substantial nature, giving to it incommunicability.” Q. E. D.

### A R T. III.

*Memoirs of the Life, Death, and wonderful Writings of Jacob Behmen*, now first done at large into English from the best Edition of his Works in the original German; with an introductory Preface of the Translator, directing to the right-Use of this mysterious and extraordinary Theosopher. By Francis Okely, formerly of St. John's College, Cambridge. 8vo. 2 s. sewed. Lackington. 1780.

THE Reformation, which opened such an extensive field for the improvement of the human understanding in every branch of scientific and theological knowledge, produced such consequences as will ever mark its imperfection, though, in the eye of wisdom and candour, they by no means disprove its utility and importance. They were indeed the natural consequences of a work that was not immediately under the controul of divine power, and was not directed, in every step of it, by the extraordinary influence of unerring Wisdom. Where men are left, in a great measure, to their own free will, they will too often mingle their passions and prejudices with the dictates and resolutions of cooler and steadier principles; so that, if their designs are not wholly defeated, they will at least be impaired, and rendered defective. That illustrious event, which produced a new revolution in the Christian world, and unfolded new and unknown objects to the mind, to awaken its curiosity, and call forth all its powers, introduced such a sudden and surprising change on the face of religion, that weak and visionary understandings were confounded at the views it exhibited; and not knowing how to make a temperate and discreet use

use of the liberty it granted, they ran into all the extremes of a wild enthusiasm, or a sullen mysticism, according as they were impelled by a lively or a dark and gloomy imagination. The fanatical Anabaptists of Munster were among the first who attempted to improve on the Reformation; and, by a kind of spiritual hilarity, scarcely equalled in any other period of the Christian church, they pushed the freedom of the gospel to the utmost extreme of licentiousness, and engendered a species of practical, as well as speculative, Antinomianism, that would not even find a place in the creed of Count Zinzendorf himself. The enormities of this factious and pestilent sect were of too gross a nature to gain an establishment: Common sense and common decency joined with the more rigorous power of the magistrate to crush them in the beginning.

The opposite refinement on the Reformation, which adopted the name of *Mysticism*, was of a more innocent nature,—less alluring to the passions than enthusiasm, and, of consequence, less calculated to affect any political or ecclesiastical establishment. Its principles lay very remote from vulgar comprehension, and the practical parts of its system were of too morose and forbidding a complexion, to captivate the generality.

Such were the principles, and such the system, of the mysterious and extraordinary Theosopher whose life is here presented to the public. His writings are so dark and confused, so involved in all the intricacies of discordant metaphors, so perplexed by the unnatural union of abstract terms and sensible images, that it requires more than ordinary attention to catch sometimes even a glimpse of their meaning; and after long and diligent enquiries, men of the deepest penetration have confessed, that what they have understood of these mysterious writings, hath borne but a small proportion to what hath remained altogether unintelligible.

Jacob indeed was himself fully aware, that the charge of obscurity would be very generally brought against his writings; and he honestly acknowledged the truth of the charge; but with this saving clause, that the fault must lie principally, if not entirely, in the understanding of the reader. He had no suspicion of his own, and was satisfied with being understood by the *illuminated* few. He did not seem ambitious of general fame; and in the second book, chap. 4, sect. 43, of his Treatise on “the three Principles of the Divine Essence,” he admonisheth the reader, “if he be not returning, like the prodigal, to his father, to leave his book, and not read it.” “It will (says he) do you harm.—If you love and take solace and delight in the soft delicacies and soothing charms of the flesh, I warn you not to read my book; but if you will not take warning, and should fall into a mischievous snare, I shall be acquitted

" of all guilt, and the blame will fall wholly on your own heads."

This was fair dealing indeed, and savours but little of the zeal of a reformer. But however indifferent Jacob was to the applause of the multitude, yet he seems to have derived great pleasure from a persuasion, that his writings would be better understood, and the principles of them more generally adopted, in some future period. His want of a more active zeal in propagating his tenets, was suitable enough to that gloomy spirit of mysticism, which, by an inexpressible introversion of all the mental faculties, seeks its chief happiness in an abstraction from all outward objects, in a deep and silent repose of the passions, and in a passive submission to the will of God. This they call *self-annihilation*; and in this they seek that quintessence of the *supra-sensual life* (as they term it), which no human language can define, and of which no common understanding can form any adequate idea.

The obscurity of our Teutonic Philosopher's writings hath led many to conceive very different, and even opposite, opinions of his understanding. Some hastily concluded from it, that his writings were destitute of any meaning at all; and others, with as little judgment, inferred, that they had a meaning profoundly excellent, and only to be discovered by men of the most enlightened understandings and the acutest penetration. We think both these conclusions wrong. We have read whole pages of his writings without finding ourselves much embarrassed about their meaning. That meaning hath frequently been just and rational, but seldom so profound or excellent as to excite any great degree of admiration. We have also made a trial of some of the more intricate parts of his writings; and have often been mortified to find, that the discovery we have made hath so little recompensed the toil we have taken. After having bestowed the same attention on one of Jacob's chemico-metaphysico-theological problems, that we have heretofore bestowed on one of Euclid's, we have been chagrined to think, that we have wasted our time, and racked our brains, on some very common and trifling sentiment, which, expressed in plain language, would have been intelligible to a child.

What chiefly contributes to the obscurity of Behmen's writings, is the forced and unnatural application which he so frequently makes of chemical terms to metaphysical and theological subjects. He mixes together the most heterogeneous qualities;—considers harshness in fruit as the same thing (in what he calls the *principle*) with anguish in a spirit;—applies fire to the soul, in order to analyse its faculties, in the same manner as a chymist makes use of it in his laboratory to reduce bodies to their original elements;—and running into all the extravagances

gances of the alchymists and cabbalists, he finds out the similitude of God and the *prima materia*, in the word *sulphur*, and we know not what "horrible essences" in the word *mercury*: and to make all the absurdities of every bastard-science meet as in a common centre, our Jacob hath united the dreams of the astrologists with the whimsies of the Rosicrucians and the visions of the mystics; and thus shewn the world, that there is a certain connection (though difficult to be described) between the different species of nonsense; and that the mind which loves to wander in the mazes of a dark and mysterious theology, will never be satisfied with any philosophy but what is equally intricate and obscure.

We hope these reflections will not be deemed either useless or impertinent. We were naturally led into them by the subject of the present article; of which we proceed to give a more particular account.

To these Memoirs the Translator hath prefixed an introduction, which, though professedly written in favour of the *mystic* authors, and particularly of Jacob Behmen, is not wholly destitute of good sense, and gives us moreover a favourable opinion of his piety and candour. We have no doubt of Mr. Okely's sincerity; and though the writings of his favourite Author can afford us little improvement or consolation; yet to him they may afford a larger degree of both, than possibly he might find his disposition calculated to receive from the most rational and judicious compositions of ancient or modern wisdom.

The Translator stands not single in this nation for a warm attachment to the writings of this extraordinary and original Mystic. Among the chief of his modern disciples we may rank the late ingenious and pious Mr. William Law, who studied his works with unwearied attention, and on all occasions recommended them as the purest resources of all that is sublime in divinity and excellent in philosophy. Mr. Okely gives a catalogue of the publications of our *British Theosopher*; in which those of his *German* master are quoted and recommended, with references to the pages where the quotations, &c. are to be found. In a note (p. 105.) we are presented with the following *anecdote* respecting Mr. Law's first conversion to mysticism, and the steps by which he made such a progress in it.

'In a particular interview (says Mr. Okely) that I had with him a few months before his decease, in answer to the question, *When and how* he first met with Jacob Behmen's Works? he said, that he had often reflected upon it with surprise; that although, when a curate in London, he had perhaps rummaged every bookfeller's shop and book-stall in that metropolis, yet he never met with a single book, or so much as the title of any books of J. B.'s. The very first notice he had of him was  
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from a treatise called *Ratio et Fides*; soon after which he lighted upon the best and most complete edition of his Works, "When I first began to read him (says he), he put me into a *perfect sweat*. But as I discovered sound truths, and the glimmerings of a deep ground and sense, even in the passages not then clearly intelligible, and found myself, as it were, strongly prompted in my heart to *dig* in these writings; I followed this impulse with continual aspirations and prayer to God for his help and divine illumination, *if I was called* to understand them. By reading in this manner again and again, and from time to time, I perceived (said he) that my heart felt well, and my understanding opened gradually, till at length I found what a treasure was hid in this field." What (says the Translator) I here relate, is, as much as I can remember, certainly the sense, and nearly the very words, of this great and chosen man.'

From this circumstance, however, Mr. Okely, in his zeal for *Behmenism*, draws a very delusive and unsatisfactory inference, viz. 'When *such a man* [i. e. as Mr. Law], without any regard to his own reputation and character among men, and merely for the promotion of *truth*, takes a turn like this, *hazarding* thereby all that could be near and dear to him; there must be surely something more at bottom than what *common* eyes can penetrate.' Mr. Law's conduct was a strong proof of his own *sincerity*; but it can by no means be exalted into a convincing argument for the *truth* of his principles. Many instances of persons affected in the same manner as Mr. Law, and acting with the same disinterested spirit, might be produced from the annals of every Christian sect, and almost of every religion in the world. All make their partial appeals to their more extraordinary and heroic votaries; but truth appeals to something more independent of human prejudices, and will not be judged of by the accidents of profession, but by the unvarying light of reason and evidence.

The *Memoirs of the Life, &c. of Jacob Behmen*, of which Mr. Okely hath presented the public with a Translation, were originally written by *Abraham de Frankenberg*, in the year 1651. This biographer was personally acquainted with the subject of these *Memoirs*, and had heard, from his own mouth, some particular accounts of his spiritual experiences. Frankenberg indeed appears to have recorded Jacob's mystical reveries, not only with the scrupulous exactness of an historian, but with all the solemn gravity of a believer. He doth not merely recite, he attempts to reason; but, as might be expected, the reasoning is such as exactly suited the recital. Let a man admit of the fact, he could not avoid arguing on it like Abraham de Frankenberg.



We learn from these Memoirs, that 'Jacob Behmen was born in 1575, at *Old Seidenberg*, formerly a market-town, about eight or nine [*English*] miles distant from *Goerlitz*, in *Upper Lusatia*. His father *Jacob*, and his mother *Ursula*, were both of them poor mean peasants of the good old *German* stamp; and having been the issue of a Christian and undefiled bed, and born into the light of this world, they gave him the name of *Jacob*, i. e. a supplanter (as the event was to verify) of the *Esau birth*.' Thus Jacob's nativity was cast by an Old-Testament diagram: and he who thus records it, takes care also to inform us, that at the time when these precious Memoirs were penned, *Sal* was in *Libra*. It was right for the biographer to note this *astral* relation, since Jacob's destiny was not only fixed, like *Tristram Shandy's*, by the cabalistic virtue of names, but also by the concurrence of sydereal influences.

From these Memoirs we learn, that Jacob was early in life bound apprentice to a shoemaker; and that having served his time faithfully and reputably, he travelled for a while, in order to learn experience in his business. On his return, he married in 1594, a young woman of the city of *Goerlitz*, with whom he lived in great comfort thirty years, and by whom he had issue four sons.

Jacob was favoured, when a boy, with some *apocalypitical* visions, which left a strong impression on his imagination, and (which was of infinitely higher consequence) produced a moral effect on his disposition and conduct. He early abandoned the follies of the world, and soon laid a foundation for that strictness and regularity of behaviour, which was always an exemplary part of his character.

The diligence with which he pursued his business, did not preclude him from the enjoyment of a second visitation of that extraordinary power which had, some years before, kept him in a continued ecstasy for seven days, in which (as he informed his biographer) "he stood possessed of the highest beatific vision of God."

As he made so good a use of his raptures, he had a renewal of them vouchsafed to him in the year 1600, then in the 26th year of his age. At that time (to use the words of *Frankenberg*) he was "enraptured a second time with the light of God, and with the *astral* spirit of the soul, by means of an instantaneous glance of the eye cast upon a bright pewter dish (being the lovely *Jovialist*\* shine or aspect), introduced into the innermost

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\* *Jovialist*, an astrological allusion. This is another instance of that strange mixture of metaphysical and chemical terms to which the ingenuity and learning of *Paracelsus*, and, after him, of our English *Fludd*,

innermost ground or centre of the recondite, or hidden nature.\* We are informed that Jacob kept the secret to himself for several years; but at last the seed, which had long pullulated in his heart, burst forth; for being unable to contain it any longer there, by an *interior* cultivation, he permitted it to spread itself abroad to outward view. This resolution was indeed the effect of a third visitation of the heavenly light in the year 1610. 'In order then not to let a favour and grace so great as this now imparted to him, had been, slip out of his memory, and not to prove refractory against a tutor so holy and comforting, he set pen to paper (yet only for himself), with inconsiderable helps, and furnished with no books at all but the Holy Bible.'

In the year 1612 he wrote his first book, to which Dr. Balthazar Walter (who travelled over half the world in quest of the *Philosopher's Stone*) gave the title of *Aurora* \*. This book having been entrusted with a gentlemen of rank, was transcribed with great eagerness, and esteemed by many as a recondite treasure of the true and *radical* philosophy of God and nature,—matter and spirit! As it contained something very novel, at least in appearance, if not in reality, some of the clergy pretended to be alarmed. In the first class of complainants, and among the loudest and fiercest of the whole pack, was a certain clergyman of the name of *Ritcher*, the principal of the church at Goerlitz. He vociferated from the pulpit, in the deep and dreadful howl of orthodox fury, the vengeance of both worlds against poor Jacob,—who, if he was a heretic, was the most harmless of all heretics; for writings, which few can understand, are not calculated to do injury to many. This zealous divine cited Jacob before the senate; who, in order to put a stop to all innovations in the beginning, and quell a contention which might, if permitted to proceed farther, end in something worse than the rage of a priest, and the fanaticism of a shoemaker, took the obnoxious book into their own custody; and after prudently admonishing the author to leave off scribbling, and mind his own business, the matter ended, and the peace of the pulpit was happily restored.

For the space of seven years Jacob's pen was at rest, keeping, as it were, a silent sabbath! After that period, 'he had

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Fludd, gave some credit. The pewter-dish is here represented as the *medium* of the divine influence; and the light reflected from it is called the *Jovialist* shine, because Jupiter or Jove was the astrological or chemical representation of tin, of which metal pewter chiefly consists. *Rev.*

\* Or "morning redness at *sun-rise*," as Behmen himself called it.

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(as his biographer informs us) a *fourth* stirring of the ground divinely laid in him, strengthened and roused with superabundant grace. Admonished by others not to bury in the earth a talent and trust of so high and precious a nature, he resumed his pen in the name of God; and in the progress of his writing, did very leisurely, and without distraction (for he had no stock to prosecute his own business with), write those glorious and excellent pieces, which will last as long as the world endures.' These pieces are enumerated in the present Memoirs; and we find, that this extraordinary man, in the space of six years, produced no less than thirty different treatises.

This remarkable person having visited, for some weeks, a gentleman of distinction in Silesia, was seized with a fever at his house; and, by drinking an immoderate quantity of water, was swelled to a surprising degree, and at the same time increased the force of his disorder. Yet in this condition he was solicitous to be carried to his own home at Goerlitz, that he might have the satisfaction of being attended by his family. A particular account of his last sickness, and some curious circumstances relating to his death and burial, are collected together from different authors, and make a part of the present publication. His friend Dr. Koeben attended him in his illness; and after giving a particular description of it in a letter to some gentleman of distinction at Horndorf, he gives an account of the examination their admired Jacob was obliged to submit to, before an impertinent curate called *Theodore* would vouchsafe to administer the holy sacrament to him. This was a mortifying circumstance, especially to those profound adepts in the occult sciences, who had been taught to look up to Jacob as their master, and probably looked down with contempt on the curate, as an officious and empty coxcomb. But the meek man submitted to the clerical imposition with great patience and humility; and having satisfied this pretended judge of orthodoxy as to the rectitude of his views and principles, he received the sacrament with great devotion, and departed this world with all the serenity of a virtuous and holy spirit, on Sunday the 17th of November 1624.

It was with great difficulty that the friends of the deceased could procure a burial for him according to the rites of that country. The clergy extended their malice even to the ashes of this harmless man, and positively refused to officiate at his grave, and pay him the decent honours of a departed Christian, till the magistrates interposed, and insisted on their due performance of the funeral rites established by the laws of their senate. Notwithstanding this injunction, poor Jacob's obsequies were but imperfectly performed. The preacher, who was appointed to the sermon, apologised for his having been obliged

obliged to undertake so disagreeable a task. He wished himself at the distance of a hundred miles, rather than officiate at the grave of a Jacob Behmen; but since he only preached by constraint, he was determined to preach a sermon that Jacob's friends would not be disposed to thank him for.

The grave of this good man was insulted, and his monument (sent 'from Silesia as an honorary memorial to his name') was mutilated, and treated with every mark of indignity.

The Translator of these Memoirs appears to have made the mystic writers of Germany his capital study. He informs us, that he hath translated *Peter Poiret's mystic Library*, and *Thomphilus's Germanic Theology*, from the Latin. Many treatises of the same stamp he hath also translated from the German; particularly "The evangelical Conversion of Dr. *John Thaulerus* at the Age of 50 Years, drawn up by his own Hand;" and "a complete Narrative of God's wonderful Dealings with *Hiel*,"—a remarkable mystic writer, who appeared about 1550 in the *Netherlands*, and whose writings were patronised by that learned Hebraist *Benedictus Arius Montanus*, and whose works were published in the original *Low Dutch* by that celebrated printer *Christopher Plantin*.

*Hiel* indeed was only the mystical Hebrew name given him by *Montanus*, and signifies *The Life of God*. His real name was *Henry Janson*, a clothier by trade, of whom Mr. Okely hath given a short account in a Postscript to these Memoirs, and informs us, that he gathered the chief particulars of this extraordinary man from *Poiret's Library*, and *Arnold's Ecclesiastical and Heretical History*.

Though the curious may be gratified by the biographical anecdotes of such extraordinary mystics as *Thaulerus* and *Hiel*; yet we think plain primitive Christianity will receive little advantage from the spiritual reveries of writers, whose chief characteristic is obscurity and confusion.

#### A R T. IV.

*First Truths, and the Origin of our Opinions explained.* With an Inquiry into the Sentiments of modern Philosophers relative to our primary Ideas of Things. Translated from the French of Pere Buffier. To which is prefixed a Detection of the Plagiarism, Concealment, and Ingratitude, of the Doctors Reid, Seattie, and Oswald. 8vo. 6s. Boards. Johnson. 1780.

**A**FTER the immortal works of LOGKE, CLARKE, and BUTLER, our country might well have dispensed with a translation of the metaphysics of Father Buffier. They will add very little to our knowledge of the intellectual world; for the *bon pere*, in order to establish his "*first Truths*," hath run in-  
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to vulgar errors; and wanting strength of mind to unfold the deep and obscure recesses of human nature, he flies to *mystery* as a refuge for ignorance; and when he finds himself bewildered, he declares that his subject is incomprehensible.

This performance may be very acceptable to those who are studying the elements of metaphysics. Profound adepts may possibly esteem it too superficial for them. The learned Jesuit doth not always reason with solidity. He dwells on commonplace arguments; and even these are not placed in the most advantageous light. The third part, containing, "First Truths relative to Spiritual Beings," is a remarkable instance of trite, desultory, and unsatisfactory reasoning. Take the following specimen:

' Physical proofs of the immortality of the soul are deduced from this consideration, that with all our powers of knowledge and reason, we can discover no subject or principle of destruction in it: for, in short, we know of no destruction but what is occasioned by a change or separation in the parts of a whole. Now, we not only do not discern any parts in the soul, but farther, we positively see that it is a substance perfectly one, which has no parts.

' We have observed in speaking of unity, that it is a quality not strictly applicable to a body: That whatever is body is not said to be *one*, but in an arbitrary respect; and it is in such a manner one, that at bottom it is no more than a collection of several unities, each of which cannot properly be called *one*. Let us take a watch, for example; we cannot see any thing in the body that hath more unity; for if the least of its parts happens to be wanting, it is no longer a watch, properly speaking. Yet what is this unity but a collection of distinct things and parts? Touch the pendulum, and you do not touch the wheel. Had they sentiment or feeling, the pendulum might be sensible of pain, or be unhappy, while the wheel should enjoy pleasure, and be happy, without either feeling what the other did.

' It is not the same with regard to the soul, which is so far *one*, that I cannot make impressions on what I might imagine to be one of its parts, without making impression on what I should fancy to be another part of his substance: or, to speak more justly, an impression cannot be made on its substance, without being made on the *whole* of its substance. . . . I may impress a colour on the wheels that shall not affect the pendulum. In the soul, on the contrary, *one* part must necessarily be the *other*; and to speak more properly, the soul must have *no* parts; for while we suppose parts in it, whatever makes an impression on one part of the soul, necessarily makes an impression on the whole soul together.'

After more of this sort of argumentation, illustrated by some futile comparisons, F. Buffier recurs once more to his favourite conclusion, viz. that 'as the soul hath been *demonstrated* to be *one* and *simple*, without parts and composition, (*ergo*) there can be no principle of destruction in souls, and we have no room to judge that they are liable to perish or be destroyed.'

The good Father's logic as little befriends him, when he quits the metaphysical for the moral argument, and would deduce the soul's immortality from the infinitude of its desires. 'If (says he) my soul be mortal, the most rational desire I have will never be accomplished. Now this desire is imprinted on my heart by the Author of my existence, who thereby indicates my future destiny. God would therefore have placed in me a desire that must only tend to give me regret and pain: he would have placed in me a false indication of my destiny, and deceived me in the most essential article of my life, which is inconsistent with the truth, wisdom, and purity of God. We cannot therefore conceive the existence of a good and wise God, who is our Author, without conceiving, at the same time, that our souls must exist after this life, in order to arrive at that happiness with the desire of which he hath inspired us; for it is certain we do not possess it in this life, even by wisdom and virtue, that should lead us to it. In a word, if the soul were mortal, God would not have acted with the wisdom and equity that are essential to his nature, and without which God would not be what he really is. The existence of God, *therefore*, is a *proof* of the duration of our souls after this life.' The good Father had not penetration enough to see to what dangerous conclusions such arbitrary and presumptuous reasonings as these naturally lead, and what a handle they would afford the Atheist, to contest the doctrine of Providence, and the very attributes of God himself. Can any mode of argument be more absurd and inconsistent than that which would establish the proof of a future state on the wretchedness and imperfection of the present?—or than that which represents the Deity as neglectful of the interests of virtue in this life, in order to demonstrate how greatly he will reward it in another?—Would any one presume to say, that the Deity might not have wise and benevolent ends to answer by the creation of an order of rational beings, whose existence might be limited to a certain period? Suppose the great Sovereign of the universe did think proper to extinguish any part of the intelligent creation, would any being have the insolence to arraign his justice, his wisdom, or goodness, and blasphemously tell him, that 'if the soul were mortal, he had not acted with the wisdom and equity that are essential to his nature?'—According to the reasonings of the learned Jesuit, such  
language

language might be used, were such an event to take place, even in the most distant ages of futurity.

F. Buffier, though he hath exceeded all the bounds of modesty and humility in the foregoing quotation on the necessity of the soul's being immortal, in order that God may be wise, just, and good; yet modestly and ingenuously observes, 'that it is learning a great deal, to see distinctly we can acquire no knowledge of certain matters (*viz.* about *spiritual beings*); and that all we might have learned of them may or ought to be forgotten, as incapable of giving satisfaction to a rational mind.'

'It is (continues the good Father) the most solid fruit, perhaps, of metaphysical knowledge, to make us fully sensible of the limits of our understanding, and of the vanity of so many ancient and modern philosophers, who have thought it better to use a language that is incomprehensible, than to represent the ridiculous ambition, and the dangerous vanity of saying things, that neither are, nor can be understood by any person.'

Though there are many valuable observations in this work, yet F. Buffier flatters himself too much when he says, 'that he hath been careful to admit as notions none but *clear and precise* ideas; and to acknowledge no principles but the judgments adopted by common sense.'

As to the Translator's Preface, though it is not destitute of shrewdness, yet it is so grossly illiberal, that we remember not to have read any thing so offensive to decency and good manners, even in the rapacious productions of some of the late controvertists in metaphysics. The Writer hath exceeded Dr. Priestley in his abuse of the *Scotch Doctors*; but with a larger quantity of that author's virulence, hath unluckily too small a portion of his ingenuity and good sense, to recompense for that shameful affront to candor and civility which is too flagrant in every page to escape the notice or indignation of any unprejudiced reader.—One specimen of it will be sufficient—'Of later years the *Transwuedian* regions have swarm'd with a new species of men, different from their itinerant pedlars in the wares they sell, but similar in the manner of packing them together from the labours of others. These are writers, or rather book-makers, "who obtain but a mediocrity of knowledge between learning and ignorance;" for such is the opinion of an author, whose opinion to judge, and whose *candour* in decision, deservedly place him above the suspicion of being inadequate or unjust in the sentence he hath pronounced.' And yet, notwithstanding this insidious reflection, the world (not Scotland only) will number HUME, ROBERTSON, SMITH, BLAIR, BEATTIE, and Lord KAMES, among the first ornaments of genius, taste, and erudition.—But as for this writer of prefaces, and retailer of literary slander—who is he?

A R T. V.

*Appendix to the State of the Prisons in England and Wales, &c.* By John Howard, F. R. S. Containing a farther Account of foreign Prisons and Hospitals; with additional Remarks on the Prisons of this Country. 4to. 2s. Warrington, printed by W. Eyres, and sold by Cadell and Covent. 1780.

*NIL actum reputans dum aliquid superesset agendum*, is a motto which could never be more characteristically applied, than to the Author of this work. Having repeatedly visited the prisons in England, and seen the methods of treating prisoners in many foreign countries, and having obtained for the prisoners of this country, both insolvent and criminal, legal relief from many hardships, Mr. Howard still entertained the benevolent design of rendering further services to this numerous and unhappy part of the community, and determined to undertake another tour abroad, with the view of collecting farther hints for the regulation of prisons, and the management of prisoners. The fruits of this tour are here offered to the public; and the Writer's observations are not less interesting or accurate, than those which he made in his former journeys. The countries visited in this tour, are Holland, Germany, Italy, Switzerland, and France.

From Mr. Howard's account of Rome we shall select the following particulars:

In this city, and many others in Italy, is a *Confraternita della misericordia*, called *S. Giovanni di Fiorentini*\*. It consists of about seventy, chiefly nobles, of the best families. After a prisoner is condemned, one or two of them come to him the *midnight* before his execution, inform him of the sentence, and continue with him till his death. They, with the confessor, exhort and comfort him, and give him his choice of the most delicious food. All the *fraternity* attend the execution, dressed in white. When the prisoner is dead, they leave him hanging till the evening; then one of the *fraternity*, generally a *prince*, cuts him down, and orders him to be conveyed to the burying-place which they have appropriated to malefactors. I was there the twenty-ninth of August, the only day in the year when this burying-place is opened to the public.—Adjoining an elegant church is a chapel, which makes one side of a court, and on each of the other three sides, is a portico supported by Doric pillars. In the middle of the pavement † of the front portico the *women*, and in one of the side

\* Many of *Florentine* extraction were the founders. This institution is ancient, for the church of *S. Gio. Battista Decollato* belonged to them in 1450.

† Here are marble squares, in which are circular apertures for the interment of those that are executed. Round these stones is inscribed,

"*Domine, cum veneris judicare,*

"*Noli nos condemnare.*"

O Lord, when thou shalt come to judge,  
do not condemn us.

porticos



porticos the *men*, are buried. The latter are interred in the same dress in which they were hanged; for in *Italy* coffins are not in general use.

The hospital of *S. Michele* is a large and noble edifice. The back front is near three hundred yards long. It consists of several courts with buildings round them. In the apartments on three sides of one of the most spacious of these courts, are rooms for various manufactures and arts, in which boys who are orphans or destitute are educated and instructed. When I was there, the number was about two hundred; all learning different trades according to their different abilities and genius. Some were educated for printers, some for bookbinders, designers, smiths, carpenters, taylor, shoemakers, and barbers; and some for weavers and dyers, a cloth manufacture being carried on here in all its branches. When the boys arrive at the age of twenty years, they are compleatly clothed, and a certain sum is given to set them up in the business they have learned. In the middle of the court is a noble fountain, and there are several inscriptions to the honour of the founders of this excellent institution.

Joining to another court are apartments for the aged and infirm, in which were two hundred and sixty *men*, and two hundred and twenty-six *women*. Here they find a comfortable retreat, having clean rooms and a refectory. I conversed with some of them, and they appeared happy and thankful.

Another part of this hospital is a prison for boys or *young men*. Over the door is this inscription:

CLEMENS XI. PONT. MAX.  
PERDITIS ADOLESCENTIBUS CORRIGENDIS  
INSTITUENDISQUE  
UT QUI INERTES OBERANT  
INSTRUCTI REIPUBLICÆ SERVIANT  
AN. SAL. MDCCIV. PONT. IV.

*Pope Clement XI.  
For the correction and instruction  
Of profligate youth:  
That they, who when idle were injurious,  
When instructed, might be useful,  
To the State.  
1704.*

In the room is inscribed the following admirable sentence, in which the grand purpose of all civil policy relative to criminals is expressed:

PARUM EST  
COERCERE IMPROBOS  
PONA  
NISI PROBOS EFFICIAS  
DISCIPLINA.

*It is of little advantage  
To restrain the Bad  
By Punishment,  
Unless you render them Good  
By Discipline.*

\* Here were fifty boys spinning, and in the middle of the room an inscription hung up,

‘ SILENTIUM.

\* In this hospital is a room also for women. On the outside is an inscription, expressing that it was erected by Clement X L. in 1735, for restraining the licentiousness and punishing the crimes of women.\*

In Naples, Mr. Howard relates, that the hospitals have wards appropriated to the cure of wounded persons; on which fact he makes the following judicious observations:

\* The frequency of assaults and assassinations in Italy is generally known. Many of the common people seem to be insensible of the atrociousness of the crime of murder. I have heard criminals in prison express, with seeming satisfaction of mind, “ that though they stabbed, they did not rob.” If we consider that wards and even hospitals are appropriated to the wounded are filled with patients, that the prisons are crowded, and that many are continually taking refuge on the steps of churches, and examine our accounts in *Jansin's Lists* and the *Judges' Returns*, we may reckon that there are more murders committed in a year in the city of Naples or Rome, than in Great Britain and Ireland. Does not this prove that the English are not naturally cruel? And might not arguments be derived from hence, for the revival and repeal of some of our sanguinary laws? The Marquis Beccaria justly remarks, in his *Essay on Crimes and Punishments*, chap. 28. “ That the punishment of death is pernicious to society, from the example of barbarity it affords.”

In the account of Munich we meet with the following description of a black torture-room in one of the prisons:

\* In this room there is a table covered with black cloth and fringe. Six chairs for the magistrates and secretaries covered also with black cloth, are elevated two steps above the floor, and painted black. Various engines of torture, some of which are stained with blood, hang round the room. When the criminals suffer, the candles are lighted; for the windows are shut close, to prevent their cries being heard abroad. Two crucifixes are presented to the view of the unhappy objects. But it is too shocking to relate their different modes of cruelty. Even women are not spared.—This room seems very much like the torture-room in Spain, described in *Limborch's History of the Inquisition*, translated by Chandler, vol. II. p. 221, 4to edit. “ It was a large under-ground room, arched, and the walls covered with black hangings. The candlesticks were fastened to the wall, and the whole room enlightened with candles placed in them.—The inquisitor and notary sat at a table, so that the place seemed as the very mansion of death, every thing appearing so terrible and awful.”

Similar to this is the following account of the prison at Liege:

\* In two rooms of the old prison I saw six cages made very strong with iron\*, four of which were empty. These were dismal places of

\* The dimensions were seven feet by six feet nine inches, and six feet and a half high. On one side was an aperture of six inches by four, for giving in the victuals,

confinement.

confinement; but I soon found worse. In descending deep below ground from the gaoler's apartments, I heard the moans of the miserable wretches in the dark dungeons. The sides and roof were all stone. In wet weather, water from the *fissures* gets into them, and has greatly damaged the floors. Each of them had two small apertures, one for admitting air, and the other, with a shutter over it, strongly bolted, for putting in food for the prisoners. One dungeon larger than the rest was appropriated to the sick. In looking into this, with a candle, I discovered a chimney, and felt some surprize at this little escape of humanity from the men who constructed these cells.

\* The dungeons in the new prison are abodes of misery still more shocking; and confinement in them so overpowers human nature, as sometimes irrecoverably to take away the senses. I heard the cries of the distracted as I went down to them. One woman, however, I saw, who (as I was told) had sustained this horrid confinement forty-seven years without being distracted.

\* The cries of the sufferers in the torture-chamber may be heard by passengers without, and guards are placed to prevent them from stopping and listening. A physician and surgeon always attend when the torture is applied; and on a signal given by a bell, the gaoler brings in wine, vinegar, and water, to prevent the sufferers from expiring.—“*The tender mercies of the wicked are cruel.*” Thus in the Spanish inquisition, the physician and surgeon attend to determine the utmost extremity of suffering without expiring under the torture\*.

\* I will only add, that in this prison there are rooms appropriated to prisoners *en ponsi n*; that is, to such as are confined by the magistrates, at the desire of their parents, guardians or relations. A shocking practice! which prevails also in some of the neighbouring countries.

\* In the *Maison de Force* there were ninety prisoners, ranged in four rooms, and employed in a woollen manufactory of linings for soldiers clothes. Perions live in the house who well understand the business, and instruct the prisoners in sorting, carding, spinning, twisting, and weaving. None of them were in irons. All had separate beds, and were supplied with good rye bread—meat three times a week,—two quarts of beer, for each, every day,—and soup every other day†.

To this narrative of his last foreign tour, Mr. Howard subjoins an account of the present treatment of the prisoners of war in this country, and adds many new particulars respecting the prisons in England, Scotland, and Ireland.

\* See Candler's Translation of *Limborch's Hist. of the Inquisition*, vol. II. p. 222.

† The chaplain, who lives in the house, favoured me with his company through the work-rooms, lodging-rooms, and the refectory. He entered into the true spirit of this institution, and lamented the inconvenience of the house, as not being built for the purpose to which it is applied. He took notice of the propriety of solitary confinement for those that were riotous and refractory at their first coming; for generally, he said, “in four or five days they would become very tractable and submissive.”

We cannot take our leave of this meritorious work, without expressing an earnest wish, that the Author may have the satisfaction of seeing his benevolent designs fully accomplished, by the wise and humane interposition of the legislature. Such a recompence will, we are persuaded, be more acceptable to him, than any encomium which can be passed on his merit. Yet it is impossible to contemplate these labours of humanity with any portion of that spirit which dictated them, without paying a tribute of cordial applause to

“ This friend to human kind, this patriot of the world.”

## A R T. VI.

*The New Art of Land-measuring*; or, a Turnpike Road to Practical Surveying: Leading to a new and exact Method of measuring and mapping of Lands, Woods, Waters, &c. by the Catoptric Sextant; and to cast up the same by the Pen only. Also, to many new Discoveries in laying out, dividing, and reducing of Land; to levelling for the Conveyance of Water, either in Pipes or open Canals. Together with an Appendix, containing a new Theory of the Catoptric Sextant, and its farther Use, in an entire new Method of taking Heights and Distances, independent of Trigonometry: Also Measuring of standing Timber. To which are added several new and useful Tables. The whole illustrated with Copper-plates. By B. Talbot, Teacher of the Mathematics at Cannock, 8vo. 6s. bound. Lowndes.

**T**HIS book is divided into sixteen sections; and an Appendix is added, containing five sections more.

In the first section, Mr. Talbot lays down some geometrical definitions (in his own way); and in the second he gives rules for the construction of such geometrical problems as he conceives may be useful to the practical surveyor, either in taking the dimensions, plotting, casting up, or dividing of land. In this section, as well as the former, our Author is not in the least solicitous whether his method be or be not truly *Euclidean*: neither can the admirers of Euclid's manner express more contempt for Mr. Talbot's method than he does for theirs.

In the third section, he gives the description and use of a *new catoptric sextant* (as he calls it) or *improved Hadley's quadrant*, in the art of land-measuring. Mr. Talbot is very warm in his praises of this most excellent instrument; and as it is impossible either for him, or any one else, to be greater admirers of it than we are ourselves, and that on the justest grounds—a long and successful use of it, in making the most delicate observations to which it can be applied—we entered on this section with the utmost avidity, in consequence of the words in the title of it which we have put in *Italics*. Judge then, reader,

if you can, how great must be our disappointment, to find that the instrument which he describes is of the most common and ordinary kind; and that the improvements he speaks of consist in having increased the arch to a sextant, or  $120^{\circ}$ , and adding a spirit level, for the purpose of finding the horizon at land—things which were done by others thirty years ago at least! All the improvements which later astronomers and instrument-makers have been so assiduously making to it, appear to be utterly unknown to Mr. Talbot; and his intimacy with the instrument in its present improved state, will readily be judged of, from his asserting, as he does, that a radius of 12 inches is too small to admit of its shewing minutes; whereas every one who is acquainted with the sextants which have been lately made by Mr. Ramsden, and other good artists, know that a radius of 4, and even of 3 inches, is fully sufficient to do this. Neither does Mr. T. appear to be acquainted with all the adjustments which are required to be made to this instrument, when exactness is sought in the observations.

Mr. Talbot farther informs us, that he believes thus extending the arch, and the application of the instrument to the purpose of surveying, were both of them first thought of by himself; and he brings, as a proof of it, an advertisement which he inserted in the Birmingham Gazette, in 1763. But if he will consult the Second Letter of the late Rev. Dr. James Bradley, Astronomer-Royal at Greenwich, printed at the end of Mayer's Solar and Lunar Tables, in 1767, he will find that sextants were not uncommon instruments in the years 1758 and 1759; which is four or five years before the date of his invention; and it is highly probable that they were made use of several years before the period here spoken of.

As to the application of the sextant to the purpose of surveying, we may observe, that the Inventor himself, in the very paper in which he announced his discovery to the public, speaks of it as being applicable to measuring angles in every direction whatsoever, and that with equal facility: consequently the mensuration of angles in surveying is included. We can also assure him, from our own knowledge, that it was actually used in the practice of surveying, before the year 1763, by several persons, who, although they were, and some of them *yet art*, really great mathematicians, thought so little of the matter, after what had been said by Mr. Hadley himself on the subject, that instead of letting it "make its way through all the academies in Europe\*," they did not even advertise it in the Birmingham Gazette.

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\* See p. 150 of the Turnpike Road to Practical Surveying.

In the fourth section he describes the chain, the off-set-staff, and the arrows, as they are usually called by surveyors; and instructs his readers in the methods of measuring from one object to another in a strait line, either on a plain, across a valley, over a hill, or where the passage between the two objects is obstructed by a piece of water, a wood, or any other object, that may be passed by turning a little out of the direct line. He then proceeds to shew how to erect a perpendicular to any straight line in a field, by the chain only. It does not appear that even Mr. T. himself thinks that this section contains any thing new; because if he had, we are certain he would have told us of it.

In the fifth section he describes the protractor and plotting-scales, and shews their use in laying down angles and lines of an assigned magnitude.

The sixth section shews how to take the dimensions of, cast up, and plot right-lined figures, by most of the methods in use; as by the chain alone, by measuring the several sides, and such other lines as are necessary to determine the species of the figure; which method he justly reprobates: by the plane table, the theodolite, and the chain and cross-staff. And here he strongly recommends the sextant, for erecting a perpendicular, in preference to the cross. We think differently; but, *De gustibus non est disputandum*.—He then proceeds to give what he calls a new method, namely, by measuring the several distances from some convenient point within the field, to each of the corners, by the chain, and measuring the angles contained between them by the sextant. And in order to determine the areas of the several triangles into which the field will by this means be divided, he multiplies the product of the two containing sides, by half the sine of the angle which they contain. This method he very justly recommends, as being greatly preferable to every one else; and lays claim to it as his own, declaring that he never saw it in any author, or practised by any surveyor, until he used it, and taught it to his pupils and others. Accordingly, as this is a *new* method, and not known to any persons but those to whom the Author has communicated it, and therefore the truth of it disputable; he has, contrary to his ordinary custom, given a formal demonstration of the theorem. Who, after this, would suppose, that the theorem is a very common one, and to be met with in most authors of reputation who have written on similar subjects? For instance, Jones's *Synopsis Palmariorum*, p. 237. Emerson's *Trigonometry*, 1st Edit. b. II. sect. I. prop. 13. and more particularly, chap. XIV. of Wilson's *Surveying*, dedicated to the late Dr. Halley; where the same theorem is demonstrated, and as warmly

warmly recommended to the practical surveyor, as it is by our Author himself. Wilson has even made more of the matter than Mr. Talbot has done; for he has directed the artist to find the areas of the several triangles by logarithms, to the practice of which this theorem is most happily adapted; and by them the area of any triangle may be found in one fourth part of the time that it can be found without. The truth is, the theorem was well known many centuries even before Wilton's time, and may be met with in several of the ancient mathematicians.

Section 7th is employed in giving directions for surveying, casting up, and plotting circles, ellipses, and other curvilinear and mixt-lined figures. And in this section the Author has given many curious and pertinent remarks, relative both to taking the dimensions, casting up the contents, and plotting the figure.

In the eighth section he shews the method of measuring, casting up, and plotting a number of inclosures which lie contiguous to one another; such as a farm, parish, lordship, &c. and demonstrates, that those surveyors are mistaken, who suppose that no instrument except the plane table will afford a proof of its own work. Mr. Talbot might have added, that there is not any instrument whatsoever, generally used in the practice of surveying, which will not afford more ways (and those at the same time more accurate) of proving themselves than the plane table will, if we reject the cross.

In the 9th section, he treats of the reduction of hypothensual lines to horizontal ones; and of reducing mountainous and irregular lands to plains, as is the custom of most surveyors. But, adds Mr. Talbot, 'Authors and surveyors differ in opinion relating to the measuring of hills; some arguing, that no more corn, grass, &c. can grow on a hill, than on the base or flat, if the hill was taken away; for, say they, as many pales set perpendicularly, as will fence the base or horizontal line, will also fence over the hill. Granted. But the same length of railing that fences the horizontal line, will not fence over the hill; nor does corn or grass grow perpendicular. Suppose the side AB of a hill, whose inclination to the horizon is  $20^{\circ}$ , and the slope-line, or hypothenuse, 5, 34 chains, and a part of this be cultivated, suppose 2 chains broad, then the area will be 106,800 square links; and suppose it to be sown with onions or carrots, and that they grow at one link (or 8 inches very nearly) distance from each other; then there will be 106,800 onions, or carrots, on such a spot. But the horizontal line AD, of such hill, is but 5 chains; and consequently the area for 2 chains breadth will be but 100,000 square links, or just one acre; and will produce only 100,000 onions, or carrots, at the

the same distance as above. Now the difference of the quantity of onions or carrots on the hill, and on the flat, is 6800; and suppose them worth one penny a dozen, it amounts to 566 pence, or 2 l. 7 s. 2 d. which sum is sufficient to pay the rent of more than double the whole quantity of land; and plainly demonstrates, that surveyors ought always to give in the area of the convex surface of hills.'

But admitting that corn and grass did grow perpendicularly to the horizon (which, as Mr. Talbot observes, is by no means the truth), yet the quantity of corn or grass which will grow on any piece of land, is not to be estimated by the number of blades or stalks which will stand upright one by the side of another, but by the number which the earth will nourish; and that being evidently as the surface, the quality of the land being supposed the same, it admits not of a doubt, but that it is the surface, and not the horizontal plane, which is to be considered, even when the quantity of grass or corn which it will produce is alone the point in question. But if it be the tilling, sowing, mowing, reaping, &c. which is the thing to be considered, the whole convex surface is most evidently to be given in. The fencing is the same in both, except digging for the foundation of a wall, or where the fence is railing, or a ditch; in which cases, the line drawn along the convex surface is again to be measured. These points ought to be particularly attended to in the mensuration of fences, and particularly where the fences are stone or brick walls, in which cases a very small error will be of considerable amount. In measuring such fences, either the horizontal length and perpendicular height, or the hypotenusal length, and the height, at right angles to the side of the hill, are the dimensions that ought to be taken.

The tenth section, on the surveying of common fields, though very short, contains some pertinent hints relative to taking the dimensions of plowed lands; and which shews that the Author had maturely considered that matter.

The eleventh section directs how to lay out any given quantity of land in any proposed figure that may be required.

In the twelfth section he treats of the division of lands; a point in which, as he justly observes, very little had been done before him to assist the practical surveyor. He has, however, contrived to mistake that little which had been done, and in consequence, *as is usual with him*, has thrown out a great many fly strokes of dry ill-natured wit, we suppose he calls it; and for which he has, at the end of his book, been under the necessity of making acknowledgments. It is to the free indulgence of himself in this particular that he must attribute the severity of our remarks.—This section, notwithstanding, contains a great deal of ingenious and useful matter; and the Author appears to have



have availed himself of every hint that has been given relative to it by the writers on elementary geometry.

The thirteenth section relates to the measuring of snarl-pits; and we make no doubt but that what he there says concerning the customary manner of proceeding in that business is just.

The subject of the fourteenth section is levelling; in the prosecution of which the Author describes the instruments necessary to it, and the manner of using them, in a very full and satisfactory manner.

The fifteenth section is employed in describing the several methods of reducing plans; in which he supplies several deficiencies in the works of those Authors who have written before him on the subject; and even shews how to make several of the instruments necessary in the practice of that branch of the surveyor's art. And the sixteenth section contains directions for mapping of land, and ornamenting those maps when they are made.

We come now to the Appendix, which is divided into five sections. In the first, he delivers the principles of Hadley's sextant; shews how to adjust most of the errors to which it is subject; and complains of many faults in its construction, which we do not remember to have ever seen, even in the most common octants and sextants that are made. We presume it may have been Mr. Talbot's ill luck to have seen but one, beside what he has made himself, and that most likely by a sorry artist, as there are ten bad makers for one whose work is good. People in the country are generally uninformed who are good and who are faulty makers, and therefore they send to the first they hear of, which, of course, is the man who makes the most noise; and he who does that has very seldom much merit any other way. This having been the case with Mr. Talbot's first purchase, he has supposed all instruments of that kind to be alike, and therefore thinks, because he has improved on that, which perhaps could not be made worse, he has improved upon all. This, at least, is the most candid way of accounting for those master-strokes of self-approbation which Mr. T. throws out, and the severe sarcasms that he darts on all round him, even when his self-conceived improvements are at an immense distance, indeed, behind those of his contemporaries.—We have now in our eye what he has said concerning the Commissioners of the Board of Longitude. Every one may judge of the sextants which Mr. T. calls good ones, when he says that ‘a very good one may be made for a couple of guineas.’

In the second section of this Appendix, he gives a great many curious hints towards measuring heights and distances; and directions for measuring both vertical and horizontal angles with the sextant, but most of them in too rude a manner to admit of any very great degree of accuracy;—they may, notwithstanding,

ing, be often useful, where the utmost accuracy is not requisite: and the expedition with which they may be put in practice will make amends for their defect in point of exactness. The same may be said of the third section, which relates to measuring standing timber by means of the sextant: in the prosecution of which he throws out many new and useful hints, which gave us much pleasure in the perusal; and we greatly doubt whether standing timber can be measured so accurately any other way:—we are certain it cannot be done any other way in twice the time.

The fifth section delivers rules for performing the several operations in mensuration and surveying, by means of the sliding-rule, in which we cannot say that we discovered any thing out of the usual way, any more than we did in the fifth, which is concerned in giving directions for measuring roads.

On the whole, although our Author has shewn himself possessed of much vanity and ill-nature, as well as ignorance of what had been done by others before him, in several of the subjects on which he writes, yet the reader will find that his book contains a great deal of useful information, some new matter, and many ingenious observations, which sufficiently shew him to be a man of genius, and of considerable abilities and experience in his profession.

#### A R T. VII.

*Sermons on several Occasions*, preached before the University of Cambridge. To which is prefixed, a Dissertation on that Species of Composition. By J. Mainwaring, B. D. Fellow of St. John's College. 8vo. 5s. Boards. Cadell. 1780.

**M**OST of the Discourses published in the present Volume have been already printed separately. To rescue them from the fate which generally attends single sermons, and to give the Author an opportunity of offering his sentiments on the nature and qualities of compositions for the pulpit, are the chief objects of this Collection.

The Dissertation prefixed to these Discourses is sensible and ingenious; and the Notes at the end are instructive and entertaining, the Author illustrating his observations by many curious examples and pertinent anecdotes.

Mr. Mainwaring very justly censures the late Mr. Gray for his general and injudicious commendation of Sterne's sermons, in one of his letters to Dr. Warton; and his equally injudicious and unguarded reflections on the rational divines since the Revolution, in a letter to Mr. Mason. Nothing indeed but the distinguished name of Mr. Gray could, we think, have justified

justified the learned dissertator, in stopping one moment to combat the jejune and uncritical assertions of a hasty letter. But knowing the influence that such a name was likely to have on shallow and prejudiced understandings, he very properly attempts to controul it, by shewing how faulty and defective the sermons of Mr. Yorick are—especially when considered in the light in which Mr. Gray recommended them, viz. *as a model for the pulpit*:—and lest Mr. Gray's reflections on the divines since the Revolution (who are accused by him “for that *chopping of logic* in the pulpit, which is not *the thing*”) should beget an undue prejudice against their writings, and introduce that flimsy style of preaching, which *affects* to aim at the heart more than the head, and hath been always the delight of foolish women, and the kind resource of ignorance, and indolence, and vanity; Mr. Mainwaring very accurately discusses the reasons why the forms of strict and solid argument were preserved with so much care in the sermons of our best divines; and then points out the peculiar advantages which arose from this mode of preaching, in opposition to the sophistry of the Papists, and the enthusiastic and delusive cant of the fanatic sectaries.

‘The enemies of our faith (says the Author) were *many of them* not unprovided with learning and talents, and could not be attacked successfully but by weapons. The argumentative forms of preaching were necessary, to confute sophistry, and to confound irreligion. They did both; and the English were among the first who effectually secured the interests of piety, by uniting it with reason and good sense.’

Among those divines who have credited the forms of logical argument, by a most successful employment of them in the cause of revealed religion, our Author justly allots to Dr. Butler, late Bishop of Durham, a most distinguished pre-eminence.

Having vindicated sermons from the reproach which they lie under in general, and suggested some hints respecting those of a particular class, the ingenious Author proceeds, ‘in the hope of contributing somewhat to the success and credit of such compositions,’ to subjoin a few observations relative to the conduct of them, under the following heads, viz. *Perspicuity—Purity or Correctness—Elegance—Pathos—Piety—Eloquence.*

Under the head of *Piety*, the Author speaks of those errors which are contrary to it. Here he censures those ‘preachers who imitate, in their discourses, the dryness of *philosophic lectures*, the gaiety of *polite conversation*, or the flippant familiarity of *snip-snap dialogue*.’ The “*dramatic sermons*” of Sterne, as he himself chose to term them, are condemned, notwithstanding the acknowledged beauties of some of them, for a gross violation of the *decorum* of the pulpit, and that ‘air of burlesque’

lesque' which appears in almost all of them. Mr. Mainwaring makes the following apology for his free treatment of this admired writer. 'The greater his merits are, so much the more necessary does it seem to point out his faults; and to warn the young and incautious never to court admiration by methods so pregnant with reproach and danger: for if the interests of *piety* are betrayed by its own guardians, what authority is it likely to retain with the rest of mankind?'

'Wit and ingenuity, humour and pleasantry, when free from all tincture of acrimony and ill-nature, add much to the charms of *polite conversation*. They are also a great recommendation in an *essay* or a *pamphlet* on any subject of common use; and perhaps may be admitted in some degree on religious subjects—but *never*, I think, in sermons: for this sort of freedom is repugnant to that *settled seriousness* which is *their* characteristic quality; and, if indulged at all, would soon gain the ascendant, as every wrong habit is apt to do. The discourses of Dr. South, which have otherwise so much merit, are very faulty in this particular. It is, however, some excuse, that he lived among wits, at a period too when wit was in high request, after *piety* had been brought into great disgrace by the pious language of hypocrites, and the low cant of enthusiasts.'

In a note on this passage, the Author remarks, with great candour and propriety, that 'in the thoughtless and polite reign of Charles II. it was not unusual for the clergy, in their sermons, to descend to vulgar jests and low burlesque. The licentious spirit of the times was greatly cherished by the wonderful success of Butler's poem [*Hudibras*], whose playful, sportive genius united the most satirical keenness with pleasantry and good humour.' We are entirely of Mr. M.'s opinion with respect to this very celebrated poem. In exposing with infinite wit and humour the enthusiasm and hypocrisy of the sectaries, it became, by accident, highly prejudicial to the interests of rational religion; for few could properly distinguish the *true objects* of this inimitable satire, or learn from it to laugh at fanaticism, while they held genuine piety in the estimation it deserved!

*Stulti in contraria currunt!*

And often we see the allegory realised in common life, that the ejection of *one unclean spirit* only makes room for the entrance of *seven other spirits more wicked than the first*.

The Author having, in the Dissertation, spoken of 'those who, far from impious or unprincipled in their dispositions, yet being of a cast too refined and sceptical, are *unsettled* in their principles, and constant in their neglect of divine worship,' observes, in a note referring to this passage, that 'it hath often and justly been lamented, that in comparing the merits of the candidates for the first degree (viz. in the *University of Cambridge*), too much stress is laid on the abstruse parts of algebra and mathematics. For although (says he) the high and uncommon superiority of our  
worthy

worthy professor in that branch, reflects a lustre on the university, yet the utility of it, *except in the hands of a master*, is very problematical. That it possibly may be the means of further discoveries in natural philosophy, no one can deny; but unless the study of it had a tendency to strengthen and improve the understanding, which no one can assert, it is surely wrong to impose it on youth, as a *necessary* task, and suffer it to interfere with, and almost exclude *those* studies which *have* this effect in a high degree, and whose great importance, in every view, is universally acknowledged. Much praise, therefore, are those gentlemen entitled to, who have endeavoured of late to reform the system in this particular; to bring back our studies to the plain old road of nature and common sense, which will not allow the fabric to be finished before the foundation hath been laid—to establish merit on a *broader* as well as on a *sounder* basis—preserving to every kind and degree of it a just attention and esteem, by procuring a distribution of academical honours, better adapted to the wise ends for which they were instituted.\*

These remarks are liberal and just, and well introduced on the present occasion; though, at first sight, and in a detached view, they may seem to have no immediate connection with the object of this Dissertation. Mathematical learning hath been supposed to be useful, as it habituates the mind to a closeness of thinking, and a certain patience of investigation. But this advantage, arising from its study, is supposed, by many very penetrating writers, to be frequently overbalanced by the prejudices it occasions. It is too apt to contract the powers of the mind, and confine them to those limits which, though they may well enough suit *mathematical demonstrations*, by no means agree with the more enlarged scope of *moral truth*. Accustomed to *one* method of enquiry, mathematicians are apt to be too suspicious of any other that is not conducted by rules equally rigid and definite; and, dissatisfied with every degree of evidence below the absolute certainty of a mathematical theorem, fall into scepticism with respect to religion, and sometimes, with insufferable vanity, attribute that to a profound sagacity, which was the sole effect of a narrow and prejudiced mind.—We are convinced of the utility of mathematics ‘in the hand of a master,’ (as our Author appears also to be); but in a university, where students are chiefly designed for an active and social, and not a merely speculative life, we apprehend *those* studies deserve the *first* encouragement which tend to enlarge the mind with liberal sentiments, and tincture the heart with those moral and religious truths, which have the happiest tendency to promote the interest of society, and the true ends of a rational existence.

In the notes affixed to this Dissertation, the Author takes notice of some eminent preachers, and classes them according to their respective merits, under the different articles which he  
treats

treats of. Of Dr. Hurd, the present Bishop of Litchfield and Coventry, he says, 'No person ever understood the art of *method* so thoroughly, or has been so successful in shewing the advantages of it, as this prelate. It would be difficult indeed to mention any other excellence of writing which his Lordship does not possess in a very eminent degree.'—Dr. Blair is particularly distinguished by our Author for a *genuine pathos*, as well as 'for every other grace and perfection of writing.' He is also lavish of his praise on the compositions and style of preaching of the late Archbishop Secker, and is displeased with Mr. Pope for bestowing on him nothing more than the negative and niggardly commendation of—*Decency*. The characteristics of this Prelate's sermons are, in the opinion of Mr. Mainwaring, 'much learning, argument, and good sense united in a degree beyond what they ever were before, with the familiar and popular manner of preaching.' 'An *earnest* and *persuasive plainness* in his *delivery*, which made every hearer in a crowded congregation still fancy himself was the person addressed, is also the leading characteristic of his style.'

Having spoken of the 'powerful union of taste and genius with learning and good sense,' he produces 'the sermons and charges of the late Dr. Powell, as an eminent instance of their happy alliance.' The mention of this truly respectable and honoured name, draws from our Author a warm tribute of grateful remembrance: 'On every account (says he) the whole society over which he presided, might justly join with me in saying,

"*Semper bonos, nomenque tuum, laudesque manebunt.*"

Dr. Ogden is complimented for some fine strokes of the *pathetic*, and now and then of the *sublime*; but Mr. M.'s encomiums are few and feeble, when compared with the censures which he hath bestowed (and somewhat severely too) on the method and style of that ingenious preacher.

The ingenious Author having discussed the nature of compositions for the pulpit, under the several heads before enumerated, concludes with some general remarks on the great importance of industry and application in the execution of any work designed for the public eye. He very justly observes, that 'without art and labour, although some may succeed much better than others, no man can produce any thing that deserves to live. Even Shakespeare himself, whose genius might almost be termed inspiration, was not exempted from the common lot; but employed on his best productions much more attention than the indolent and vain pretenders to genius are willing to believe.'

These remarks may, with great propriety, be applied to sermons, especially if composed with a view to publication; though we have known some vain preachers, priding themselves

themselves for a most extraordinary quickness in composition, so little convinced of the necessity of *labour* or *art*, that the first stroke of the pen hath actually *whisk'd* them through a whole sermon before they have had the power to stop; and, what is still more extraordinary, we have heard of those who have sent sermons to the press, "*verbatim et literatim*," as they dropped from the pens of their respective authors in the "short interval between morning and evening service!"—as *they themselves* have informed us,—*pretendedly* to ask the reader's indulgence, but in *reality* to excite his admiration!

The Sermons now offered to the public by Mr. Mainwaring, are the very opposite to those hasty and futile productions. They are the compositions of labour and art, as well as of judgment and genius. The former may indeed be thought by some readers to be too predominant; but we think no impartial critic will deny their having a very considerable claim to the latter. The Author informs us, that they "were calculated for the university;" and *that* consideration is sufficient to excuse the Author for the more than ordinary pains which he appears to have taken, to render them worthy of the attention of men of judgment and learning.

We shall select a few passages from his fourth sermon, preached on the 29th of May, as a specimen of his sentiments on certain nice points of politics and religion, which will also give our Readers some idea of the Author's style and manner of composition.

"Our civil constitution, from the natural opposition between the members of which it is composed, contains in it the seeds of continual discord; and our sacred system, though excellent, like the other, on the whole, never pretended to be free from faults, or to have attained the utmost perfection of which even *human* ordinances may possibly admit. Both will have faults sufficient, in the best of times, to exercise the controversial and reforming spirit—a spirit which, when inspired by charity, and directed by good sense, does the office of a prophet or an apostle! Though not fond of detecting abuses, or exposing the authors, no tenderness for established systems, no fear of disturbing settlements, can restrain it, when the rights of nature are plainly violated, and oppression is avowed. It will kindle the coldest disposition, and animate the dullest, with all the ardors of enthusiasm. This principle indeed hath been so disgraced by visionaries, that men of sense, when they feel its divine energy, are afraid to acknowledge it. Yet this alone gives success to many of their noblest undertakings, by seizing those happy conjunctures, and improving those critical moments, which, when once lost, are never to be retrieved. What a pity such a generous principle should often be excited for wrong purposes, and sometimes commit the greatest excesses, even while it executes the decrees of reason and justice!"

The Author's reflections on the character of Charles II. are elegant and sensible :

' It is indeed surprising, that, educated in the school of adversity, and endowed besides with a good understanding, he should have derived *no* benefit from his own experience, or the recent effects of his father's errors. But it is quite natural, that one whose only serious pursuit was pleasure, and whose licentiousness in pursuing it made Majesty contemptible, should shun the controul of faithful ministers, and select the most unfit to advise and govern him. While such men as Southampton and Clarendon were his *keepers*, there were some lucid intervals in the madness of his policy ; which [policy], had he lived a little longer, would have forced things back into its former channel, and have ended in the ruin of himself or his kingdoms. The very circumstance which seemed to threaten the greatest mischief, was the chief security : [viz ] that habit of profusion, which left no room for other and more pernicious applications of the public treasure. The precipitate undisguised bigotry of his *son* \* produced the REVOLUTION ; an event by far the most important in the course of our history, yet compassed at once, not only without bloodshed, but without the least breath of discord ; in a *manner* indeed, if not really miraculous, yet not to be imputed to any known causes, or paralleled in any *other* history, or explained from the intervention of any *human* art or contrivance.'

The Author's warm attachment to the Revolution hath led him to express himself in language that will be deemed too strong and unguarded. But every true friend of liberty will admire the principle which dictated the following reflections : ' The heroic prince, who had lately rescued, and now governed, the people by their own desire, had no share in their affections ! He had indeed but *one* method of engaging them. But his wife and virtuous conduct was not sufficient ! His meritorious services were requited by ill humours ! his generous designs misconstrued and obstructed !'

The other sermons in this collection are more of a practical and theological nature, and are particularly calculated to give rational entertainment and instruction to the student and the divine.

\* James II. was Charles the Second's *brother*, not his *son*, as he is here called by a mistake somewhat unaccountable in such an author as Mr. M.

#### A R T. VIII.

*Letters from a Tutor to his Pupils.* 8vo. 3s. sewed. Robinson.  
1710.

**T**HIS anonymous Tutor addresses his Pupils on a variety of interesting topics. His style, though sometimes defective in grammatical nicety, is easy and familiar, equally adapted to the subjects he has selected, and to the capacities of those



those whom he wishes to profit by his instructions. The manner, however, in which those subjects are treated, though they often merit a very ample discussion, is too frequently superficial; and his sentiments, though agreeably expressed, seldom contain any thing singularly new or striking. Those Letters which we think the least exceptionable, are on subjects of taste, literature, and morals; though even here we meet with opinions rather fanciful than ingenious, and with many passages we do not altogether accede to: for instance, the following:

“What can be the reason, why the French people are so much less troubled with distempers, and are so much more lively in their spirits, than the English? A gentleman of learning, with whom I had the pleasure of conversing at Paris, made this observation on the subject: “You English people give no rest to your faculties; you take three meals every day, and live in constant fulness, without any relief: Thus nature is overcharged, crudities accumulated in the vessels of the body, and you fall early into apoplexies, palsies, insanity, or hopeless stupidity. Whereas, if we are guilty of any excess, our meagre days, which are two in a week, bring us into order again; and if these should be insufficient, the season of Lent comes in to our relief, which is pretty sure to answer the purpose.”

“It is much to be lamented, and we are suffering for it in mind and body, that in these latter days of the Reformation, we have been so dreadfully afraid of superstition, that we have at length discarded every wholesome and necessary regulation; and because we do not whip our skins like the monks of antiquity, we stuff them till they burst. The consumption of animal food in England is by far too great for the enjoyment of health, and the public good of the community. The price of provisions becomes much more unreasonable; our fishery is neglected; and no one benefit arises, but that of putting money into the pockets of physicians and lawyers, which they never fail to do, who, with constant fulness, are sick in their bodies, and quarrelsome in their tempers. The calendar of the church of England, which is moderate enough in its restrictions, would be of infinite service to us, if it were duly observed. I once met with a wise and good man, far advanced in years, and of an infirm constitution, who assured me he neither used nor wanted any other physician. If we were to adopt his rule, nature would have that seasonable relief which is necessary; our health and our spirits would be better; suicide, a growing and tremendous evil, would be less frequent; our fishery would have better encouragement, a matter of so small weight to a maritime people, whose navigation is their natural defence; provisions would be cheaper; the nation in general would be wiser; and perhaps we should also have a better claim to the blessing of Heaven, if we shewed a more pious regard to the wholesome regulations of the Christian church; which are now so shockingly neglected, that our feasts and merry-meetings are on Wednesdays and Fridays (perhaps on Good-Friday itself), when our forefathers of the Reformation, who kept up to what they professed, were praying and fasting.”

Such a medley of folly and false argument since the days of monkish superstition, is scarcely to be met with. To imagine there is less intemperance in gratifying the appetite with fish than flesh, is as absurd and ridiculous as to suppose, that fasting one day will make a man more temperate the next; but to presume that the Supreme Being can be delighted with voluntary mortification, by which no moral purpose is answered, is not only absurd but impious.

In the Letters on the Use of History and on Parties, this Writer attempts to revive the exploded doctrines of the Filmerian School; doctrines which, if rightly considered, are a libel on every government now existing. His attempt, however, is not likely to be very successful; his mode of reasoning on these subjects being as weak as it is disingenuous. Perhaps the influence of prejudice to blind the understanding, was never more conspicuous than in the letter on Private Judgment. 'What we call *private judgment*,' says he, 'is the judgment of a private person against the sense of the public, and in opposition to established laws and regulations: in other words, it is the judgment of an individual against the judgment of the society to which he belongs. They say, every individual must have a liberty to exercise this judgment: and so I say likewise: for nothing can be enacted by public authority, which private judgment cannot arraign and condemn, if it is so disposed. When public authority has determined that two and two make four; thoughts are free; and an individual may deny that, or any other position whatever, and no law on earth can hinder him from so doing; for no society can make a law that shall hinder a man from being a fool. For himself, and within his own mind, where every man holds an oecumenical council, he will judge of things as they appear to him; and no body alive can help it; and therefore we are obliged to allow that every individual has a *liberty of private judgment*; that is, he has an actual liberty of contradicting all mankind, and of judging in opposition to all the law and all the reason in the world.'

According to this wise and curious argument, Luther, and the rest of the reformers, were fools; nay, the first Christians (after the cessation of miracles at least) were fools too; and all mankind, thanks to this polite and charitable writer's discovery, ought to have been Jews or Pagans to this day! Among the many feeble and forgotten opponents of Dr. Blackburne, who have defended this indefensible ground, we doubt whether the feeblest of them ever advanced any thing more futile, illiberal, or bigotted than the concluding letter of this volume.

## A R T. IX.

*A New Treatise on the Art of Grafting and Inoculation.* Wherein the different Methods are copiously considered, the most successful pointed out, and every Thing relative to these ancient, healthful, and agreeable Amusements exhibited in so clear and comprehensive a Manner, as will enable those who are perfectly unacquainted with this Department of Gardening, to become Masters of it in a very short Time. To which are added, Directions for chusing the best Stocks for that Purpose; and many curious Experiments lately made by the Author. Calculated, in a peculiar Manner, for the Use and Advantage of the Gardener, as well as for those who would wish to make this rural and pleasing Exercise a Part of their Amusement. By an experienced Practitioner in that Branch of Gardening. 8vo. 1s. Fielding, &c. 1780.

THIS tract, as the Author, with much confidence, asserts in his Preface, 'is the result of reiterated trials, accumulated experience, and a long and unwearied application to this kind of amusement, which has engaged the attention of the Author for many years past, and enabled him to produce something new on the subject, worthy the acceptance of the public.'

With respect to the *original matter*, which, from the above passage, we were taught to look for, we must acknowledge ourselves in a great measure disappointed. The Writer, however, seems no way ignorant of his subject; and to novices in the arts which he professes to treat, his book will furnish every information that is necessary. That part of his work which ought to have been experimental, is merely conjectural. But as some of his conjectures are ingenious, we shall make no apology for laying them before the Reader.

'Tis probable, that, if the bud of a quince were skilfully inoculated into some *early apple stock*, the same might be hastened as to *maturity*: also *later grapes* of a more delicate taste, artificially inoculated into *more early*, might do the same. And 'tis not unlikely, if accurate trials were made of this nature, but melons inserted into pumpions, might make them both *more early* and *more large*, especially if the seeds of pumpions were to be brought up in *hot beds*, to be ready early in the spring, while the others are also fostered in the same, till they were fit for inserting. Again, 'tis probable, if the prolific buds of oranges (trained up from their seedlings in hot beds, or other suitable soil) were inserted in some sort of trees that grow well with us, and seem somewhat to resemble them; as, for instance, in some *choice apples* (as pippins or pearmains), or in *quinces*, we might have oranges grow frequently with us in England; for the reason why such tender trees do not fructify with us, is the want of a *competent heat*, or the effect of our intense cold or frost in the winter-season, which reaching the roots of such weak trees, stints them, and prevents their fruit bearing, by suspending the fermental action

of the seminal principles, nay, sometimes it so overpowers them, that it totally kills them.

‘ If, therefore, instead of training up orange-trees from hot nurseries, we take their prolific buds (which we can by hot beds easily procure), and insert them by inoculation into the stocks of the before mentioned trees, we shall absolutely *secure* them from *frosts*, which being removed by the aforesaid artificial expedient, bids fair, on such trial, to have plenty of oranges grow with us in England.

‘ Thus also, if the fruitful buds of *figs* (which rarely in England come to maturity for want of sufficient heat) were inoculated into some kinds of *good pear*, such as the *bergamots*, &c. it might probably procure their maturity. These, I think, and *many other* observations and experiments concerning the *maturation and melioration* of plants and fruits, might be made, not yet taken notice of.

‘ What improvements might also be made are only here proposed to further trial, in order to the having of *roses*, and perhaps some other flowers, *all the year*, by inoculating their buds seasonably into some *evergreens*, such as *yew*, *fir*, or *pine*, especially if those trees were assisted by some *artificial heat*, by being planted near some *stoves* or *furnaces*, where a proper heat might be kept and conveyed to them all the winter: for the principles in any prolific bud being set into motion, by being planted into any proper stock, the juice of that stock at the same time being warmed by any adventitious heat, or what way soever kept in action, becomes like a *soil* adapted for them, whereby the aforesaid principles become *fermental, vegetate*, and put on the entire form of the whole plant or tree.’

‘ Though we are convinced, that the arts of budding and engrafting might be extended to many plants upon which they have never hitherto been tried; yet we should much doubt, whether plants varying so essentially in their organization as the rose and the yew, &c. could ever be made to harmonize together by any botanical skill whatever. That an union between the orange and the apple might be effected, seems not altogether improbable; and indeed, if we may credit the relation of some late missionaries in China, it is a practice not unknown to that ingenious people.

With respect to the Author’s idea of inoculating melons on pompions, there seems nothing to oppose its being carried into execution, but the difficulty of the manual operation, arising from the tenderness of the rind, and the succulency of the plants; and yet, after all, there appears little to be obtained by the experiment: for though it might make the fruit, which the writer proposes to improve by this method, earlier and larger, it would, in all probability, debase its flavour. The experiment, however, is easily made, and is at least worth trying.

## S U P P L E M E N T

T O T H E

MONTHLY CATALOGUE for December, 1780.

## P O L I T I C A L.

Art. 1. *An English Freeholder's Address* to his Countrymen.  
4to. 1s. Robinson. 1780.

**O**UR sensible Addresser, presuming, but not immodestly, on a forty years intimate acquaintance with all the revolted Colonies, offers his opinion of our American war; of which he predicts an event extremely unfavourable to Great Britain.—To prevent, however, if possible, the most fatal consequences to ourselves, from the measures which we have adopted with respect to this unhappy contest, he earnestly tenders his advice;—which is, in brief, that we ‘*make peace with America*, before our successes are balanced by misfortunes, and before general vengeance supersedes the friendship yet subsisting between nations of the same origin, language, religion, habits, and complexion.’—This, he acknowledges, will, to the high-spirited Briton, seem a bitter remedy for the dangerous disease under which our body-politic labours; but he concludes, that it *must be taken*, or the nation will be *wndene*.

For our Author's remarks on the county associations, and the good use that might be made of them, if rendered complete, particularly by obtaining, through their means, a competent knowledge of the general sense of the people, with regard to their present situation,—we must refer to the Address at large.

## P O E T I C A L.

Art. 2. *The Patriotic Mice*; or Modern H\*\*\*\* of C\*\*\*\*\*s:  
A Poem. By Mr. J. Y. 4to. 1s. 6d. Wade. 1780.

A dull satire on the patriotic Orators in the British Parliament.

## M I S C E L L A N E O U S.

Art. 3. *The New Art of Speaking*; or a complete modern System of Rhetoric, Elocution, and Oratory. &c. &c. &c. The Whole being particularly calculated to improve or refresh the Memories of the Right Hon. and Hon. Members of both Houses of Parliament, &c. &c. &c. and all such of both Sexes as attend the public Disputations at the School of Eloquence [Carlisle House], the Forum, the Female Parliament, Robin Hood, &c. &c. &c. 8vo. 2s. Hogg. 1780.

We know not whether it was from impudence or ignorance that this paltry Catchpenny of some hacknied Garretteer was inscribed to such respectable characters as Messrs. Fox and Burke;—Gentlemen whose abilities and situation in life have placed them at an immense distance from those despicable *Quacks* in oratory, who, by the late mock-institutions at *Carlisle-House*, the *Westminster-Forum*, and other such places of idle resort, have almost brought *Eloquence* into contempt.—For the *pseudo-rhetoricians*, who frequent such *SCHOOLS*, this ‘*New Art of Speaking*’ may, indeed, be a very necessary companion;

panion; and the Presidents and Tutors may here find sufficient materials to complete a modern Orator; whether male or female!.

Art. 4. *A Dissertation upon English Typographical Founders and Foundries*, By Edward Mores, A. M. and A. S. S. 8vo. 6s. Nichols.

The Author sets out with observing, that 'the history of English Printers has been copiously handled [we wish that our learned countrymen would not longer *handle* the English language in this clumsy manner] by those who, with commendable zeal and diligence, have delivered to us the Typographical Antiquities of the nation; but little or no notice has been hitherto taken of the *Founder*, although he is the first and principal mover in this curious art.'

The Letter-Founder is the caster, or maker of the types on which books are printed. Some of these artists have deservedly risen to great eminence, on account of the neatness and beauty of the characters which they have formed. Among these, several of our countrymen will, we suppose, ever stand in the foremost rank; particularly the celebrated Caslon, who may justly be styled the *English Elzevir*.

Caxton stands first in the order of time; he began to be distinguished as an artist in this branch, in the year 1474. Since that æra, we have had our James, our Caslon, and our Baskerville; with others, brought up under Caslon, who reflect no dishonour on their ingenious master.—The account here given of these Artists, which includes the history of the art itself, is not unentertaining; though intermingled with certain peculiarities of the Writer, whose manner has more of the mere *Antiquarian* than the man of Taste.

Art. 5. *Free Thoughts on Rhetoric*. Being the Production of a Gentleman of distinguished Abilities, lately deceased. Wherein is fully pointed out, the different Species of Eloquence, and their Effects, and the Causes of their Effects examined and considered; and concludes with some general Observations upon the Whole. Also, a short Critique upon the Eloquence of Demosthenes and Cicero; together with some Observations upon the Orators of the present Times. 8vo. 1s. Fielding and Walker.

If this performance be really written by a Gentleman of distinguished abilities, it can add very little to his reputation. Though he appears to have been possessed of some knowledge of his subject, yet his observations are, in general, flimsy and superficial; and the language in which they are conveyed is stiff and inelegant. The inaccuracy (to use no harsher expression) that is pointed out by Italics in the Title-page, is not the only one that might have been taken notice of.

Art. 6. *Lives of the British Admirals*: containing a new and accurate Naval History, from the earliest Periods. By Dr. John Campbell. With a Continuation down to the Year 1779, including the Naval Transactions of the late and present War; and an Account of the recent Discoveries in the Southern Hemisphere. Written under the Inspection of Dr. Berkenhout. The Whole illustrated with correct Maps; and Frontispieces engraved from original Designs. 8vo. 4 vols. 1l. 4s. Boards. Donaldson.

The Lives of the British Admirals, compiled by the late ingenious Dr. Campbell, is a book well known. It passed through several editions

editions during the Author's life; and it is now *continued* to the present time with a suitable degree of attention and spirit. The additions are very considerable; amounting, if we mistake not, to one-fourth part of the present edition.

Art. 7. *The Beauties of British Antiquity*; selected from the Writings of esteemed Antiquaries. With Notes and Observations. By John Collinson. 8vo. 6s. Boards. Longman. 1779.

This Author enters on his subject by observing, that 'the antiquities of Great Britain are, beyond dispute, far more numerous and more curious, than those of any other nation in the habitable world, not even excepting Italy itself, whose ruins are so much *glorified* by the legendary traveller.' Certain it is, that the Isle of Britain furnishes numerous and curious antiquities; that they are *far more* numerous and curious than those of any other country, we must consider, at least, as doubtful. Mr. Collinson has compiled his volume from the works of Leland, Camden, Stukely, Grose, Willis, Dugdale, &c. and chiefly, he tells us, in the words of each author; though 'such additions are made as were judged necessary; and some parts will be found original.' British antiquities here enumerated are, Stonehenge, the Barrows, Abury, Silbury Hill, and Rowlyright. Roman remains are, Bath, Kenchester, Camalot Castle, Silchester, Verulam, London, Lincoln, Limme, Burgh Castle, Dover Castle, Old Sarum, Cirencester, Caerleon; the four great Roman Roads, Pig's Wall. Next follow Saxon antiquities, chiefly consisting of, St. Peter's church, Oxford; Iffley church, near Oxford; the church in Dover Castle; St. John's church, near Lewes; the White Horse on Ashdown Hill, Berkshire. Antiquities subsequent to the Norman Conquest close the volume; such as, Kenilworth Castle, Caerphilly Castle, Glamorganshire; Carregkennin Castle, Carmarthenshire; Rochester Castle, Portchester Castle, Aberconway Castle, Carnarvonshire; Godrick Castle, Herefordshire; Farley Castle, Somersetshire; Glastonbury Abbey; Westminster Abbey; Godstow Nunnery, Oxfordshire; Kirkstall Abbey, Yorkshire; the Hospital of St. Cross, Hampshire; St. Botolph's Priory, Colchester; Malmesbury Abbey, Wiltshire; Durham Cathedral; Chester Abbey and Cathedral; Warkworth Hermitage, Northumberland; which is the last article in the volume, and not the least amusing.

We have only to add, that this book, agreeably to the design of the Compiler, furnishes the Public with a compendious account of the most remarkable antiquities in England and Wales.

Art. 8. *Observations on the Military Establishment and Discipline of his Majesty the King of Prussia*; with an Account of the private Life of that celebrated Monarch; and occasional Anecdotes of the principal Persons of his Court; interspersed with Descriptions of Berlin, Potsdam, Sans Souci, Charlottenbourg, &c. Translated from the French, by J. Johnson, M. A. 8vo. 2s. Fielding and Walker.

An ample account of this entertaining work, on its original publication, was given in our Review, vol. lvii. p. 516.; and the several detached extracts that have appeared in our periodical collections, since this translation has been made, render it too generally known to enlarge farther concerning it. There is a good frontispiece added, exhibiting

exhibiting the King of Prussia on horseback, reviewing his troops.

# RELIGIOUS.

Art. 9. *An Explanation of the Prophecy of the seven Vials, or the seven last Plagues, contained in the Revelation of St. John, Chapters XV. XVI. By a Country Clergyman.* 8vo. 1s. Rivington. 1780.

It is at least highly expedient that Authors should read before they write; and know what others have published, before they resolve to publish themselves. 'I have not,' says this Writer, 'Bishop Newton's Dissertations on the Scripture Prophecies by me, but from the compilations of the Commentaries I have,—I find they,' that is, Bishop Newton and others, 'look upon all the plagues contained in this chapter, as not being yet accomplished, and so have not attempted any particular explication of them.' We know not what *Compilations of Commentaries* this Country Clergyman may have in his library. His collection must undoubtedly be very imperfect. At least, we may be certain, that Lowman's *Paraphrase, and Notes, on the Revelation of St. John*, does not make a part of it. According to that learned Commentator, the events prefigured by five of the seven vials, have already taken place. Nor is he singular in this opinion. Indeed, if the Author of this pamphlet had condescended to have looked into Mr. Lowman's *Paraphrase*, he would have found the greater part of his design anticipated, and might have contracted his work into a compass too small for a separate publication. The only part which can properly be called new, is his explanation of the fourth vial. By the Sun, upon which the vial was poured, our Author understands 'the Gospel; or, in a more extensive sense, the whole Scripture;' and so applies the prophecy, to the translation of the scriptures into the vulgar tongue, and their introduction among the common people at the Reformation, which gave great uneasiness and torment to the Church of Rome, &c.' Mr. Lowman, in agreement with other expositors, and with greater probability, understands by the Sun, the Papal dominion and authority; and applies the prophecy to the mischievous and destructive effects of the ambition and contentions of the Popes, from about the year 1371, to the beginning of the sixteenth century. From some late publication, our Author has adopted an opinion; that the fifth vial prefigured the dissolution of the order of the Jesuits. According to Mr. Lowman, this part of the prophecy was accomplished at the Reformation.

We are sorry to speak thus slightly of a publication, which is written with great seriousness and moderation, and discovers an amiable spirit of candor and liberality in the Author. But something more than good intentions and dispositions, is necessary in one who professes to instruct the Public, and especially who undertakes to explain the Revelation of St. John.

Art. 10. *The Heavenly Doctrine of the New Jerusalem: Translated from the Latin of the Honourable Emanuel Swedenborg, of the Senatorial Order of the Nobles, in the Kingdom of Sweden.* 8vo. 2s. sewed. Philips. 1780.

The Translator informs us, that this work is called the *Doctrine of the New Jerusalem*; 'because, by the New Jerusalem is signified, the



the New Church on earth which is now about to be established by the Lord; and is particularly described in the 21st chapter of the Revelation. The Old Christian Church, it is said, which was formerly founded by the Lord, is now at its period, or consummation, in consequence of its successive corruptions in life and doctrine; for where genuine charity and genuine faith are extinguished, there the Church is at an end; inasmuch as charity and faith, operating in the heart and actions of men, alone constitute the life and existence of the Church. It hath therefore pleased the Lord of his mercy, to the end that his kingdom may still remain on earth, and that he may thence be supplied with members for his glorious kingdom in heaven, to begin at this time the establishment of the New Church which he had foretold, and to reveal the doctrine of that Church in our Author's writings. This doctrine is called, Heavenly, because it is founded on the spiritual sense of the word of God; and was revealed to our Author, as he expressly declareth, immediately from the Lord, out of heaven, while he was reading the Word.'

Possibly, when the doctrine here taught is stripped of its peculiar garb, it will be found to mean nothing more than that real piety, integrity, and goodness of heart, which all good men must plead for, and earnestly wish to see universally prevail. The Translator and Editor of this Tract has, we suppose, different views of the subject, and firmly believes in its Author as an inspired Prophet, raised up to reform the Church. As we shall not dispute with him on this head, we will only add, that while we cannot but consider the late Count Swedenborg as an enthusiast of the first order, we must also regard him as a most extraordinary, and, indeed, a most wonderful man!

Art. 11. *An Essay explaining Jesus's true Meaning in his Parables, from the Occasion of his speaking, and the Application of them.* By William Ashdowne. 8vo. 1s. 6d. Canterbury, printed. London, sold by Macgowan. 1780.

We have had many wild and arbitrary interpretations of our Saviour's parables, and of other parts of scripture, through a failure of attending to their immediate connection and design. Thus far we agree with this Writer: But we must acknowledge ourselves disappointed when we came to look over the pamphlet, which bears few marks of ingenuity or learning. The style is negligent, defective, and unpleasant; and the observations are often true and pinteresting. Our Author mentions, more than once or twice, the parable of *the prodigal*, as having shared with others in misinterpretation; and he writes concerning it, and two preceding parables in St. Luke's gospel, in this manner:—'The conclusion and application which Jesus leaves with his accusers and the people was, that if the steps these several persons had taken in seeking and finding what they had lost, and the reciprocal joy it excited in them, and those who were their friends, was perfectly natural and therefore justifiable; and likewise the conduct of the father towards the returned penitent son, they could not but acquit him of having acted reproachable to his prophetic character, in receiving and eating with publicans and sinners, as in doing that he was seeking and finding, and also saving the lost sheep of the House of Israel. At the same time

time he leaves his representation of the angry and murmuring son against his father, as a just draught of the principle and conduct of his unjust accusers, to their own reflections upon it, as well as that of the people's.

Mr. Ashdowne seems pleased with his discovery, 'that our Lord, in these parables, intends solely to vindicate his conduct in associating with publicans and sinners;' and observes, in some kind of triumph, 'we may with certainty infer, that the usual explanation given by most expositors,—that by the undutiful son, Jesus designed to represent the Gentiles; by the father, *his* Father; and the reception the son met with, that of a sinner's acceptance with God; the angry murmuring brother, the Jews murmuring against the Gentiles being received into the kingdom of God—are all equally alike wholly foreign to the intension of the speaker, and therefore void of truth, as not in the least comprehended in the true occasion of his speaking the parable.'

But though we agree with this Writer, that fanciful commentators and preachers have too often obscured what they pretended to elucidate, and wandered wide from the truth of scripture; though we also allow him to be right as to the immediate occasion of these parables, we must yet confess that we do not perceive any thing unjustifiable or improper in supposing them to have a farther view, and generally to signify that compassion and favour which a sinner will meet with from the Great Father of mercies, when he repents and returns to his duty. Our Lord himself teaches us this, when he speaks, at the very time, of joy in heaven over a sinner who repents.

On the whole, though Mr. Ashdowne's remarks on the misinterpretation of scripture are often very just and worthy of attention, yet it does not appear that his performance will yield the reader all that satisfaction and improvement which might be expected from the nature and design of his undertaking.

## S E R M O N S.

I. Preached at the Assizes at East Grinstead, Suffex, March 20th, 1780, by William Gwynne, B. A. Master of the Grammar School at Lewes. 4to. 1s. Cadell.

From Rom. iii. 18. *There is no fear of God before their eyes.*—Mr. Gwynne delivers a very seasonable and useful discourse. He considers a principle of piety as the spring of an upright and virtuous conduct; and which, so far as it really prevails, creates a just confidence between man and man. It is therefore peculiarly suitable to the occasion of his discourse, to recommend the careful cultivation of this principle, at all times, as he very properly does, to judges, justices of peace, juries, witnesses, &c. &c.

II. Preached at the Assizes at Horsham, in Suffex, August 11th, 1780: By William Gwynne, B. A. Master of the Grammar School at Lewes. 4to. 1s. Cadell.

This, like the former, by the same Author, is a good and useful discourse. It is ushered in by a dedication to Lord Mansfield, in which Mr. Gwynne seems rather to run into that adulation and flattery which he professes his desire to avoid. The subject of the Ser-

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mon is implied in the words of our Lord, *Have peace one with another.* From which he directs and recommends, with sense and judgment, the cultivation and exercise of a peaceable temper and practice, in the different views in which it may be considered.

## CORRESPONDENCE.

*To the AUTHORS of the MONTHLY REVIEW.*

GENTLEMEN,

IN the Preface to the late edition of Mr. Jeremy White's Treatise on "The Refutation of all Things" (of which some account was given in your Review for September) the names of several writers on the same subject are taken notice of. The Author might have increased the catalogue. I beg leave to mention one writer of distinguished celebrity in his day, though his name is now almost forgotten; who, though he did not appear as a professed vindicator of *Origenism*, yet, in a very long and elaborate treatise, he advanced such positions as evidently lead to it. This writer was PETER STERRY—a Puritan divine, of great account with Oliver Cromwell; and if the author of *Hudibras* is to be believed, he attended the Protector in his last moments, and uttered some extravagancies that were hardly consistent with a sound state of mind. But whether these were the exaggerations of a malignant wit, who eagerly caught at the tale of the day, in order to expose a hated party, or whether there was in truth any ground for the report so much to the discredit of his understanding, is a point I am unable to settle. Be this as it may, Mr. Sterry possessed a very considerable share of metaphysical acuteness; and though the luxuriance of his imagination led him to adopt some singular notions in religion, and to express himself in a visionary style, yet his treatise entitled "A Discourse on the Freedom of the Will," contains a variety of curious and original reflections on the several subjects debated between the Calvinists and the Arminians; and breathes a spirit of candour and benevolence almost unknown to the disputants of *that* day.

The Preface to this singular treatise is a most beautiful picture of an enlarged and liberal mind. It is too diffuse and metaphorical; but it abounds with passages uncommonly elegant, and a kind of Platonic sublimity blended with the purity and benevolence of Christianity, strongly characteristic of an ardent and vigorous fancy, under the influence of evangelical truth.

The Author was a strong *Necessarian*, and, consistently with his principles, he adopted the scheme of *universal* charity. Dr. Priestley somewhere says, that a Necessarian is under the strongest obligations, by his own system, to exercise candour to *all* men. Mr. Sterry thought the same, and expresses his sentiments on this head with equal energy and impartiality.

I will beg leave to communicate to the numerous Readers of your excellent Journal, one or two striking passages from this curious Preface, leaving it to them to make their own reflections on it.

\* A posthumous work, published in the year 1675, fol.

' St. Paul says, *Sin deceived* and then *slew* me. No person is willingly deceived in his apprehensions of truth, or disappointed in his expectations of good. But sin, by its deep and mysterious enchantments, changes itself into the most alluring resemblance of the heavenly image. . . . Yet *still* in the midst of these enchantments—yea under the power of darkness and death itself, as the Athenians had an altar inscribed, "To the Unknown God," surrounded with altars prostituted to the service of false divinities, so the understanding and will, according to the proper qualities of their nature, exist in every spirit, as altars in a temple, burning with their own sacred fire, and aspiring to the highest heaven, through all the clouds of darkness that obscure and oppress them.'

' Charity beareth all things—or, as it may be rendered, *comprehendeth* all things. It throws a lustre, a pleasing comeliness, on every object, and comprehends every being in its good wishes. Nothing is abandoned by it; for "it believeth all things and hopeth all things." Like its divine principle in the Godhead, it hath an unrestrained complacency in all his works, and pronounceth them good. It believeth all things to be the tabernacles of the Divinity, like that in the wilderness, which, though moving through the barren desert—a land of graves—of fiery serpents, and beasts of prey, yet answer to their ORIGINAL pattern on the Mount: and though covered with a coarse tent, that hath felt the fury of the elements, yet within are filled with the presence of Jehovah himself—the glory of Him who is all in all.'

' Let not any man rashly question the close contexture of the whole work of God, through all the several parts and conduct of it, by an invariable union of causes and effects, because he meeteth with a HELL as well as a heaven, as one of the extremes of this work. Divine love (which transcends all human wisdom) knows how to joint even hell into its work, with such surprising skill, that even *this* shall be beautiful *in its place*, and add a grandeur, a symmetry, yea, a loveliness to the whole.'

I must acknowledge, that the luxuriance of Mr. Sterry's language is in some degree repressed in the above extracts; but his idea is most scrupulously preserved, and no liberty taken but such as was necessary to give his sentiments their proper energy.

I am, Gentlemen,

Your constant Reader,

L. K.

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\* \* The Letter signed *A Polygamist*, is in every view improper for insertion in our Journal, especially as the Writer of it hath proposed a continuation of his remarks. We cannot make the Monthly Review the vehicle of litigation. Our work would be endless, if we held ourselves bound to answer every captious querist who might think proper to call us to an account for delivering an opinion that suited not his own.

We are, nevertheless, always disposed to avail ourselves of the hints, corrections, and animadversions of our learned and intelligent Readers; and shall, with equal deference and gratitude, *kiss the rod* of the more sober critic. We wish we could compliment our present

Correspondent

Correspondent with this appellation ; but that "impartiality" for which he compliments us, forbids it. His observations have no claim to criticism ; they are vague, trifling, and impertinent : and notwithstanding the Author talks with abundant vanity of his 'various and extensive reading,' yet we must freely tell him, that his reading doth not appear to have had the happiest influence either on his understanding or his manners.

Our Correspondent, before he thought proper to act the critic on our remarks on Mr. Madan's *Thelyphthora*, should have taken care to have understood them. That he doth not, will appear from the following passage of his Letter. Addressing himself to the Reviewer of Madan's treatise, he says—'Polygamy, you allow, might suit a state of innocence, which, in my opinion, is saying much in its favour.' Now, unfortunately for this Critic, the Reviewer hath said no such thing :—so far from it indeed, that he considers the primitive institution of marriage, which limited it to one man and one woman, as a proper model for connubial contracts, especially under the refined dispensation of the gospel, which expressly instructed its professors to regulate their conduct in this respect by that practice which had its sanction from the age of original innocence. The Reviewer thinks, that the practice for which Mr. Madan is so zealous an advocate, had its origin in that licentiousness of principle, and depravation of manners, which succeeded the Fall, and may justly be numbered among those *many inventions* which *man sought out*, when he ceased to be *upright*.

If our Correspondent will be at the pains to revise the passage [p. 282. Rev. for Octob.], which he hath so hastily caught at as a concession in favour of Polygamy, he will be convinced that he hath totally misapprehended the whole scope and tenor of the argument ; for the Reviewer is not speaking of Mr. Madan's doctrine of Polygamy, but of his loose, unguarded, and dangerous position, respecting the *forms and ceremonies* of marriage.

Our Correspondent talks of his *anatomical preparations* : from hence, and from some other passages of his Letter, we presume he is a person of some medical profession : but if we were to transcribe that part of his Letter, in which he speaks of those "infallible marks of pure and genuine *modern* virginity, which he hath often met with in the course of his practice," his brethren would consider him, either as wantonly humorous or gravely ridiculous.

Our Correspondent's reflections on the case of Dinah are nugatory and superficial. "It was, says he, an absolute rape, or to say the least, a mere casual rencounter in the fields." This saving clause will by no means avail our Critic ; on the contrary, it annihilates the whole force of his argument. If it was only 'a casual rencounter in the fields,' Dinah was to all intents and purposes, on Mr. Madan's scheme, the wife of Bechem. The very act itself, whether casual or concerted, made her so ; and no powers under heaven could dissolve the union. Vid. Exod. xxii. 16, 17. Deut. xxii. 28, 29. and above all Mr. Madan's reasonings on these texts, in *Thelyph.* vol. I. 24—29. Our Correspondent's assertion, that it was an *absolute rape*, is a mere *gratis dictum*. The Hebrew word by no means denotes  
force

force or constraint; and is very properly rendered by our translators—*He took her* [TULIT *eam*. Montanus]. But the reply made by her brethren to the exposition of Jacob, is a demonstration that no violence was used—"Should he deal with our sister as with an *harlot*?" Our Correspondent thinks that Mr. Madan acted *very judiciously* in passing over this case of Dinah, without making any particular observations on it. We think he acted disingenuously; for in our view it is a *case* so much *in point*, that it could not be pass'd by without design.

If this Letter-writer had designed to have written a regular reply to the remarks in the Review, he should have taken some notice of our animadversions on Mr. Madan's unwarrantable liberties with several texts of scripture, before he proceeded to take the case of Dinah into consideration. He hath past over the criticisms on Gen. ii. 24. Mat. xix. 5. and omitted to take any notice of our remarks on Mr. Madan's absurd interpretation and perversion of Exod. xxii. 16, 17. In this, we think, he hath acted full as *judiciously* as Mr. Madan, in his omitting to take notice of the case of Dinah.

We can give no encouragement to this Correspondent to continue his animadversions in the line he hath chosen. If he deems them of too great consequence to be lost to the world, we would advise him to collect them together, and publish them in a pamphlet. They will then fall under our observation in the common course of reviewing; and we will not fail to pay them all that respect to which their merit shall entitle them.

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††† Our best acknowledgments are due to our Correspondent L Z, for the hearty laugh he has afforded us, by the description of the weekly club, whom, in our defence, we had occasion to mention lately, under the title of the Mathematical Society [M. R. Septemb. 1780, pag. 238.], as having given *their sanction* to a new philosophical system, on which we had found ourselves obliged to pass some strictures. The particular Reviewer, however, whom he so earnestly invites to accompany him, *incognito*, to visit this body on a Saturday night, would right gladly listen, in a corner, to the 'learned lecturer's' orations against Newton, and in favour of the *air ycleped vital*, did he not dread *detestation*, and its possible *consequences* to his *person*. He must therefore decline L Z's friendly offer, and be content to enjoy, in idea only, the rich humour of the scene he paints; part of which he would here transcribe, were not the proceedings of the principal actors in it—[he means no disrespect to the harmless audience, who meet to drink their porter in quiet]—though excellent subjects for a news-paper essay, rather of too ridiculous a cast to be admitted into a grave and *sober* literary journal.

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\*.\* Sir Robert Cotton's "Discourse on the Authority of the high Court of Parliament," concerning which a Correspondent inquires, was published three times in the last century; but the impressions, besides being now not easily to be met with, are full of faults. Perhaps a new edition, from a more correct manuscript, with notes, might be acceptable to the Public.

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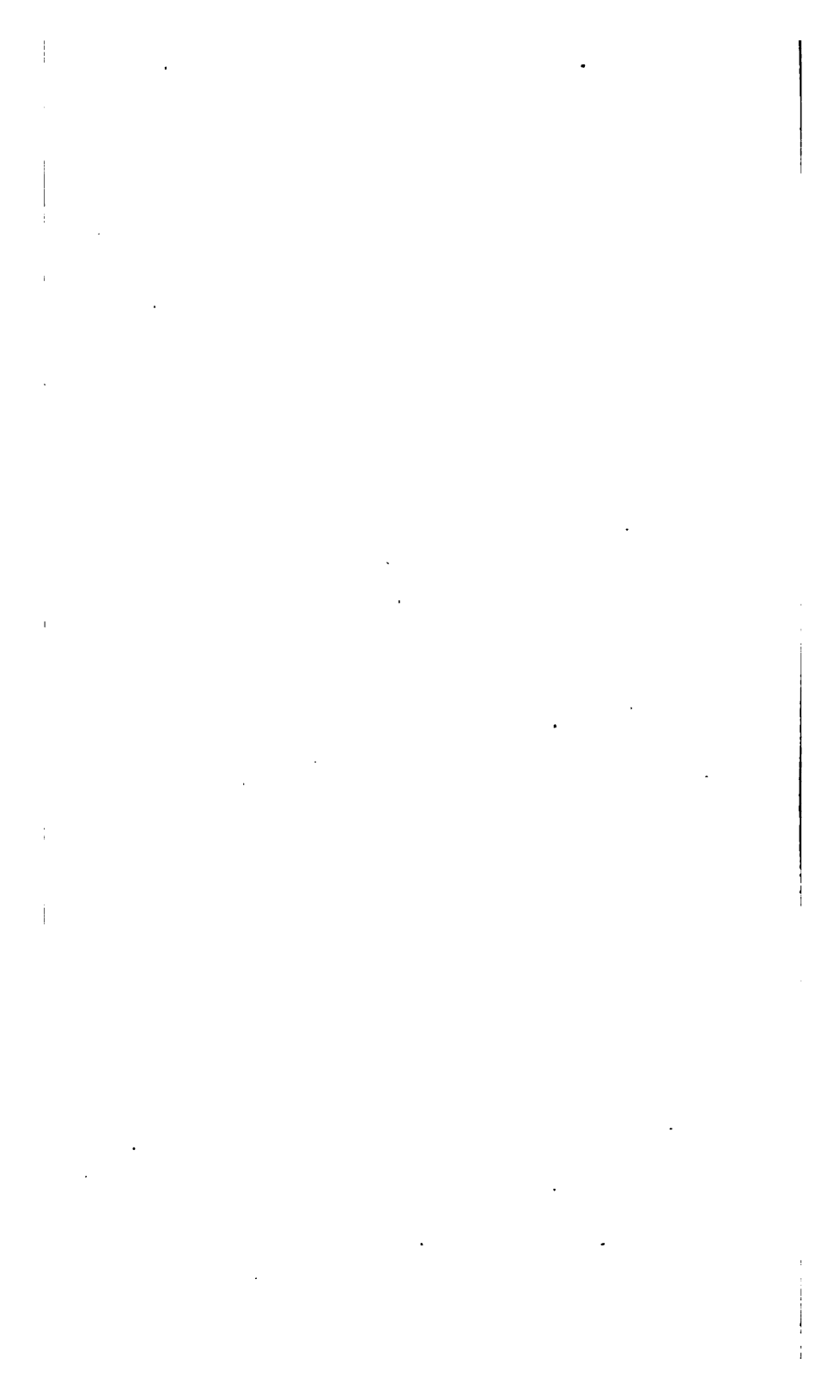
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